



ETHNIC COMPOSITION AND DYNAMICS OF GROWTH OF THE KASHKADARYA OASIS IN THE XX CENTURY

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I.I. Abdullaev

Lecturer Department of Social Sciences and Law Uzbek State University of Physical Culture and Sports, Uzbekistan

ABSTRACT

This article describes the ethnic composition of the population of the Kashkadarya oasis in the twentieth century, their characteristics, population, population growth dynamics, analyzing various ethnographic research and archival documents and research work of researchers.

KEYWORDS

Semit, sart, mangit, Dashti Kipchak, Kungrad, Sarays, Kenagas, Qatagon, meset, toma, yabu, qarluq, barlos, kaltatoy, nayman, kyrgyz, khoja, said, sheikhs, kidans.

INTRODUCTION

It is known that the Kashkadarya oasis was part of the Bukhara Emirate in the late XIX - early XX centuries. This situation makes it possible to accurately classify the ethnic composition and demographic processes of the population, starting from the data of the Commission on National-Territorial Boundaries (1917 - 1924).

Shahrisabz district is located in the upper reaches of the Kashkadarya River, and its various parts are characterized by its diversity. The region is divided into four districts. Chirakchi, Kitab, Shakhrisabz, and Yakkabog had a population of 10,766 in 1924, with a population of 3,349, Chirakchi 561, and Yakkabog 1296



[1]. They all look like a market in the center of a traditional city, from which narrow and snake-like streets run in all directions. Guzar region is located in the Guzardarya oasis. It includes Guzar, Yangikent and Tengiarm districts

Karshi district is located in the middle and lower reaches of the Kashkadarya. Geographically, it is divided into the Karshi oasis and the middle desert. Kyrgyz, Kazakh and Uzbek cattle breeders spend the winter in the desert. Taking them into account poses certain challenges. The population of the region is divided into three districts (Beshkent, Kasan, Karshi).

THE MAIN FINDINGS AND RESULTS

In the Republic of Bukhara in 1924 lived 1,531,015 people, of which: 978,000 people or 63.9% are Turkic-speaking (Uzbek, Turkmen, Kazakh, Kyrgyz (the last two peoples are small).

2) Iranian language: Persian, Afghans 484,000 (31.6%), Semitic Arabic, Bukhara Jews - 54,000 (3.5%), Russian-speaking population 12,000 (0.8%), Armenians 3,000 people 0.2%, Uzbeks 778,000 or The population of the Republic of Bukhara is 50.7% [2]. Asian Arabs live in more than 47,000 basins in Zarafshan, Kashkadarya and Amudarya. At that time, the Arabs, who preserved their native language, were numerous in the villages of Zarafshan and Kashkadarya oases.

Sarts. Interestingly, this name has been disappearing since the early twentieth century. The name is used in several senses.

1. In the 11th century, the Turks called merchants Sarts;
2. The Mongols inhabited the entire Iranian-speaking population in the twelfth century;
3. In the 13th century, the Mongols settled the peasants, the Turks - the Qarluqs and the Khorezmians;

4. The Arabs converted to Islam in the fourteenth century;
5. The Mongols defeated the Tajiks in the early fourteenth century;
6. The Turks defeated all the Persians in the late fifteenth century;
7. The Uzbeks conquered all the sedentary population conquered in the 16th century;
8. Turks (Abulgazi) in the XVII century - a part of Khorezm-Turkey;
9. Kokand people in the XIX century - a part of the population of Fergana and Tashkent oases;
10. The Russians in the second half of the nineteenth century - all the settled population of Turkestan;
11. Russian scholars have named settled Turks who forgot their tribal system in the late 19th and early 20th centuries.

In the early twentieth century, the Uzbeks of Bukhara were divided into many tribes. In 1924, 150 tribal tribes were registered, half of which were major tribes.

Mangits. The largest, most complex tribe in the Republic of Bukhara, 99,200 people 31,000 of them live in the Karshi oasis. According to A. Grebenkin (1872) Samarkand mangits strictly adhere to the internal (indogam) type of marriage from Karshi. According to him, Samarkand mangits are divided into 24 groups. There are more than 7,000 mangits in the Zarafshan oasis. The first representatives of the Mangit tribe date back to the XIII century during the Mongol invasion. The Dashti Kipchak mangits began to march to Transoxiana with Muhammad Shaibanikhan in the 16th century. During the reign of the Shaibani and Ashtarkhanids, Bukhara became more and more powerful. Small groups of the Mangit tribe are found in Kyrgyz, Kazakh, Karakalpak, Nogai, and even Yakut.



Kungrads. It is located in the eastern part of the Kashkadarya oasis in Dehkanabad and Guzar districts. Most of the 85,760 people in Kungrad live in the Surkhandarya oasis. 4570 people lived in the Guzardarya oasis and 8875 people in the upper reaches of the river [3].

3,500 of them live in Samarkand district, less than 3,000 in Jizzakh district, and most in Khorezm oasis.

Sarays. There were 3,940 of this tribe in the Republic of Bukhara. Most of them are located in the Zarafshan oasis and Kashkadarya oasis. There are 7,070 people in the Shahrisabz oasis and 3,100 in the Karshi oasis.

Kenegas. In the first quarter of the 20th century, the majority of this tribe, which lives in the Shahrisabz region, numbered 35040 people. 18,320 of them are located in the Shahrisabz oasis. In this region: achamoyli, chuyot and uvakli (its two seeds are toram and toragai); Part of it is inhabited by representatives of the descendants of Taraqli and Qayra Saldi. From here the kenegas spread to the upper reaches of the Kashkadarya and formed the following number.

Upper Kashkadarya (mostly Taraqli - 4275).

Above Yakkabogdarya (Achamayli) - 1545.

In the villages of the Samarkand mountains (Chuyuts) - 4475.

In the mountainous areas of Yakkabog - 840.

Outside of Shahrisabz, the Kenegas are partly in the Bukhara oasis at 2,725; partly in Fergana and Khorezm.

Qatagan. The Qatagans were not numerous (27,200 people) and spread to different areas. One of them is in the Kashkadarya oasis:

1995 in Upper Kashkadarya (75 of them are Kiyokchis).

In the Shahrisabz oasis, 445 people (140 of them are Kiyokchis).

In the upper reaches of the Yakkabog River - 405.

In the Karshi oasis - 1510.

In the wild oasis of Tajikistan, the Qatagans migrated in the 1860s in protest of the Qatagon order, according to military archives. In the Vakhsh, Panj, and Yahsu oases (1680, 4480, 2775) Qatagans were recorded.

Most of the Qatagans have lived for centuries in the northeastern part of Afghanistan, in the Kunduz and Tashkent regions.

The origin of this tribe In the Ettisuv Kyrgyz there is a section of the same name in the Sayak tribe. According to Kyrgyz legends, Qatagan was the son of Sayak.

Uch urug. This alliance consisted of three seeds - meset, toma and yabu. 26,915 people are located in the Zarafshan oasis.

Turk. This large tribal alliance (21,920 people) lives in the upper reaches of the rivers of central and eastern Bukhara.

According to ethnologist B.Kh. Karmysheva, despite the activity of the semi-nomadic tribes of Central Asia, in the first quarter of the XX century there was a certain pattern in the location of the Turks. They were absorbed by the Uzbek tribes of Shaibanikhan from the lowlands and the adjacent foothills to the upper reaches of rivers and streams. The Turkic settlements are semicircular in shape and surround the Tajik settlements. The strip began in Badakhshan, Afghanistan (from the Kokcha River basin) and continued to the eastern corner of the Fergana Valley. Throughout the region, the Turks were a minority of the population, living in the mountains with the Tajiks and in the foothills with Tajiks and settled Uzbeks (mostly people who did not have a tribal system).



Qarluqs. Between 1924 and 1925, 9,410 snowfields were recorded. They are the ancestors of the first Turkic-speaking population to come to Central Asia. The population, which differs significantly from the eastern groups of the Qarluqs, lives in the village of Qalliq in the lower reaches of the Kashkadarya in the Karshi desert. They are commonly referred to as Kasan snowballs. The Kasans know that they came from a place called Khochnab near Bukhara. They got married to the Karakul snowmen, because both groups grazed cattle in the summer on the pastures in the foothills of Kashkadarya. The Karakul gorges consider themselves separated from the Kasan gorges. In the middle of the 20th century, only 5-6 families of snowmen remained in Mukhtor village of Karakul district. In the remaining villages, the Karluks were 5 to 6 farms, mixed with the surrounding population. The main groups of the above two groups of people were engaged in such activities as karakul sheep, camel breeding, camel transportation [7].

Barlos. (they call themselves Barlos) is the largest tribe in the Turkic group. There is no exact data on the Barlos, but in the 1920s their number was probably between 15,000 and 18,000. They live in the upper reaches of the Karatag River, Surkhandarya, Kashkadarya and other areas [9]. The tribal associations of the Surkhandarya and Kashkadarya barlas have the same name. The Barlos, like other Turks, did not marry Uzbeks until recently.

Kaltatoys. (call themselves Kalta-toy) They are located in areas inhabited by barlos. In the past, this tribe was numerous, as evidenced by toponymic data. Kaltatoy is found as a tribal name in some Uzbek tribes and in the south-western Kyrgyz. Surkhandarya kaltatoys, like barlos, consider themselves to have come from Shakhrisabz 9-10 generations ago. Until the early twentieth century, they were in contact with the

Kashkadarya tribes. The names of the seeds in them; Maheyzamoni, Makhattar and Mirza Kaltatoy are the same. They have also entered into a marriage relationship. Dashti Kipchak Uzbeks took a girl and gave her away.

Mongols. They did not belong to the group of Turkish tribes. The Mongols are numerous, living in Gissar, Khuttal, Kunduz, and Bakakhshan, according to the Boburnoma. In the 15th and 16th centuries, the Mongols were not a separate tribe, but a people of Mongolian descent. It was during the reign of Timur and the Temurids that the Mongols migrated extensively from northern Afghanistan to Transoxiana. They were good warriors and served in various Timurid emirs.

From 1924 to 1925, 155 people lived in the upper part of Kashkadarya in the village of Jouz in the Kitab district, and 45 people lived along the Shafrkent stream in the Bukhara oasis. According to the 1920 census, there were 400 Mongols in Jizzakh and 491 in Samarkand.

The Mongols of the Kashkadarya and Zarafshan oases have not been studied. Ethnologists Andreev M.S. and A.A. According to Polovtsev, the Mongols in Afghan Badakhshan were divided into 30 tribes. The largest of them were Chirakchi Mongol, Ali Mongol and Yakka Mongol [12].

Naymans. One of the best researched tribes. Naymans: Uzbek, Kazakh and Kyrgyz peoples. In 1924, 17,120 people from this tribe lived in the Republic of Bukhara. 120 of them live in the Shahrissabz oasis. In the middle juz of the Kazakhs, the number of naymans was second.

Kyr-gyz. The population of this tribal union is 20,470. Most of them live in southern Tajikistan and



Surkhandarya. There are 1625 people in Kashkadarya region. There are 715 in Aksu and 910 in Karshi.

Turkmens. Uzbek-Turkmen You are 15,310. 8600 of them live in Nuratatamani. There are Uzbek Turkmen living in the Karshi oasis.

Kipchaks. The total number of Bukhara Kipchaks was 14,420. The number of Kipchaks in the Karshi oasis was 700. The Kipchak tribes also played an important role in the formation of the Uzbek, Kazakh (Middle Juz), Kyrgyz and Karakalpak peoples.

Khodja, said, sheikhs. There are 14,345 members of this privileged group in the Republic of Bukhara, who consider themselves descendants of Arabs.

3085 of them live in Kashkadarya oasis; There were 540 people in Upper Kashkadarya, 1325 people in Shahrissabz oasis, 295 people in Karshi oasis and 55 people in Lower Kashkadarya. In Yakkabog district - 535 people.

China. Historical literature shows that the Chinese or Chinese ancient Turkic people were the name of the Kidans. The Kidans established the state in the tenth century. In the Republic of Bukhara in 1924 there were 11,575 Chinese. 470 of them lived in the Karshi oasis.

Qavchin and Kutchi. Qavchins 7430 people, in the lower reaches of the Kashkadarya: including 1020 in the Karshi oasis, 2795 in the lower reaches of the river, 195 in the upper reaches of the Yakkabog, 630 along the anchor river from Qavchin.

Some of the Kavchins from the Karshi oasis crossed the Amudarya and settled in the city of Karshi with 2655 people. There are 125 Qavchin in the lake.

Qutchi. (Quchun) - 6110 people. Most lived in Shahrissabz province. Most (5,130 people) lived in the northern part of the province. In the upper part of Kashkadarya there are 390 boxes, in the Shahrissabz oasis 342 boxes, in the mountainous part of Yakkabog there are 250 boxes.

Major. This small tribe (1420 people) lives in different parts of the Bukhara Republic. 430 of them are located in Shahrissabz oasis.

Qiyot. This tribe also has only 1,300 members. 790 of them live in the northern part of Shahrissabz. Yakkabog district has a population of 100 people.

Mitan. Number 1220 people. Most live in the Zarafshan oasis. In the upper reaches of the Kashkadarya, 95 representatives of the Mitan tribe are recorded.

Tatar. - 165 people of this tribe, 120 people live in Bukhara oasis - 45 people live in Shahrissabz oasis.

Chigatay Tajiks. In 1924, 63,535 Tajiks were registered in the study. In some districts, in the territories belonging to us: in the upper part of Kashkadarya, 6,125, in the Shahrissabz oasis, 250, in the opposite oasis, 7,280, the rest lived in southern Tajikistan and the Surkhandarya oasis.

Karshi Kazakhs. In 1924, settled Kazakhs were recorded in the Karshi oasis (440 people) and Fazli (290 people). They differed from Uzbeks living in the region in appearance, language and dialect. The first group is street-gardeners, the second considers himself a mangit.

The data we present refer to the first quarter of the twentieth century. After the establishment of the Soviet regime in the country, various reforms began. In



particular, in 1929-30, the process of collectivization of the population into state and collective farms took place in the republic, especially in the Kashkadarya oasis. Compulsory resettlement of semi-nomadic and semi-nomadic population, reforms in education and culture. The “attack” movement begins to change the daily life of the population [15].

We wrote about the Upper Kutchi tribe. The former Kirov State Economic Center in Shahrisabz district is the village of Kutchi. The Kutchilar were also located in Chirakchi, Kamashi, Samarkand, and the Leninabad village of the Selveki district. The Palandara state farm includes the villages of Mogul and Dorman. In the first half of the twentieth century, they had only 7-8 farms.

In these areas, in the village of Shatri, seeds such as mahatzamoni, mahattari seeds, Sariqs, gozbegi, kaltatoy, Kullar, kalhofiz have survived to this day. Rajabov Meylimamot, who lives on the farm of Ibn Sino, Dehkanabad district, at the end of the XX-beginning of the XXI century: the bells have their own legends, the names of the tribes are preserved.

According to the source, the Kungrads arrived in Dashti Kipchak 850 years ago. They moved to Bukhara with their four sons from their youngest wife and were given pastures south of Bukhara.

The Kungrads are divided into Koshtamgali, Vaktamgali, Konjigali, and Oynli.

- I. Koshtamgali 16
- II. Vaktamgali 18
- III. Konjigali 14
- IV. Oynli 12

According to another legend, the khan of Bukhara gave a girl to Kungrad. She had 6 children. So total Kungrads 66 father. Location - south, Vakhtomgali Sovetabad

district (3000 families), Kamashi district also lives in Fergana state farm.

Koshtamgali still lives in the developed areas of the Karshi desert. Apart from Qavchin and Tajiks, the main part of Dehkanabad district is the population of bells: kanjigali, oynli, tartuvli, mavlush. From the eldest wife of Mavlush: Gozdon tuugon, koysiyrak, kojadan tuugon, Odil tугan seeds were formed, From the younger wife: Safar tugdi, Jonqobil, Badal tuvdi, Kordan tuvdi, seeds formed [17].

In the twentieth century, ethnic processes in Uzbekistan, especially in Kashkadarya, all Turkic-speaking peoples and tribes became known by the Uzbek ethnonym. Decisions were made to name the country, people and nation “Uzbek”. From the 1993 census, tribal and ethnic names were abolished and only the name of the people or nation was recorded.

Education, higher education, local and central press and radio networks have consistently and consistently promoted the term Uzbek to the nationwide, ethnic meaning and content of the Uzbek nation. Representatives of the arts are also involved in the ethnicization of the Uzbek name, and their services in this area are invaluable. During this period, the periodical press, printing, literature and art in the Uzbek language reached its peak. The Uzbek language is enriched by the adoption of Russian and other international words. The grammar of the Uzbek language has improved and its vocabulary has expanded [18].

CONCLUSION

In short, the Uzbek name originated in the late 13th century - first half of the 14th century as the Dashti Kipchak nomadic Turkic - a political association of Mongol tribes and peoples. In the 14th and 15th



centuries, they became the name of an entire people in the Kipchak steppe and became known as Uzbeks. In written sources, the country where they lived was called “the land of the Uzbeks”, “the country of the Uzbeks”. When Muhammad Shaibanikhan marched on Transoxiana in the 16th century, representatives of 26 tribes invaded the country with his army. They held a leading position in the Uzbek khanates during the XVI-XVII centuries and influenced the formation of the modern Uzbek nation in large areas, especially in the Kashkadarya oasis.

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