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ETHNIC COMPOSITION OF THE MOUNTAIN DISTRICTS OF UZBEKISTAN IN THE EARLY XX CENTURY (IN THE CASE OF SANGZAR - ZAAMIN REGION)

Abstract: This article on the basis of scientific literature, archival sources and field materials were analyzed traditional ethno cultural processes and elaborated its internal and external mechanisms. It's showed reciprocity in result of mutual contacts of various economic-cultural types of population, its transformation under influence of political and social-economic factors, the formation under influence of political and social – economic factors, the formation of common regional ethnic composition Sangzar-Zaamin region and ethnic culture, the cultural unification as result of integration, consolidation and assimilation processes.

Key words: Sangzar - Zaamin region, ethno contact zone, ethno cultural processes, settled and half settled ethnic groups, economic-cultural types, ethnic and local peculiarities, integration, consolidation, assimilation.

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Introduction

Thanks to independence, the study of the ethnic history of the Uzbek people, including the ethno genesis, has become one of the pressing issues of our time. Even though researchers have done a great deal of work on this issue, there are still a number of issues related to this problem.

At the same time, the exhausted inhabitants of the Sangzar - Zaamin region are the common ethnics of the seeds and cemeteries of different historical epochs, while preserving their origins, customs and traditions, separated from one another. According to the results of researches, the population of the mountainous and foothill areas of Jizzakh region differs from the adjacent regions, with the location and diversity of ethnic groups. In particular, there were representatives of different nationalities, tribes, representatives of Bakhmal, Zaamin, Forish, Gallaaral and Forish districts. In the foothills of Molguzar and Turkestan ridges lived Uzbek, Kyrgyz and Tajik people.

Part 1. Before considering the ethnic composition of the population of Sangzar-Zaamin

region in the late 19th and early 20th centuries and its location, we consider it appropriate to briefly review the history of administrative territorial formation of the area following the occupation of Central Asia by the Russian Empire on June 12, 1886, the Samarkand Region was established in accordance with the Charter of the Turkestan land administration, which divided into four provinces: Samarkand (26 volosts before the revolution [1, p.3.] Kattakurgan (total of 17 volosts before the revolution), Khujand (total of 14 volosts before the revolution) and Djizak (up to 20 volosts in the rebellion the three districts, such as Bag'don, Yangikurgan and Zaamin) [2, p.1.].

In 1913, the area of the former provinces of Samarkand region was 23,523 km², of which 11,444 km² in Jizzakh, 5,521 km² in Kattakurgan and 6,556 km² in Samarkand [3, pp.2-4]. It should be noted that the system of governance in the provinces and provinces continued until the 1st quarter of 1927 [3, p.7]. After the zoning in 1927, the Samarkand region was renamed into the district, and 10 were named after Akdarya, Bulungur, Jizzakh, Zomin, Mitani, Poyariq, Lower Darg'om, Upper Darg'om, New Kazan aryk

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(later called Urgut [3, p.17]), Yangikurgan (later 1936 Gallaaral region) [4, p.1] and the region was divided into regions such as the Bulung'ur district in 1935) [3, p.17]..

The current Forish district, which is part of the research area, is formed in 1935 by some border villages of Poyariq, Jizzak, Gallaaral and Nurata districts. Also, Khavost and Yangiabad districts, which are part of the modern Syrdarya and Jizzakh regions, are part of the Mirzachul highway in the Tashkent region, and only after the zoning of the Havana was created as a separate district [3, pp.14,17].

The Sangzar - Zaamin region has relatively little knowledge of the ethnic history of the 20th century, with no extensive research on the ethnic composition and social life of the population in the region. Nevertheless, the information about the ethnic history of the Sangzar-Zaamin region was discovered in the works of Russian tourists in the early 20th century, in particular in military and ethnographic expeditions, as well as in the mid-20th century, in particular B.X.Karmisheva, K.Shoniyazov and others we can see in his research. In addition, field data from the oceanic populations also enriches our perceptions of the industry.

If we look at the statistics of the archives of 1903-1905, we can see that most of the peoples are ethnic Uzbek's, Kyrgyz's and Tajik's. In particular, the Kyrgyz population is estimated at 50 914 people, including 26 711 men, 24 203 women in Otakurgan, Chardor, Kyzyl-Kum, Fistalitau and Koktyubin belonging to the Bagdon district of Djizak region, Chashmaob volcano of Yangikurgan area (202 people including 149 males, 53), as well as in the center of the center of uezd Jizzakh (11 men including 7 men and 4 women). At the same time, there are no Kyrgyz in Zaamin [5, pp.266, 275, 280].

Part 2. Comparing the population data in Uzbekistan with other literature, we can see that there are certain differences. For example, in the Zaamin district, Kyrgyz also lived, but they were not mentioned in the population list data. It should be noted here that the data on population and farm surveys are almost incompatible with each other.

Tajiks mainly belong to the Bagdon District of Jizzakh Province, 10,000 of which are located in Bagdon, Sintob (6,284 men, 5012 females) Sangzar volcano, Yangikurgan (56 male, 68 female), Zaamin tribe (approximately 1 269 people, of which 702 men, 567 women) the statistical data of the archive of residence is remarkable [5, pp.266, 275, 280].

According to the archive statistical data, in the region of Zaamin in 1907, the Jizzakh region occupied the territory of the Koratash volost. The total number of Uzbeks was 16334 (8 888 males, 7446 men), and the Russian population was 26 people (12 males and 14 women) gives [6, p.20].

Zaamin plot the total population of Zaamin is 16,991 people (8,821 men, 8,170 women), 1 310 Tajiks (716 males, 594 women), 4 Iranian men (3 males, 1 female), 1 Greeks), 20 of the Russians (13 males, 7 females), 14 of whom are gay (6 males and 8 women). Djizak uezdi New Korgon On the Sangzar valley in 1907 the total number of Uzbeks was 14,386 persons (7,876 males, 6,510 women), Tajiks - 114 persons (men - 54, women - 60 people), Russians - 4 persons (men 2, women - 2 persons) received. [6, p.16]

More accurate statistics on the ethnic composition of the study area than in previous years were reflected in the Census of the United States in 1926. According to him Forish district center Garasha village has 285 farms, including 261 Uzbeks households, 24 families of Tajiks - 1,372 people. [6, p.14]

The total number of farms in Karakalpak village (total 12 villages) was 695, of which 692 were in the Uzbek populated area, only 2 in Kuduk village and 2 in the village of Tadzhih and 1 other nationalities (3,264 in total) . There are 11 villages in the village of Nakrut (central Bad Nook village) with a total of 440 households, all Uzbeks and no other nationality. [7, pp.112]

The statistics of the 21st Century of the Central State Archive of the Republic of Uzbekistan, at the end of the 19th century, provide valuable information on the location of the population, the number of farms and the population, the number of livestock and gardens, and the number of livestock in Jizzakh. These statistics show that in Jizzak in 1871, 157 villages, 7109 family farms and more than 22 725 people lived in Jizzakh, of which more than 70 persons and 91 people lived in Jizak and Russians. These statistics show that in Jizzak in 1871, 157 villages, 7109 family farms and more than 22 725 people lived in Jizzakh, of which more than 70 persons and 91 people lived in Jizak and Russians [8, p.35]. This information may not have been fully retrieved. Because at that time the population was not registered at all. The Russian military themselves are in the villages and gather information.

To create an ethnographic map of the Samarkand region on July 20, 1922, a 7-week ethnographic expedition to Samarkand, Katta-Korgon and Jizzakh (Sovnarkom) will be organized .The composition of the expedition consists of 4 people, about the ethnic composition of 47 volost population in the Samarkand region statistical data collected. [9, p.52]

The collected data show that the inhabitants of the Sangzar-Zaamin oasis in the beginning of the 20th century were composed of representatives of different sorts of tribes and ethnicities, whose ethnic composition is more complex. [9, pp.55, 56, 57]

Yuz (Juzs) are one of the largest tribes of the 92-year-old Uzbek nation and have been recognized in recent medieval times. The Sangzar-Zaamin region is

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one of the few Uzbek segments of the population, which occupy leading positions in the number and syllabi. The territory of the region, namely Sangzar-Zaamin, is dominated by the Chinese-face seeds in the Kurgan-Kozan settlement and the Sangzar valley, the Nebusa, the Same, the Sart-Juz, the Tongue, the Uighur, the Khoja, the Khoji-Chinese the location of such sites as archives. [10, pp.83, 86]

At the end of the XIX century at the beginning of the 20th century, the population of Sangzar-Zaamin was 58,895. In the sources of the face, "Gissar's face" is a part of the Gissar face and the Surkhan Valley, the second part of which is called "Urethpa faces" in the middle basin of the Zarafshan valley and its eastern part - to Panjkent Uratepam, Khujand, Bekabad, to the basin of the Syrdarya river basin. , spread in the steppes and eroded. [11, p.79]

There is no objection to the issue of the coherence of the "Gissar yuzi" and the "O'ratepa yuzi" of the Gate. Their semen content is compatible with each other. Also, their proximity to seeds can be found in this historical fact [20, p.93]. A.I.Maksheev's works have also been widely covered in the history of hundreds of genealogy [13, pp.239]. A. I. Ethnographic data collected by Maksheev divided the face into eight strands. These are - fragrance, Chinese face, sweetheart, drown, goat, nayman, lilac, five hundred, wet. These links are subdivided into 56 networks. The well-known ethnographer V.V. Radlov attempted to analyze the genus of hundreds of seeds around Jizzakh, Zomin and Uratema, in his work "Sredney Azii" in "Ob osedlyx tyurkskix plemenax". The author also acknowledges that his face is composed of eight large numbers of people. [14, pp.24]

At the same time, in contrast to AIMaksheev, 9 networks are identified. These are three-legged, Karakalpak pyodzhegey, four-stroke, han-hoo, indigenous, tigiric, cunning, Turkmen, Jalal-Abad.

The well-known expert X.Donierov's book, devoted to this issue, has also clarified the issues of the hundred's. In the beginning of the 20th century, the Juzids were spread mainly in the Uzbek volost of Jizzakh. The city of Bolgali is located in the Yangi-Korgon volost, the Karakalpak, the Karkar, the Kyrgyz, the Uzbeks, the Kashatai, the Khatcha-Mukur volost, the Salin, the Uzbek Dynasty and the Khatcha-Mukur wolves.

According to the researcher N.Norboev, as a result of the defeat of the Kazakhs in 1723, the Kazakhs in Syrdarya and Jizzakh provinces came to power.

At the beginning of the 20th century, people of the Greater South were also registered in the Sangzar-Zaamin region. The bigger herring is mainly found in the Sangzar valley, which is mainly divided into four subspecies: the wild, the dog, the mountainous and the lush [9, p.54].

Analysis of forty-archaeological materials shows that in the early 20th century, the forests of the Sangzar-Zaamin region were mainly located in the territory of the Uzbek and Sauryuk wolves, and in the Sauryuk valley, its ports such as Alma-Ata, Arisht, Ak-Tenga, Bay-Chu, Chajalak, -Korq, black-and-white, mulberry, shale, shibor, karacha, pike, quail, homogeneous, Ravot and Uzbek, Yangikurgan volosts are represented by cats, shrubs, lynxes (Sangzar volosti), cats, lynx, lynx, lynx, moltob, beggars, pheasants, loyal (Sangzar volosti). It can be seen that Salin, Kaurak ports (Ravot volosti), and Brahma (Sauryuk volosti) are located.

Saray - tribe residents live mainly in Samarkand, Kashkadarya, Jizzakh and Andijan provinces. There are the following tribes of Saray tribe: a chest of palace, a palace palace, a palace of gold, a palace palace, and a bare palace. The people of the palace also live in the volcanoes of the Tajik province of Kulob, Kizilshuv and Kaynaku rivers. [15, p.66]

According to the archive data, in the early 20th century, the Saray family in the region of Sangzar-Zaamin was largely divided into neo-Qurgon and Usmat volcanoes, which were divided into white-gray and squat. [9, p.54]

During the field surveys, it was found out that now representatives of this division reside in Bakhmal district and Sangzar river.

Kipchag - kipchaks are ancient folk and Chinese sources are referred to as quyshe, kipcha, kucha, kibishe. In the Persian-Arab sources, the Kipchaks are called Kipchaks. Kipchaks are now one of the largest tribes of Uzbeks and live in Poyariq, Ishtikhan, Kattakurgan, Narpay, Khatirchi, Pastdargom, Bulungur districts of Samarkand Province. The Kipchaks live in Fergana, Bukhara, Khorezm and in the Republic of Karakalpakstan. Kamson kipchaks are also found in Surkhandarya, Tashkent, Uretypa and Sangzar-Zaamin.

At the beginning of the 20th century, in the territory of the Jizzakh region, the Kipchak clans were scattered, and the Chinese-Chinese towns were mentioned in Uzbek volost.

Kang Shelia K. SH. Shoniyozov wrote that "the elderly inhabitants of Zaamin, Jizzakh, Gallaorol regions came from the Khorezm region 150-160 years ago, ie in the late 18th and early 19th centuries, and came to the Zarafshan and Jizak oasis".[16, pp.142]

The western branch of the Qangli clan, located in the valley of Jizzak region, is located in Yangi-Korgon volost, in the Ravot and Yangi-Kurgan volcanoes, in the Ravot Volzhsky district and in the New-Karakol volost of the district of Kang-dong.

Nayman - siblings can now be found in all regions of Uzbekistan. They live in Samarkand (Pastdargom, Narpay) in Kashkadarya, Surkhandarya, Jizzakh, Syrdarya, Ferghana valley, Khorezm and Karakalpakstan. The peoples of the Nayman clan live

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in Tajikistan, Kazakhstan, Bashkortostan, Altai, Nepal and Mongolia. [15, p.58]

The materials of the archive testify that the Yangiyurgan volcano of the Jizzakh oasis has five children and jungle slopes of the Nayman seed.

The Karapchi family resides in Sauryuk volost [9, p.54]. He has been coworkers and Turkmen gangsters.

The Karakalpak Sangzar - Sangzar - Zaamin region is a small number, mainly in Sauryuk mountainous area. Scientists say that the origin of the Karakalpak people is the descendants of the Peoples of Peoples. The population of Qoraqalpak Sangzar - Zaamin region is relatively small, with relatively small number of its location and number, and it is observed that the number of villagers is lower than that of other seniors.

Kungrad - Sangzar - one of the largest tribes living in the Zaamin oasis. They lived in the early 20th century in the volosts of Kabul, Polvonaryk, Chelak, Kattakurgan, Daliariq, Yorbashi, Junshahar, Minariq, Thursday, Yangikurgan. In addition, the brownlands also lived in extensive areas ranging from the Guzar, Termez and Bobotag hills. [9, p.54]

Changali - seeds are spread in the Sangzar valley, its pollinated, sealed, solinic, dinghy stations on Osmat volost, and shodmon-tochinsky station on Sangzar volost.

The Turkmen is located in the territory of the Nakrut and Sauryuk volosts and is located in the Nakrut Volost, the Bukharian city of Khiva, the ancient Turkman, the cypress, the cautious, the quilted, the black-and-white, the Sauryuk volcano. [9, pp.55-60]

The conditions include Bagdon of Bagdon district of Jizzakh Province, Bagdad, Sintob volosts (13,094 people, including 7,162 men, 5932 women), Yangikurgan volcano Yangikurgan (total 303 people including 202 male and 101 female), Yom (about 1,610 people, including 860 men and 750 women). [5, pp.266, 275, 280]

Uzbek-speaking farmers were registered only in the volosts of Chashmaob, Karakalpak, Shahob, Juyidevonin, Polvonaryk, Dahbet, Chelak,

Kattaqugan, Samarkand, Daliariq, Yorbashi, Naukin, Minariq, Thursday, Kalkurgan, Khodjarjar, Dotkul, Yangikurgan, Sergali, Miton volumes.

The Gypsies are located in the south of the city of Jizzakh, in the right bank of the Sangzar steppes, in a neighborhood on the northern slope of Mount Morguzar. According to our sources, during the field research, Jizak and its surrounding gypsies live in the form of a half-old and nomadic lifestyle. The Roma are also called local populations. The reason for this is that in the past, nomadic and semi-nomadic gypsies mostly sewed their own cups and sewed them on the arched collars so as to be comfortable in the water. In Tajik, ariq is called "juj". The word comes from the meaning of the word "lizard lizards".

The Iranians - as an ethnic group of the Central Asian region, live in a number of smaller settlements in various parts of Uzbekistan, particularly in the cities of Bukhara, Samarkand, Jizzakh, Navoi, Koson and their surrounding villages, Darvoz and Kulob districts of Tajikistan. According to the Census of 1926, about 15,000 people lived in Bukhara and Samarkand oases. [9, p.54]

According to O.Suhareva, the emergence of the Eronic groups in Central Asia came about as a result of the raids on the northeastern provinces of Iran [17, pp.154-159]. The captured Shias were sold as slaves in Khiva, Bukhara and Samarkand. The looting of northern and eastern borders of Iran, the capture of the population and the sale of slaves continued in the eighteenth to nineteenth centuries. [18, p.222]

It is worth mentioning that the Sangzar - Zaamin region has a large ethnic composition of ethnic Uzbeks and representatives of different nationalities, which has not lost its character over the whole XX century.

The division of the population into tribes and clans in the past and today did not matter, since all Uzbeks and Kirgiz's, Tajiks lived in close economic ties and good-neighborly relations. The above division was usually traced at major socially significant events at holidays, folk festivals, and at sports competitions.

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