

THE COVERAGE OF KARMANA IN HISTORICAL SOURCES

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Abstract: This article discusses the etymology of the name Karmana, its geographical location, and its archaeological study. Archaeological excavations have been carried out at the sites of Burquttepa, Chillatepa, Ko‘hna Qo‘rg‘on, Kaltepa, and Kunjaktepa, located in the Karmana district. During these studies, numerous monuments dating back to ancient and early medieval periods were recorded. The article presents the latest archaeological research conducted in the Karmana district and their findings based on scholarly literature.

Key words: *Central Asia, Karmana, Kyzylkum, Zarafshan, early Middle Ages, Middle Ages, defensive wall, arch, shakhriston, rabad.*

Introduction. The territory of Uzbekistan, in particular the central and western parts of the Zarafshan Valley, is one of the regions that has long been distinguished by its rich historical and cultural heritage, strategic geographical location, and archaeological monuments. Karmana District is an administrative district in Uzbekistan, located within Navoi Region. The center of the district is the town of Karmana. Information about the territory and population: the area is approximately 950 km², and the population in 2021 was approximately 128,200 people. The geographical location of the region is also important: for example, there are sources that indicate that it is located along ancient trade routes and between mountains and steppes. Ancient research related to Karmana indicates that there are archaeological monuments in its territory. For example, the monument called Burquttepa is located in the Karmana district and can be traced back to the 4th-3rd centuries BC.

According to toponymy (studies on the history of geographical names), the name “Karmana” was recorded by ancient Arab geographers, in particular Ibn Havkal and others, in the forms “Karmanaya”, “Karmina”. Starting from the 8th century AD, the name and geographical location of this place are recorded in Arab, Persian and Turkic sources. This indicates the existence of a developed cultural and scientific life in the region in ancient and early medieval times. The fact that Karmana is interpreted in ancient sources as “great destination”, “great road in the middle” or “old settlement” indicates that it was an important point in terms of geography and transport.

In recent years, archaeological research conducted in the Karmana district has

yielded important results in scientifically studying the rich history of this region and identifying historical and cultural layers. As a result of excavations at monuments such as Burquttepa, Chillatepa, Old Kurgan, Kaltepa and Kunjaktepa, numerous archaeological finds, architectural remains and cultural layers of the ancient and early medieval periods have been revealed. The materials obtained from these monuments serve as an important source for the archaeology of the Karmana region not only in Uzbekistan, but also throughout Central Asia. This article scientifically analyzes the etymology of the name Karmana, its geographical location, its reflection in historical sources and the results of recent archaeological research conducted in the region. This sheds light on the place of the Karmana region in ancient and medieval history, urbanization processes, the interaction of urban and rural life, stages of cultural development and the scientific significance of archaeological monuments.

Karmana, located on the eastern edge of Bukhara Sughd, on the ancient "Royal Road" (Shah Roh) between the two major cities of Samarkand and Bukhara, is an important center and one of the regions of great economic and military strategic importance. Karmana is surrounded by the Karatog ranges of Nurota in the north, the Kyzylkum in the northwest, the Ziyovuddin-Zirabulak mountain ranges in the south, and fertile gardens in the east, and is distinguished by its very convenient geographical location.

Literature review. The name Karmana was first mentioned in 712 in the work of the historian Abu Ja'far Muhammad ibn Jarir at-Tabari, "Tarihi ar-rusul va-l-muluk" ("History of Prophets and Rulers") (Abu Ja'far al-Tabari, 1987; 229). It also appears in the historical and geographical work "Hudud ul-Olam" (Borders of the World). The work talks about the geographical location of Karmana, its location on the Samarkand road from Bukhara, its prosperity, clean water, and rich in various delicacies (Hudud ul-Olam. Bartolda, 1930; 22). In the work "History of Bukhara" by the 10th century historian Muhammad Narshahi, Karmana is described as follows: Karmina is one of the villages of Bukhara, and its water comes from the water of Bukhara: its tax is added to the Bukhara tax. He also has his own separate village; a mosque and a mosque have been built there. There were many writers and poets in Karmina (Narshahiy, 1991; 95). According to the scholar, in the Sughd region, along with the cities of Dobusiya, Kushoniya, Isbanjon, Arbinjon, Nasaf (Nakhsab), Kash (Kesh), and Samarkand, Karmana (Karminiya) was also mentioned (Abu Rayhon Beruniy, 1973. B; 424). The villages located around the city and the scholars who lived in this area are mentioned in the work of the 12th century author Abdulkarim Samoniy, "Al-Ansab" (Genealogy). In particular, the work mentions the village of Khudimankan, located 2 farsakhs from

Karmana, and the presence of a mosque in it, as well as some intellectuals who lived there (Abdulkarim al-Sam'oni, 1999; 13.). The 2003 edition of these works contains information about 21 Karmana residents (in the Kyzyl-Tepa district) (Abdulkarim al-Sam'oni, 2003; 93.).

In addition, the name Karmina is mentioned in Ibn Arabshah's "History of Amir Temur", Mirzo Ulugbek's "History of the Four Nations", Sharafuddin Ali Yazdi's "Zafarnoma", Mirzo Babur's "Boburnoma", Abu Tahirhoja Samarkandi's "Samaria", Mir Muhammad Amin Bukhari's "Ubaydullanoma" and many other works.

Main part. Various interpretations and opinions have been expressed by experts regarding the etymology of the toponym "Karmana". Academician A.Muhammadjonov defines the term "Karmana" as follows: "karmana" is actually a Sogdian word, in the form "Har-man-a". It is derived from the words "Har – big, man – manzil" – and means "Big manzil" (Muhammadjonov, 1999; 68).

According to M. Ishakov, Karmana appeared in the first millennium BC. Karmana was originally in the form "Har – miyona". It is derived from the Sogdian words "Har – big, great, miyona – middle", and also meant "The middle of a big, great road". In S. Karaev's book "The Meaning of Geographical Names", Karmana is mentioned in the form "Karimankent", that is, "Big manzil kent" (Koraev, 1978; 46). Professor Kh. Khasanov In his work, he described the meaning of the word "Karmana" as "Old settlement, old village" (Hasanov, 1965; 36). Other sources cite that the Arabs, seeing these places, called them "Ka Arminiya", "Beautiful places similar to Armenia" (Bartold, 1963; 149)..

Narshahi's information about the ancient name of Karmana – "Bodyayi khurdak" is not directly about the city or village, but about the location and nature of this territory. The first part of this toponym, consisting of a combination of two words, is written in the form of "bodiya", and this word does not mean "jug", but the Arabic meaning of "steppe", "desert". The word "khurd" attached to the word "Bodya" is Persian, and it means concepts such as "small, tiny". This With the suffix "ak" attached to the word, it acquired the quality of "very small, tiny". Thus, the toponym "Bodyayi khurdak" was formed. In this form, the toponym meant "Small steppe" rather than "jug". Historically, the people of the steppe or steppe have been called "Bodiya ahli va bodiya nishin" in the languages of the Uzbek and Tajik peoples. The Arabs called the steppe dwellers "Badawi". The eastern part of the ancient Bodyayi khurdak steppe was mastered, and in the early Middle Ages the Karmana settlement was formed (Khaitova, Kurbonov 1918; 9-10).

According to legend, Alexander the Great, when he was conquering the lands of

Bukhara and coming from the Nur Fortress to the Zarafshan River, saw a beautiful, picturesque village on the bank of the river from a high hill, fell in love with it, and called it "Karmeno". "Carmen" is a Greek word meaning "beautiful". In another legend, in ancient times, a doctor, who had a daughter named Amina, a ruler of Karmana, fell seriously ill and became deaf, told her that if you put your daughter on a high place, gather people around her and shout "Deaf Amina, Deaf Amina", then your daughter's ears will open. When the doctor did what he advised, the daughter was touched by this humiliating event and recovered. The phrase "Deaf Amina" later became the word "Karmana". There are also assumptions that after that these places were called Karmana.

Orientalist V.V. Bartold, in his work "Turkestan in the Mongol Era", based on the works of medieval Arab historians and historians of Central Asia, discusses the villages and fortresses around Karmana and their location in relation to Karmana. Comparing the term Karmana with Armenia, he suggests that it comes from the word "Ka-Armaniya" (Bartold, 1963; 27).

The main goal of studying rural areas in the vicinity of the city of Karmana was to determine the relationship between the city and the countryside. The aim was to register archaeological monuments in the Karmana district and, on this basis, study the dynamics of the development of the anthropogenic landscape of the region. In particular, in the resolution of the Cabinet of Ministers of the Republic of Uzbekistan No. 846 dated 04.10.2019, 28 archaeological monuments were registered in the Karmana district, and during the research, the locations of more than 10 more archaeological monuments were identified. In addition, more than 200 burial mounds were identified in more than 10 burial mounds and their coordinates were determined. At the same time, the locations of 3 monuments that were destroyed in the 1970s-1980s were recorded using the GIS system. Previously unknown rock paintings were also registered in the southern part of the district (Saidov, Rakhimov, Kholmatov, Khozhamov, Omonov, 2023; 41)

Conclusion. Based on the above scientific analysis of medieval written sources and archaeological data, the following can be stated.

The pottery vessels discovered in rural areas are not inferior in their high quality of production techniques and technology to the pottery vessels from the Burkuttepa monument, the site of the oldest city of Karmana, that is, they were made by city craftsmen.

Research conducted at the Burkuttepa monument shows that the thick defensive wall here, along with the towers discovered, may be the ruins of the oldest city in

Karmana.

Currently, according to preliminary data, 46 monuments have been registered in the Karmana district, which makes it possible to shed more light on the history of the region due to the lack of sufficient

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