



POLITICAL AND ADMINISTRATIVE STRUCTURE OF THE EMIRATE OF BUKHARA IN THE LATE XIX AND EARLY XX CENTURIES ON THE POPULATION AND ETHNOTOPONYMS

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ABSTRACT

This article summarizes the researcher's views on the ethnic situation and political-administrative structure of the population of the Emirate of Bukhara living in the middle reaches of the Amu Darya in the late nineteenth and early twentieth centuries. It mainly deals with the administrative-territorial structure of the Emirate of Bukhara, its population, population structure, the territory where ethnic groups are located, and the language spoken. The author also emphasizes the importance of the middle reaches of the Amudarya in the study of the ethnic composition of the population of the Emirate of Bukhara and the issue of ethnotoponyms.

During the period of study in the middle basin of the Amudarya, the majority of the population of the emirate was Turkic-speaking Uzbeks. The researcher tried to reveal the existence of Persian-speaking Tajiks on the basis of many scientific sources and historical records. The work is summarized.

KEYWORDS

Amudarya, aul, kelif, ersari, rabot, qarluq, qungirat, Uzbek, tajik, turkmen, mangit, chahor-juy, sart, tot, ethnos, amlok, xiroj, ethnotoponym

INTRODUCTION

The study of the history of Uzbekistan, the cultural heritage of our ancestors, their contribution to world civilization, promotion and its widespread use in the

field of education play an important role in educating the younger generation as a harmoniously developed person. After all, history, which is the basis of



spirituality, the reality of the past is a great force that helps to raise national pride and patriotism, and historical memory is a great force that helps a person to identify himself, strengthen his will, expand his worldview.

In the context of renewing Uzbekistan, as a result of radical reform of the education system, the creation of a highly educated and intellectually developed, spiritually harmonious generation has become a priority of state policy.

Since the day of gaining national independence of the Republic of Uzbekistan, special attention has been paid to the study of the ethnic history, origins, formation processes, centuries-old traditions of the peoples living in its territory, which have become national values.

METHODS

Usually, without confirming the ethnogenesis of a people, the composition of the research ethnic groups, it is impossible to carry out any scientific research about the people, the territory and the statehood in which it is propagated.

Awareness of one's national identity has played an important role in the life of every nation, because it allows them to know the present and the future on the basis of a deep understanding of their past, and at the same time clearly define their future and develop league passes.

The more the national English people, the representatives of the nation, fully understand their history in their present games, the more they will understand the past of the nation based on many historical events. Understanding national mastery, knowing the problems our people have faced in the past and what injuries they have suffered as a result,

will help you to overcome the problems of today and accelerate the development of our society.

One of the major political and economic centers of the Bukhara Emirate, the Middle Amudarya, ie the regions in the middle basin of the Amu Darya, played a special role in the socio-political and cultural processes in the emirate.

The central strongholds of the Amu Darya were the central territories of the emirate, with dozens of estates, including hundreds of villages, in the southern, southwestern, and southeastern parts of the Bukhara oasis, Usti, Chahor-Juy (Chorjuy), Burdalliq, Karki, and Kelif. Among these provinces, the Chorj Oy and Karki productions included several dozen villages and communities as political assembly units, while the Usti and Burdalik provinces consisted of a small number of clothing settlements. One of the most remote huddles in the Middle Amudarya basin, Kelif province included 25 villages that were part of 3 twenty administrative units, not “amlolik” but “bekcha” [1].

Located in the middle basin of the Amudarya, on both banks of the river, these political-administrative units were bordered on the west by the Marv region. Karki province, located south and southeast of Chahor-Juy province, and Burdalik province, southeast of it, were adjacent to Karshi province. Kelif province in the south and southeast of Burdalik province was adjacent to Andkhoy province in northern Afghanistan, which was part of the Bukhara Emirate until the mid-19th century. The Usti region in the middle basin of the Amudarya is located to the north of Chahor-Juy, and to the northeast by the Karakul district.

After the Uzbeks and Tajiks, a significant part of the population of the Emirate of Bukhara was Turkmen,



and most of them lived in large settlements, villages and auls on the banks of the Amu Darya. [2]

RESEARCH RESULTS

Among these regions in the middle reaches of the Amudarya, the most populous region, Chahor-Juy, is known as the closest economic center to the Bukhara oasis, with 13 estates, each containing 10-20 villages. In particular, the Saqar estate covered 26 settlements, while the Ersari and Kaboqli estates included 4-5 villages and communities. The city of Chahor-Juy and its environs are relatively densely populated, with various ethnic groups in the city center - Uzbeks, Turkmen, and Iranians. Nomadic Turkmen tribes predominated in the villages and auls of the Chahor-Juy region's remote estates. The Uzbek population of this region lived in relatively urban and suburban villages, and the population was mostly engaged in handicrafts, trade, and agriculture. While part of the Turkmen population of the Chahor-Juy region is engaged in farming in the villages along the river, the population of the villages and auls far from the river is mainly engaged in cattle-breeding, especially camel-breeding.

The ethnic composition of the Middle Amudarya is relatively monoethnic compared to other parts of the emirate, which is predominantly Turkmen and Uzbek. At the same time, the region was inhabited by a small number of Uzbek-speaking Arabs and Iranians (Buluch, Marvi). Uzbeks in the region spoke mainly in the Oghuz dialect in Karakul district [3] and Charjuy, in the Qarluq dialect in and around Karki, and in the Kelif region mainly in the Kipchak dialect. The settled Uzbeks in and around Chorjuy are called "tot" by the Turkmen, while in Karki and Kelif they live next to the Turkmen tribes in the villages of batosh, resistance, qarluq, in the villages of Gaurdag and Khojai-elef around Kelif.

The Tots lived mainly in urban and peasant villages, spoke Uzbek in the Oghuz dialect, and were ethnoculturally close to the Turkmen. However, the nomadic Turkmen, who dominated their daily lives, called them "tot" and sometimes equated settled Turkmen with them. On the contrary, the Charjuis and other settlers did not call themselves "tot", but "charjuyli", "karkili". It should be noted that this term is an exonym and the use of this term in Central Asia is similar to the term "sart". The Turkic (Uzbek, Uyghur) population of urban and sedentary villages in the region was called "sart" by nomadic Kazakhs and Kyrgyz, while the nomadic Turkmen also called the sedentary Turkic population "tot". In the 11th century, the term "tat" was used in the ancient Turkic Orkhon inscriptions to mean "foreigner, foreigner," and in the 11th century, Mahmud Kashgari used "tot" to mean both "non-Turkic, foreign" and "non-Muslim Uyghur." recorded in the sense of the Persian peoples. In the Middle Ages, the term began to be used more for the urban and sedentary population of the Turks than for the meaning of "Persian".

In the Zarafshan oasis, there are villages called Totkent, which are associated with the names of both ethnic and regional population groups. The term "Tot" was understood by the Turks in ancient times as an Iranian ethnos. In fact, the term occurs long before Devon - in the VII-VIII centuries in the inscriptions of the Turkic Khanate, and in content means non-Turkic ethnic groups, especially Iranians [5]. In the Middle Ages, the term "tot" was used by nomadic Turks, especially Turkmen, to refer to the Iranian and Turkish settlers living in cities and villages. In the early twentieth century, the nomadic part of the Central Asian Turks, the Kazakhs and Kyrgyz, called the settled Turks (mainly Uzbeks and Uyghurs) "sart", while the Turkmen alternatively called the Uzbeks and Tajiks "tot". In particular, the Turkmen called the Uzbeks living in and around Chorjuy "tot." In the



Zarafshan oasis, the continuation of this tradition is associated with the Turkmen population of the oasis, and under the influence of the Turkmen living in and around the Samarkand district, toponyms called Totkend appeared.

The Turkmen population, which consists of several tribes from ancient times, is the main part of the population of the Middle Amudarya. seeds such as qarkin, muqri, saqar, chandir, chavdur, ersari, eshakchi, hidir-eli, ali-eli, sarig, kizil-oyok, tuyachi, khalach, sayat, hatap, bakavul had their own villages and auls. The fact that the names of the above-mentioned villages and districts in the estates of almost all regions of the middle basins of the Amudarya are named after the Turkmen tribes confirms this idea. It should be noted that in the Middle Amudarya basin there are almost no large Turkmen breeds such as taka, yavmut, goklan. Some of the Turkmen tribes in the region, in particular the Khidir-eli, Chandir, and Sayat tribes, are somewhat Uzbekized, and in some villages they are recognized as a particular Uzbek tribe. Although they spoke the Oghuz dialect, other Turkmen tribes knew them as Uzbeks.

Located in the southwest of the Karshi principality, far from the irrigation systems of the Amudarya, the Burdalik region, which occupies mainly steppe and desert areas, is known as a sparsely administrative unit, although its territory is relatively large. Although Burdalik, the administrative center of the region, was a farming area on the right bank of the Amu Darya, most of the region's population was nomadic in the steppes and deserts, far from the wetlands of the river. Nomads, mainly of Turkmen descent, are mentioned in the documents of the Bukhara Emirate under the term "community".

Usti region is located between Karakul and Chahor-Juy regions, a remote district in the south-west of the

Bukhara oasis, and its territory is located in the north of Farab district of Chorjuy region, on the right bank of the Amu Darya. The settlements of this region are called "mavze" in the documents of the Bukhara Emirate, and they are named as follows: 6]. In the early twentieth century, the terms "neighborhood" and "village" were sometimes used interchangeably.

In the middle Amudarya region, Chorjuy was a relatively large city, and Karki and Kelif were known as large urban-type settlements [8]. In other words, in this part of the emirate, with the exception of the city of Charjou, large settlements as centers of handicrafts and trade were extremely small. At the same time, the inhabitants of these provinces, a small part of which consisted of arable lands and a large part of which were suitable for cattle-breeding steppes and deserts, were settlements that made a unique contribution to the emirate's economy. The cities of Charjou and Kelif also served as border crossings for the Emirate, a trading post for trade caravans entering Iran from Iran, Afghanistan and India. In particular, Kelif was the first settlement between Bukhara and the Afghan emirate, and the crossing of the Amu Darya to one or another bank - the river crossing was located in this area, so it was known as a region of great importance for the emirate. [9].

While most of the Uzbeks in the Kelif region were bell-ringers, the Qarluqs also had their own villages. Ethnotoponyms "Qarluq" are widespread in the Zarafshan, Kashkadarya, Surkhan-Sherabad oases of the Bukhara Emirate, as well as in Eastern Bukhara (Southern Tajikistan). For example, in the Alat, Gijduvan, Bukhara, Jondor, Kagan districts of the Bukhara oasis, the villages of Qarluq, Qarluqo, Qarluqan, Qalliko, in the Nurata and Samarkand regions, Qarluq, in the Karshi principality, Qarluq, Qarluq-khona, Khoja-Qarluq considered themselves to belong to the Qarluq tribe.



In the Uzbek genealogies of the 16th and 20th centuries, the Qarluqs, mentioned as one of the "92 Uzbek tribes", spoke mainly in the Qarluq, or Qarlu-yagmo-chigil, dialect of the Uzbek language. Although the Qarluqs, who retained their ethnonyms throughout the twentieth century, made up a significant portion of the population in and around the city, they appear to have been dominated by regional affiliation rather than ethnicity. This is reflected in the predominance of bilingual Bukhara residents in the Uzbek dialect "Qarluq". Although not fully studied and widely used in the scientific literature, it is a "Bukhara branch" of the Qarluq dialect or "Uzbek of the Emirate of Bukhara" in relation to the "Uzbek language", which was formed as a living dialect and spread mainly in the major cities of the former Bukhara Emirate. It is noteworthy that the Qarluq Uzbeks living in the Middle Amudarya basins, in particular, the Qarluq Uzbeks living in the Qarluq estate in the Kelif region, also spoke a Qarluq dialect close to the literary language, unlike their neighboring bells. That is, they retained their dialects despite living in an environment of Kipchak-speaking Uzbeks and Oguz-speaking Turkmen.

The bells were in close ethnocultural contact with the inhabitants of the neighboring Sherabad principality, where they traded girls with the inhabitants of the bell villages. It is known that among the bell seeds, which are divided into several dozen branches of seeds, there were much larger branches, such as kanjigali, kushtamgali, oyinli. The bells were predominant in almost all regions of the Bukhara Emirate [10], in particular in the Bukhara districts, in the south of the Karshi principality, in the Boysun-Sherabad region and in the Baljuvon (Kulob) region. The bell-shaped, moon-like network seeds of the bells also lived in the eastern and western foothills of the Kuhitang (Kuhtan, Kuyten) Mountains, and had a number of villages of their own. Interestingly, in many

parts of the Bukhara Emirate, the Qarluq and Kungrat Uzbeks lived mainly in the mountains and partly in the plains, and livestock dominated their economic life. The fact that in the regions of the Middle Amudarya Basin, too, they have their villages, mainly on the slopes of the Kuhitang Mountains, confirms this once again. It is known that the Kungrad Uzbeks chose both mountainous and steppe areas, mainly in the relatively late period - in the XVII century, when they began to migrate en masse between the Amudarya and Syrdarya. In fact, they used to live mostly in the middle basins of the Syrdarya, and as a result of political processes - the Kalmyk invasions (XVI-XVIII centuries) [11] they moved to the southern regions along the Nurata-Zarafshan corridor. At that time, the vast steppe oases in these areas - the foothills and steppes - were mainly occupied by nomadic Uzbeks, so the bells rang and they tried to settle in the mountains.

In fact, the bells, which are part of the nomadic Uzbeks, played a significant role in the Amudarya-Syrdarya region long before the Shaibani, even during the Chigatay ulus and the Temurids, but their spread in the Zarafshan, Kashkadarya and Surkhandarya oases dates back to the 17th century. Although they have much in common with other nomadic Uzbek clans, such as the "Jelachi" dialect, the bells retain more "ethnographic features" than the Nayman, Mangit, Sarai, thousand, forty, one hundred, and dozens of other "Kipchak Uzbeks". It is based on this relatively "late migration" and the fact that they live in compact conditions, inhabiting the foothills and mountains.

It should be noted that historians have not yet agreed on the meaning of the term "blackberry" and to which ethnic groups it applies. According to VV Bartold, referring to Mirza Haydar, the Mongols called the population of the Chigatay ulus in Movarounnahr



"Karaunos". G'. Karimov quotes Muiniddin Natanzi as saying that the term refers to a militarily strong people who served not only all the nomadic tribes in Movarounnahr, but mainly the Emir Qazaqan and his successors. The source used the term "black guard" against Amir Hussein's army [12]. S. According to Ulashova, the term "Karaunos" was originally used to refer to all Turkic-Mongol peoples who entered the region in the middle of the 13th century and settled under the influence of the local population until the 14th century. However, over time, the term of the people used the term narrowed, and from the middle of the XIV century began to be used only in relation to the ethnoses that served the Emir Qazaghan and his descendants. The researcher writes that if the period of emergence of this term was in the middle of the XIV century, G. Karimov's comments would be correct, but the term originated in the late thirteenth and early fourteenth centuries, during which the settlement of nomadic Turkic-Mongol ethnic groups intensified.[13]

CONCLUSIONS

Thus, in the Chahor-Juy (Chorjuy), Usti, Burdalik, Karki and Kelif regions of the Emirate of Bukhara, located on the right and left banks of the middle reaches of the Amu Darya, the population of several settlements - amloklik, bekcha, village, mavze and "jamaa" is mainly Turkmen. and Uzbeks, among whom there were intense ethnocultural processes. In the last Middle Ages, as a result of the settlement of a number of Turkmen and nomadic Uzbek tribes, new settlements were built in these areas. On the one hand, the population of the Middle Amudarya basin had close ethnocultural ties with the population of the central region of the emirate - Bukhara region, as well as with the population of political and administrative units of the emirate close to these areas - Karshi, Sherabad.

In short, the urgent task today is issues related to the ethnos problem. It is necessary to scientifically study the long-standing ethnogenetic processes in the historical composition of the region's population, the traditional cooperation between the ethnic groups of the region, the qualities of solidarity, economic, political and cultural relations between them.

Such radical, cosmic changes in the life of any society take place gradually, sometimes over decades and even centuries. Therefore, we need to conduct an in-depth scientific analysis of the lessons of the past, the historical experience of the peoples of our region, the pros and cons.

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