

The Ethnic Structure of the Population of the Bukhara Emirate (Second Half of the XIX Century - Beginning of the XX Century)

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Abstract: The article summarizes the researcher's views on the ethnic composition of the Bukhara Emirate population in the second half of XIX century - beginning of the XX century. It mainly concerns the administrative-territorial structure of the Bukhara Emirate, its population, population structure, the territory of ethnic groups and the language spoken.

The author also draws attention to the fact that the Zarafshan Valley played a particularly important role in studying the ethnic composition of the Bukhara Emirate's population in the early twentieth century and the problem of ethnotoponyms

Keywords: ethnos, ethnogenesis, emirate, border, Turkestan, Zarafshan valley, Uzbeks, Tajiks, Turkmens, Arabs, Afghans, toponym, ethnotoponym

Importance of the subject

The study, popularization and widespread use of Uzbek history and the cultural heritage of our ancestors and their contribution to the development of world civilization play an important role in raising the younger generation as a harmoniously developed personality. For history, which is the foundation of spirituality, the reality of the past is a great force that helps boost national pride and patriotism, while historical memory is a great force that helps people to identify themselves, strengthen their will and broaden their world view.

As a result of the radical reform of the education system in the context of the modernization of Uzbekistan, fostering a highly educated, intellectually sophisticated and spiritually mature generation has become a State policy priority. Achievements in this area are now rightly recognized by the international community.

Since the Republic of Uzbekistan gained national independence, special attention has been paid to the study of ethnic history, origins, formation processes and the centuries-old traditions of the peoples living on its territory, which have become national values [2].

Methodology

Without defining the ethnogenesis of a nation, the composition of its ethnic strata, it is impossible to form a scientific understanding of that nation, the region in which it is composed, and its statehood. [7, p. 668].

In the process of ethnogenesis territorial factors that determine ethnicity: unity of language and ethnic names, ethno-cultural unity, socio-economic and economic, ethnonym and identity, characteristics, unity of qualities, unity of political association, unity of religion and several other factors and ethnic features play an important role.

We know that most of the scientific research on ethnotoponymy of Bukhara Emirate, particularly the part of its Zarafshan oasis, falls to the historiography of the former Soviet period. Toponymy of the Zarafshan oasis, in particular the upper part of the oasis, was specially studied by A. L. Khromov; the researcher analyzed historical etymological names of hundreds of places in mountainous areas (village, district, hydronym, oronim, etc.) . This researcher notes that most of

the toponyms of upper Zarafshan are Sogdian toponyms. Indeed, it is noteworthy that many toponyms in these mountainous areas of the oasis are interpreted on Turkic basis, in particular on ancient Turkic basis. According to A. L. Khromov, such situation existed in the oasis since ancient times, where Sogdian and Turkic ethnic groups neighbored and mixed together.

Fundamental monographs and studies on the ethnogenesis and ethnic history of the Uzbek people, the ethnic composition and a number of sub-ethnoses in the regions were published in the 1960s and 1970s by scholars H. Toshev, B. Akhmedov, A. Askarov, K. Shoniyozov, M. Yermatov and X. Doniyorov. Also studies of toponymists and ethnographers such as S. Koraev, and U. Toichiev also provide important information about the ethnogeny of the region.

Academician B. Akhmedov focused his research on the political activity of nomadic Uzbeks, their penetration and settlement in oasis, as well as land and water reforms in Zarafshan oasis, and settlement of population in Nurata and Zarafshan oases. The great ethnographer K. Shoniyozov drew attention to the Zarafshan oasis in his special monographs on the tribes that played an important role in the ethnic history of the Uzbeks, in particular on the Kipchak and Karluk component of the Uzbeks.

In 1987, H. Toshev, in his work *"The Social Life and Economy of the Uzbeks of Zarafshan"* in a special study of the oasis, gave a detailed account of the history, culture and everyday life of the peoples of this region during the Bukhara Emirate. The study also drew heavily on historical sources, using ethnographic material collected from dozens of villages in the oasis.

To get a clear picture of the composition of the population of the Bukhara Emirate and the results of ethnic processes in the country, it is necessary to refer to studies carried out during the years of independence. In particular, such researchers and ethnographers as A. Kayumov, O. Boriyev and M. Usmanov focused on the ethnic situation in the southern regions of the country in the past centuries, and in particular provided practical help in identifying the problem of contrast in the names of the Zarafshan regions.

Results and analyses

In the second half of the nineteenth century, the borders of the Emirate of Bukhara stretched along the left bank of the Amu Darya and covered northern Afghanistan, the lands in the Murghab River oasis in southern Turkmenistan, the southern regions of modern Tajikistan, the central part of Uzbekistan, that is, the fertile lands in the valleys of the Zarafshan, Kashkadarya and Surkhandarya, and the heavily populated major cities of Bukhara, Samarkand, Karshi, Charzhoui, Termez and Kersey. The Emirate was bordered by the Khanate of Khiva in the west and the Khanate of Kokand in the east. Among Central Asian khanates Bukhara Emirate occupied important position by its territory, population number and natural resources.

In the sixteenth and eighteenth centuries and after, Uzbek was the official language in Uzbekistan. Tajik was considered a second language for a certain part of the Uzbek population (in particular, in some towns and mountain villages of the Zarafshan valley) [4, p.273]. The Old Uzbek language developed in Maverannahr in a very close and always close connection with the Tajik-Persian language. Therefore, the Talysh part of the Maverannahr population, especially the intelligentsia, must have been able to speak and write in two languages: Turkic and Tajik.

Most of the population of the Emirate of Bukhara were Uzbeks, and representatives of many Uzbek clans lived practically throughout the Emirate. Tajiks as part of the population lived in cities such as Samarkand, Bukhara, Nurata, Urgut and Kitab, and in the mountainous regions, including Panjakent, Vakhsh, Gissar, Karategin, Kulyab, Shakhrisabz, Kobaden and Yakkabag districts and in the upper part of Zarafshan.

Turkmens also accounted for a large proportion of the population of the Emirate of Bukhara. They lived in the lands belonging to the emirate on both banks of the Amu Darya, i.e. in its southern and western regions. A small proportion of the population of the territory in question were Arabs, living mainly in the Karshi and Sherabad districts.

More than half of the emirate's population were Uzbeks, living mainly in the Zarafshan valley, Kashkadarya and Surkhandarya oases. The Tajiks, who constituted 30 per cent of the total population, lived partly in Bukhara and Samarkand, mainly in Eastern Bukhara, which is its mountainous region. Turkmens, who lived on the right bank of the Amu Darya, in Chorjui and Karki, accounted for 10% of the emirate's population. In addition, along with Uzbek tribes in Karman and Nurat, Kazakhs, Jews in Bukhara and Samarkand, along with many Uzbeks and Tajiks, also lived there, Arabs, Gypsies and Afghans [9, p.89].

At the beginning of the twentieth century, the Zarafshan valley occupied a particularly important place in the study of the ethnic composition of the Bukhara Emirate's oasis population and ethnotoponyms. It is worth noting that among the reasons mentioned above: different interpretations of the issue of ethnicity of the local population, bilingualism, irresponsible attitude of the commissions established locally to their work, there are circumstances when the information collected does not correspond to any of them, or even is completely opposite. In particular, in some places residents often answer the question "Your nationality" as "Muslim" [1, p.19], while in some places such a question is answered as "Samarkandis", "Bukharians" by the name of their place of residence [1, pp.17-20].

Multilevel ethnic groups in the Bukhara Emirate - a mixed tribal situation - are more pronounced in the Amu Darya delta and the western part of the Central Zarafshan Oasis. Uzbek tribes settled and settled not in these territories, but in large villages in general. These territories include Mangits, Kipchaks, Chinese, Nukuz, Naimans, Kiyots, Durmans, Uyshuns, Jalaiyir, Gangli, Tipk, Katagan, Kerait, Chandir, Urganji, and so on. Also, the toponyms formed from the names of seeds are more widespread [8, pp.5-41, 62-72].

In addition to the ethnonyms "Turkmen", "Kazakh", "Karakalpak", "Tatar", "Kyrgyz" and "Uzbek", the early 20th century ethnotoponyms of the Zarafshan Oasis also include the names of clans and tribes that make up these ethnic groups. For example, there are Uzbek and Turkmen clans: *bayat, chandyr, halaj, hidir-ely and igdir*; Uzbek and Karakalpak clans: *achameyli, durman, mangyt, mitan-muyten, kenagas, katagon, kipchak, kungrat*; Uzbek and Kazakh ethnotoponyms: *nayman, olokhin and others*. - are found in several regions and districts of the oasis [6, p.147, 149, 154-157, 161-164].

If one looks at the composition of the population of Central Asia and, in particular, Turkestan at the beginning of the 20th century, it turns out that in any settlement there lived from one to two patriarchal groups (clans or branches). Unlike desert, steppe and mountainous areas of the region (territories of modern Turkmenistan, Kazakhstan and Kyrgyzstan), in oases and mountainous, river valleys of Central Turkestan (present Uzbekistan) the population was denser compared to vast deserts, which created conditions for close neighbourhood of many ethnic and other social groups in the territory and even for their mixed residence in larger villages.

At the beginning of the 20th century, the toponyms of Samarkand province were very diverse in their composition, and in more than ten districts of the province the ethnotoponyms constituted more than half of the names of settlements, in Bukhara province - a significant part, and in Karmanin (nowadays Navoi) province about a quarter. Even in some areas of the Zarafshan valley (Bulungur district of Samarkand Province), toponyms derived from tribal names account for 80%. If we consider ethnotoponyms of Zarafshan oasis on the basis of the traditional list of "92 Uzbek clans", then the names of 63 out of 92 Uzbek clans, 58 of which are in Samarkand region, 46 in Bukhara region, and 36 in Navoi region [11, pp. 144-184].

From the toponymic materials of the early 20th century it is known that ethnotoponyms related to "92 Uzbek clans" are relatively common in Bulungur, Jombay, Pakhtachin, Ishtikhan, Payarik, Akdarya, Kattakurgan, In the districts of Samarkand province, Gijduvan, Shafirkan, Alat, Karakul, Bukhara, Vobkent districts of Bukhara province, Khatyrchi, Nurata and Karmanin districts of Navoi province [11, p. 184]. Most of the population of the villages, named by these ethnonyms, in the 20th century spoke mainly in Kipchak dialect of the Uzbek language. This is especially noticeable in Samarkand and Navoi provinces [12, p.406]. For example, in Bukhara

Province, on the contrary, Uzbeks communicated mainly in Karluks and partly in Oguz dialects. In particular, a number of Uzbek clans (Durman, Mangyt, etc.) living in Alat and Karakul districts of Bukhara province, which by origin belonged to the Kypchak group of Turks switched to the Karluks and Karluks-Oguz dialect [3, p.17].

In fact, although most of the Uzbek clans are descendants who speak the Kipchak dialect of the Uzbek language, which is related in origin to the steppe Kipchak, by the twentieth century a significant proportion of them had formed a peculiar intermediate dialect consisting of Karluks and Karluks-Kipchaks mixed in. This is certainly based on certain historical and ethno-cultural processes resulting from the fact that in the Middle Ages the inhabitants of major cities of Zarafshan oasis such as Bukhara, Samarkand, Kattakurgan, Ishtikhan, Urgut, Nurata, small towns or barrows, and several dozen villages spoke Chigatai Turkic (or a dialect of Karluks). Around these towns and villages were dozens of settlements, speaking a Kipchak dialect and preserving its ethnic name, which were involved in the process of linguistic Karlukization about the twentieth century [12, p. 403-405].

The second half of the nineteenth century and the beginning of the twentieth are characterized by completely new political developments, changes in economic and ethno-cultural life, traditional culture and traditions of the Uzbeks [4, p.578]. The division in the early twentieth century of the territory of present-day Uzbekistan into the Turkestan Governorate-General, the Emirate of Bukhara and the Khanate of Khiva pushed back the ethnic unity in the lives of the inhabitants of the region, who had lived as one people for many centuries. The Soviet policy of national demarcation led to the formation of the Uzbek SSR in 1924, consolidating most of the Uzbeks, divided among the three states, into one republic. The entire nation came to be called Uzbeks.

Conclusion

To summarise, it can be said that the issues related to the problem of ethnicity are an urgent task today. There is a need for a scientifically substantiated study of long-term ethnogenetic processes in the historical composition of the region's population, a comprehensive study of the long-established traditional qualities of cooperation, solidarity between the region's ethnic groups and the economic, political and cultural relations between them.

Such cardinal, global changes in the life of any society take place in stages, sometimes over several decades or even centuries. Therefore, without taking into account the lessons of the historical past, without a deep scientific analysis of the positive and negative aspects of the historical experience of the peoples of our region, including the experience of Central Asian statehood, it is impossible to fully understand and assess the essence and significance of the current reforms, which today can be characterized as the great.

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