



## **FROM THE HISTORY OF THE VILLAGE OF KHOMKON (ON THE MATERIAL OF THE KOHITANG MOUNTAIN VILLAGES)**

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<b>Received:</b> 3 <sup>rd</sup> August 2022 <b>Accepted:</b> 3 <sup>rd</sup> September 2022 <b>Published:</b> 7 <sup>th</sup> October 2022	<p>Khomkon, one of the remote Kohitang mountain villages in Surkhandarya region, is an ancient spiritual abode, with its nature, geographical location, scale of resources, historical and cultural heritage, as well as underground and surface hydrological waters, healing springs, beautiful landscapes, green spruce forests and thousand a corner that has a special appearance with annual trees, famous caves, unique natural monuments.</p> <p>The article talks about the importance of studying the history of Khomkon village, one of the remote Kohitang mountain villages, which reflects the ancient lifestyle and economic activities of the inhabitants of the Surkhandarya oasis, which is considered a cultural ethnographic space, through sources such as field ethnographic materials and folklore.</p>

**Keywords:** Surkhan oasis, Kohitang mountain villages, Kanbeshbulok lake, salt mine, Khomkon people, springs, seed, family tree

### **INTRODUCTION:**

After gaining independence, Uzbekistan paid serious attention to the preservation of historical and cultural heritage. One of the social and spiritual blessings of independence was that our people began to realize their identity, and their interest in knowing the history of the villages and cities where they were born and raised increased. The main task facing historians today is to shed light on the history of regions, districts, cities, villages and settlements, the history of existing historical monuments, holy places, shrines, buildings, and also the lives of historical figures. The past and present history of Kohitang mountain villages also play a role in the development of the historical development of the Surkhan oasis. Because of this, it is necessary to analyze and research the history and ethnography of the villages more widely, historical-ethnographic literature, genealogical data, personal observation, as well as talking to the elderly people living in the village, people interested in history.

### **RESEARCH METHODOLOGY:**

In recent years, significant scientific research works in the field of studying the history of the Surkhan oasis, located on the southern borders of our country, have provided practical help in improving the scientificity of this article. In the historical-ethnographic analysis of the past history of the village of Khomkon, its socio-economic, cultural and household life, and its scientific explanation based on historical sources, H. Kichkilov's "Address at the intersection of the trade road" [1], "Khomkon" Scientific articles such as the migration of blackbirds" [2] were used effectively. Also, works dedicated to the history and ethnography of Surkhandarya, including "History and culture of Uzbekistan - Ethnography of Surkhandarya" [3], "Toponyms of Surkhandarya region" [4], "Scenes from the history of SHerabad" written by S. Tursunov and a team of authors. [5], "Boysun" [6] and other monographs have become popular. The epic "Davrqul Polvan" [7] by the son of Abdunazar Bakhshi Poyon was also used in appropriate places. Field-ethnographic materials in particular served to enrich the scientific nature of the article.

### **ANALYSIS AND RESULTS:**

Khamkon (Khamkon originally means salt mine) is a village in Sherabad district. In the bilingual dialects of Southern Uzbekistan, a deep place on the mountain slopes, kam, belt, concave place. Mine (kom) is a water bed, anhar, a large stream, water that has been mined. Khamkon means a deep water bed, water flowing from a depth, a watery depth [8].

Lake Kanbeshbulok, which occupies a very large area with water, appeared at the place of the salt mine. This lake is one of the prominent lakes in Surkhandarya region and is under state protection. The water surface area of

Kanbeshbulok lake is 200 hectares. If we include the Kanbeshbulok lake with its nearby streams and ravines, it is about 400 hectares.

As for the history of Khomkon Lake, Kanbeshbulok Lake was formed 200 years ago. At the place of the lake, there was originally a smaller salt mine and the yard of Said Khan Eshonbaba. Since the years when Said Khan Eshonbobo moved, the salt mine has been sinking and water has started to appear in it. Over the years, the lake has expanded. Before and after the creation of the lake, they mined salt from the salt mine and used it. Before the Second World War, Khomkon people mined salt from the shores of the lake and carried it to Denov, Uzun, Sariosia, Boysun and many other places for sale or exchange.

For example, according to the memories of the hardworking people, the hard work of the population is told only by the example of Kichkil Khan Eshonbobo: he was very hardworking and physically strong, until the Second World War, he always crushed salt and carried 80-90 kg of salt to the districts of Denov, Altinsoy, Sariosia. It is remembered that he was awarded the "For Passionate Work" medal on February 22, 1947, based on the decree of the Presidium of the Supreme Soviet of the former USSR, for his active work in collective farm work [9].

The water of Kanbeshbulok has risen sharply in the following years and is expanding. The water coming out of the lake is entering the lungs. As a proof of this, Anvarov Hamrokhan, a resident of the village of Khomkon, Kyziriq district, recalls that hydrogeologists who came to Khomkon during the Soviet Union tied people to fish tails in order to study the water of the lake. The fish comes from another lake, that is, the lake that exists in the village of Kohitang. This meant that Lake Khomkon was connected by underground waterways. When hydrogeologists tried to pour color into Khomkon Lake to make sure, the color also came out from another place [10].

Khomkon Lake is fed by the following five springs: Shirinbuloq, Tashbuloq, Ongboybuloq, Ochaksoy, Loybosti springs [11].

There are different opinions about the history of the lake, as there are no written records. According to the information of Abdunavit Bobo Shoimardanov, who lives in "Gulobod" neighborhood of Kyziriq district, one of the elders from Khomkon, Muhammadi Kolabi (from the Norbeka clan of Khomkon residents, raised sheep and shepherded in Kolob for 20 years and was a shepherd for 40 returned to Khomkon and got married at the age of 18) confirmed from the Bukhara Emirate that the salt mine in Khomkon and the surrounding land belong to the Khomkon people and managed to bring a deed written on iron. However, his grandson Boltaboy Mamataliyev buried the certificate left by his grandfather in the ground in order to hide it, and after some time, he lost it without being able to find it again [12].

This event roughly corresponds to the years of repression of the Islamic religion in the 1950s. Believing in the rumors that religious books written in the Arabic alphabet, genealogies, and wills about land were taken out of his house, Boltaboy, who believed in the rumors, would be locked up. One night, Boltaboy hid a temirchak, i.e., a vessel containing a will, on the edge of a ditch on the side of the plow. After a few days, he cannot find the passport in the place where he was buried. In this regard, the historical document - the deed giving the right to the ownership of the salt mine of the Khomkon people - the iron inscription is lost [13].

The following information was received about the receipt of the document by Kolobi from the emirate: Muhammadi Kolobi, who was acting as an elder at that time, consulted with the elders of the clan, sold 80 head of chori sark in Guzor, collected the money, and several people went to Bukhara, the emirate. They reach the office. The elder enters the emir's reception and answers questions with him. Amir calls the devonbeg and orders him to write a label and to prepare an iron without delay. He orders Kolobi to enter the reception hall later and take him away after the genealogy of the families of the Khomkon people is prepared and confirmed with the emir's seal [14]. Thus, the elder Muhammadi Kolabi made efforts for the people of Khomkon and managed to get the salt mine and the surrounding land to belong to the Khomkon people.

From Khojaiksoy to Gardan, Savatli, Aqdahna, Kirshaksoy, Konsoy and Khojaipok water, from Kattapoi to Upper Akbulok, Navbulok, part of Watersiz to the mouth of Panjab gorge, from Shoppa to Kolbot, Davlan and the sunset side of Kuyukdara in Tangi gorge. - was considered as the area where the clans that spread from the brother lived.

The quality of the salt obtained from the mine, that is, the level of solubility, is very high, and the salt was not mixed with other rocks and was mined in its pure form. The mine has benefited the people of Khomkon as an invaluable asset. Its rock salt was even valued by the people living around the famous Laylimkon salt mine. From Kohitang to Sina, from Beliboyli to Termiz, the people of Khomkon collected and sold salt and lived without too much difficulty during the years of high prices.

There were salt mines in Khomkon before, but people could not eat them. Because that salt was mixed with other rocks and had little taste, it was suitable only for livestock. Therefore, those places were called Khomkon, which means "raw mine", i.e. "unripe mine". The main reason for being called Khomkon is that these places are surrounded by salt, and they continue from Jiydalisoy to the entrance to the Punjab Gorge. The exit of the salt mine from the plain of the Beshbulok pasture was a priceless treasure for the people of Khomkon. The place of the mine used to be a flat place, and the floodwaters entered the Okjar Gorge, sometimes they flowed visibly, sometimes they did not see it, and in some places they flowed invisibly into the pit of stones and went out of Khachcha.

According to Davrqu epic written by the famous Khomkon Bakhsh Abdunazar Bakhshi, at that time these lands were the landing place of a rich man named Begmat Kosa:

Begmat bo'ldi saxiy boy,

Mehmon kelsa berdi joy,  
Boz ustiga nonu choy  
Qovurdoq go'sht quyruq moy.  
Beshbuloq soyning enishi,  
Karvon yo'lining kelishi,  
Ana shu qo'riq hovori  
Begmatning edi qo'nishi.  
Saxiy qulga Olloh yor,  
Pirlar doim jilovdor,  
Innatillo eshoni  
Ko'p sirlardan xabardor.  
Piri kelib qildi bayon,  
Yetkazmasin sizga ziyon,  
Qo'nishdan ko'ching boy, dedi,  
Ko'p narsalar menga ayon.  
Qo'nish boshqa joyda bo'ldi,  
Boy ko'chgani foyda bo'ldi,  
Beshbuloqdan bir kechada  
Katta bir ko'l paydo bo'ldi[15].

According to the story, one day at night, a loud rumbling was heard, dust and stones were thrown around and fell far and wide. The next day, red and white stones were scattered on the plain. The sheep knew that it was salt when they began to lick the stones. In the place of the current lake, a large pond-like depression was formed. Abdunazar Bakhshi sings about it like this:

So'zimning yo'qdir yolg'oni,  
Shuldir baxshining bilgani,  
Ko'lning atrofi o'yilib,  
Chiqib qoldi tuzning koni.  
Chiqdi tuz kon deyishgan,  
Archaga ham kon deyishgan,  
Giyohga ham kon deyishgan,  
Jannat joy ekan deyishgan.  
Qadim aymoq zamonda,  
Katta do'konlar solishgan,  
Tuproqqa ishlov berishib,  
Temir ham cho'yon olishgan.  
Ham kon, ham kon deyishgan,  
Hammasiga kon deyishgan,  
Tog' nomi ham kon deyishgan,  
So'ngra Xomkon deb ketishgan.  
Rizqi ro'z ko'rgan qancha jon,  
Elga bo'lgan katta imkon,  
Beshbuloq ko'li tuzga kon,  
Nomini atashgan Xomkon[16].

Grandfather Abdunavit Shoymardonov says that the lake appeared 150-180 years ago, based on the information left by those who witnessed this event [17]. Based on the information in Davrqul Polvan's saga, Davrqul Polvan, the son of Eshqurban, was born in the period when the emir fled from Bukhara and went to Afghanistan. That is why his horse is called "Born in a new era, may his horse be Davrqul". If Lake Begmat appeared during the Kosa period, we will mention its descendants up to Ashgurban:

Paydo bo'lgan Xomkon ko'li  
Begmat ko'saning vaqtida...  
Begmat boy uch xotin olgan.  
Suluv o'rtanchi xotindan  
Begmatning uchta uli bor.  
Uchta ul berdi Xudoyim,  
Odil, Olim, Ibroyim,  
Odilboydan Shohpitoq,  
Norpitoq hamda Boypitoq,  
Shohpitoqdan Berdiyor,  
Keldiyor yana Turob,  
Berdiyordan yetti ul,  
Mamatali, Mamatmurod...  
Mamatmuroddan yetti ul,

To'rtinchi farzand Choriqul...  
Choridan yolg'iz Eshqurbon[18].

The son of Eshqurban, Davrkul, a wrestler, was born when his father was over forty years old. Apparently, Davrkul is the seventh generation of the wrestler Begmat Kosa. So, if we calculate the average interval of each generation and add the period from the time of Algav-Dalgovu when Davrkul Polvan was born to now, it has been about 250 years since the lake appeared. Unfortunately, the time of the lake's appearance would have been clear if Temirchak had not lost the document.

Over time, snow, rain and flood waters accumulated in the depth where the salt came out, and the salt in the bottom of the lake melted in the place that previously flowed into the Okjar, the level of the lake increased, and the water stopped flowing into the Okjar gorge. Due to accumulation of a large amount of water and subsidence of the land around the lake, the place where salt is extracted was buried, and now there are ravines to the extent that it is impossible to extract salt from around the lake.

In 1972, the hydrologists who studied the Khomkon lake went on an expedition to study the water sources and found that the water area of the lake is 4 sq. km, and the surface of the water level is 2 sq. km. The depth of the lake varies from 35 to 50 meters.

It is concluded that there are two layers in the water, the upper layer is fresh water up to 2-5 m, and the lower layer is bitter salt water. The bottom of the lake was studied and it was checked that there is a water flow in two directions at the bottom of the lake, that the water of Khomkon lake forms an underground river and flows out of the Punjab gorge, and the length of the underground river reaches about 18 km. 'shown. It is assumed that the second direction of the lake water will flow from Konsoy. Geologists have also checked and found out that there are countless salt reserves under the lands around the lake, and confirmed that there is salt under a large part of Khomkon Mountain.

Probably due to the high content of iodine and iron in Khomkon salt, goiter did not occur in Khomkon villages and (due to the addition of Punjab water) among the population drinking water from the Sherabad river. Currently, Khomkon people live near the mine, but they do not enjoy Khomkon salt, because the places where salt can be obtained are covered with stones and earth.

## CONCLUSION/RECOMMENDATIONS:

In conclusion, it can be said that the territory of Uzbekistan has rich historical, national, cultural and rare archaeological finds, and attractive places with historical and cultural monuments and nature, unique plants and animals. Khomkon, one of the remote Kohitang mountain villages in Surkhandarya region, which is considered one of such settlements, is an ancient spiritual place, a paradise-like place with a unique nature, a beautiful place, and among the villagers who grew up enjoying the fresh air, there are talented and sharp people. self-sacrificing people who are intellectuals have taken a place in the hearts of the people with their special services in the state and public life. After all, the material and spiritual factors that show the development of society are closely connected with each other, and without these factors, it is impossible to create an increasingly developing social environment. For this reason, after independence, Uzbekistan paid serious attention to the preservation of historical and cultural heritage. One of the social and spiritual blessings of independence was that our people began to realize their identity, their interest in knowing the history of the villages and cities where they were born and raised increased, and learning their own history is also important. began to earn.

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