

STAGNATION OF SURKHAN VOHA GYPSIES**Rozieva Mashhura****Teacher of TerDU****ANNOTATION**

As we know from history, Gypsies have left India, their original homeland, for various reasons over the centuries. Wars of aggression with neighboring countries, and in some cases economic difficulties were the reason for this. Gypsies left India through different routes, namely through northern, western and eastern routes.

According to the way of life, Gypsies are divided into settled and nomadic. Settled Gypsies lived on the outskirts of the city and were engaged in handicrafts. Nomadic gypsies engaged in begging, fortune-telling, horse trading, etc. lived with. Gypsy clans and clans (in some cases, a group of relatives) were united into a tabor and ruled by a chief baron (elders) who was elected at the top of the tabor. Gypsies of Central Asia (they are called Mugat, indigenous people call them Gypsies, Jogi, Mazang). Since ancient times, they have been living in the suburbs of Samarkand, Bukhara, Tashkent, Fergana, Kokand, Karshi, Denov and neighboring villages. Gypsies speak Uzbek and Tajik, but Tajik is the main language in their life. (The Gypsies of Central Asia also have their own special colloquial language called Mughat or Arabic). Gypsyologist H. Nazarov divides the influx of Gypsies into our country into 3 groups. The first group, the local Gypsies (Mugati natives), arrived much earlier;

the second group — Afghan Gypsies (jogi, afghani); and the third group is the Indian Gypsies (Mogati Hindu), who came much later. The scientist divides the Gypsies into 3 ethnic groups. will be grouped into:

1) Gypsies who make a living by collecting alms as nomads, performing fortune-telling, medicine, and jewelry;

2) tavakhtarosh, they live a semi-sedentary life, they are mainly engaged in woodworking, in particular, they make cradles, plates, spoons, and bowls from wood. In ancient times, the wooden trays they made were in great demand, so they were called tray makers;

3) rural, settled Gypsies (Jogis) were mainly engaged in small trade, as well as farming¹.

Until the middle of the XX century, the majority of Gypsies lived in oases, only some groups lived in a semi-settled way of life. During the harvest period, they were employed in agricultural work, and after a certain period, they moved to another area. Older gypsies remember that they lived in a certain area seasonally, helped the people there and received housing and money or agricultural products in return.

In the middle of the 1950 of the XX century, when the government started providing housing for nomadic gypsies and moving them to a stable way of life, the gypsies living in the Surkhandarya region began to build houses and settle down on

¹ Field notes. Oktepa village, Zharkurgan district, Surkhandarya region. 2020 year.

the land allocated for them. In this way, they gradually established their own villages and began to live in those places.

Today, the provision of human rights, freedoms and legal interests is the most priority direction of our state's policy. This noble principle manifests itself in all spheres of our life

Article 1 of the Universal Declaration of Human Rights states: "All human beings are born free and equal in dignity and rights."

As stated in Article 8 of the Constitution of the Republic of Uzbekistan, "The people of Uzbekistan are made up of citizens of the Republic of Uzbekistan, regardless of their nationality."

In our country, great attention is paid to protecting the interests of many nationalities and peoples, and it is very important for every citizen to feel this attention in the example of his life. Then their confidence in their future, at the same time, in the future of their children will increase.

Therefore, human value is great, human honor is the highest value. As stated by President Shavkat Mirziyoyev, all reforms in the next five years are aimed at creating decent living conditions for the population based on the principle of "For human dignity".

Literature

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