



## ON THE ETHNIC COMPOSITION OF THE SANGZOR OASIS UZBEKS IN THE LATE 19<sup>th</sup> – EARLY 20<sup>th</sup> CENTURIES

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### Abstract

This paper is devoted to the study the evolution and ethnic structure of the Uzbeks living in the Sangzor Oasis (modern Jizzakh region of Uzbekistan). The author tries to analyze the ethnic composition of the inhabited, local populationin of Sangzor in the late 19th – Early XX Centuries, as well as the influence of the resettled population as a result of the migration policy of the Russian Empire on the ethnic processes in the oasis in the Late 19th – Early 20th Century, according to primary sources.

**Keywords:** Sangzor Uzbeks, ethnic composition, family-tribes culture, ethno-cultural processes, Central Asia, migration, householding, geographical location, Turkic/Turko-Mongol clan, the Ming ethnic group, ethnonyms.

As it is known, Sangzor which is a part of the Jizzakh oasis, as a specific micro-oasis, includes Bakhmal, Gallaorol and Jizzakh districts, and in the last Middle Ages, this area is known as one of the parts of Central Asia where ethno-cultural processes were accelerated. The local population of the Sangzor oasis, which covers more mountainous and sub-mountainous areas, consisted mainly of Uzbeks, Kyrgyz and Tajiks during this period. Like many other regions of the region, the inhabitants of this oasis, especially the Uzbeks and Kyrgyz, are divided into several clans, among which the Uzbek clans such as “yuz” (juz), “qirq” and “ming” are the majority. Analyzing the ethnocultural processes in the Sangzor oasis and its neighboring regions on the example of a single “Ming” clan, it is possible to clarify a number of issues related to the ethnic composition of the oasis population.

Before addressing the question of when the Ming clan appeared in the Jizzakh oasis, especially in the Sangzor micro-oasis, let us dwell on the important historical facts related to the history of the region. The Middle Ages played a special role in the ethnic formation of the Uzbek people, a part of which was a settled population from ancient times, and a significant part was a nomadic pastoral population. As a result of the mass migration of dozens of large nomadic Uzbek clans from Dashti Kipchak to the Amudarya-Syrdarya region and adjacent areas in the 16th century, the peoples of the region became ethnically diverse. there will be big changes in its composition. Many





researchers consider this period as the “third layer” in the ethnic history of the Uzbek people. According to this idea, the Dashti Kipchak ethnic groups, which began to settle in the Amudarya-Syr Darya region at the end of the 15<sup>th</sup>-16<sup>th</sup> Centuries, spread widely in almost all regions of today's Uzbekistan and entered into ethnocultural processes with the Turkic-speaking settled and semi-settled population here. They are a sub-ethnic component who lived in a semi-settled way of life in the beginning of the 20<sup>th</sup> Century and carried out animal husbandry and dry farming together.

In the racial structure of this group, the Mongoloid features are more noticeable, the “zh” dialect is dominant in the language – Kipchak Uzbek, and they consider themselves “belonging to a clan of Uzbeks”. This group consists of various big and small clans: kungiro, mangit, kipchak, nayman, kenagas, saroy, khitay, ming, yuz, kiryq, katagan, etc., and they live in Zarafshan, Kashkadarya and Surkhan oases, in the basins of Sherobodarya, Boysun rivers, Nurota and They settled in the foothills of the Kurama mountain, in the oases of Khorazm and Tashkent, and in the Ferghana valley. The largest number of them in the Bukhara Emirate at the beginning of the 20<sup>th</sup> Century – more than 130,000 Manghits, more than 35,000 Kenagas, about 86,000 Kungirats, 52,000 Kipchaks in the Samarkand region of Turkistan, and about 50,000 Kuramas in Tashkent and Syrdarya regions, which is more than other Uzbek clans those who have.

According to the statistical data of the end of the 19<sup>th</sup> Century and the beginning of the 20<sup>th</sup> Century, representatives of the thousand clans living in the territory of Uzbekistan (Turkistan) are 41,320 people, the hundred clans are 58,895, and the forty clans are 17,332 people. In these records, it is indicated that the Uzbeks' Kungiro clan consists of 134,650, Mangits 132,234, Kipchaks 127,000, Khitays 80,963, “Turks” 54,603, Kuramas 50,078, Naymans 53,820, and Saray clan 49,540. It can be seen that at the beginning of the 20<sup>th</sup> century, among the Uzbek clans, the largest number was made up of Khungirats, Mangits, Kipchaks and Khytos. Min, Yuz, Naiman, Turk, Saray and Kurama, known as the most numerous clans of Uzbeks, were Uzbek clans with a number of around 50,000 each.

Although these numbers do not fully reflect the population of that period, they are valuable as information that can give a certain idea of which Uzbek clans were more or less in number. At the beginning of the 20<sup>th</sup> Century, all the residents of the settlements where representatives of Uzbek clans lived may not have declared their clan affiliation or were not aware of the tradition of clan affiliation at the time of statistical data collection, but in any case, a large part of the population answered the question “which clan do you belong to” by saying “we belong to such and such clan”.





The very fact that he gave it shows that about 100 years ago, the concept of clans such as Kazakhs, Kyrgyz, Turkmens and Karakalpaks was very strong among Uzbeks.

As mentioned above, at the Beginning of the 20th Century, 41,320 representatives of the thousand clans, 58,895 representatives of the hundred clans, and 17,332 representatives of the forty clans correspond to reality. The fact that the Yuz or Juz clan was very numerous at the beginning of the 20th Century is due not only to the Bakhmal and Zomin micro-oases in the Jizzakh Oasis, but also to the Uzbek clans that are widespread in the Syrdarya and Tashkent regions, the Bukhara and Zarafshan Oasis, as well as in the Surkhan and Hisar Oases – in Eastern Bukhara (Southern Tajikistan) as one of them, it has its confirmation based on written sources and ethnographic materials. The representatives of the Qirq clan, in contrast to the Yuz, had their own villages and neighborhoods mainly in the Jizzakh oasis, partly in the Zarafshan and Bukhara Oasis. Fewer than hundreds in number, but much more than forty, thousands were scattered in the upper part of the Zarafshan Oasis, mainly in the Urgut district, as well as in the Ferghana valley and the Surkhan Oasis.

During the period of Bukhara Emirate, the representatives of the thousand clans began to settle together. Most of them founded their own villages in Urgut district of Samarkand region. At the same time, in several districts of the Bukhara Oasis – Somzhon, Pirmast, Komot, Northern Rud districts, several settlements under the name Mingon (which means “thousands”) are found in the documents of the Qushbegi (a term – state official that is responsible for Ruler’s hunting issues) of Bukhara Emirate at the beginning of the 20th Century, Harqon-Rud and Somzhan districts, mentioning of the same village names in Kitab district belonging to the emirate, and Ming-gozar settlement in Sherabad region shows that the geographical distribution of this clan was quite wide.

As in Dashti Kipchak in the Middle Ages, the representatives of this clan, who were politically active in the last Middle Ages, founded political associations such as Kokand Khanate (1709-1876), Urgut Beg (XVIII-Early XX Centuries). In the last quarter of the 17th Century, the thousand clan of Uzbeks in and around the Balkh region belonging to the Bukhara Khanate became politically active, and Yormuhammed, together with the heads of the Tuqsoba, Kungirod and Olchin clans, became a major political force against the Khanate. At that time, Maimana region in Northern Afghanistan and its subordinate districts were given as “home” to the representatives of the thousand clan of Uzbeks. In the 18th century, during the rule of the Uzbeks in Northern Afghanistan, officials such as “ataliq”, “devonbegi”, “hokim”, “mirokhur” emerged from the representatives of the Ming clan. It is not for nothing that they worked as local officials of the Bukhara Khanate during the Ashtarkhanid





period, and it is related to the fact that representatives of this clan actively participated in political life.

In a number of written sources written between the 16th and 20th Centuries, in particular, Sayfiddin Akhsikandi's "Mazhmua ut-tawarikh" (Compendium of Histories) (16th Century), one of the works of the historiography of the Kokand Khanate – "Tuhfat at-tawarikh Khani" (meaning "The Historical Gift to the Khan") by Avazmuhammad Attar Huqandi (XIX century), in the manuscript number 4330 in the Institute of Oriental Studies of the Russian Academy of Sciences, as well as N.V. Khanikov and in the lists cited by Ch. Valikhonov (XIX century) the Ming ethnonym is mentioned at the beginning of the list of "Uzbek clan of 92 components" (it is a generally accepted form of Uzbek tribes which consist of 92 inter-related families). It is interesting that, with some exceptions, almost all of these lists of Uzbek clans include "Yuz" and "Qirq" ethnonyms after "Ming". After a thousand, a hundred, and forty, in some lists, large seeds such as o'ng - kungirat - alchin - argin - naiman - kipchak, etc. are listed.

Only in the work "Tuhfat at-Tavarikh Khani" the Kyrgyz ethnonym is given after the Ming clan name, and after that Yuz and Qirq clans are listed. In any case, this situation is related to the fact that representatives of the Kyrgyz elite were influential in the political life of the Kokand Khanate. It should be mentioned here that the "Kyrgyz" clan mentioned by Avazmuhammad Attar Huqandi is not related to the Kyrgyz clan of the Uzbeks, but to the Kyrgyz people who lived under the Kokand Khanate. The "Kyrgyz" clan, known as a clan of nomadic Uzbeks, is a clan that was part of the Uzbek clans in Dashti Kipchak, and during the Shaibani period, they settled in the central and southern regions of the Amudarya-Syr Darya region - in the oases of Khorazm, Zarafshan and Kashkadarya.

There are different opinions on the origin of the ethnonym "Ming", among which the connection of this word with the ancient Turkish number one thousand (1000) is relatively widespread. This situation is evident in the case of the "hundred" and "Qirq" clans, which are related to the thousand clan and have one network with it – the "markabalasi" network or the union clan. That is, a different version of the tradition of calling "to'qqiz oghuz", "sakkiz oghuz", "three qarluq" depending on the number of clans or branch clans in the ancient Turkic clan system appears to have been expressed in the example of a thousand, one hundred, forty clans. Of course, the Ming clans did not include so many union clans or networks, but the number of soldiers or population covered by Turkish clans joining a political union, the number of soldiers in the military unit formed from them, etc. may have played a key role in the formation of these clans.







Another view related to the origin of the Ming ethnonym is that the origin of the name of this clan is due to the tradition of the Turkic peoples related to the tribalism – the fact that a clan is numerous and the expression “thousand-housed clan” is used to express this. At the beginning of the 20th Century, the Uzbek clan known as one of the largest clans in the Bukhara Emirate, a significant part of which lived in the Bukhara oasis, and a large part of it in the Kashkadarya and Surkhan oases – the Qarluqs, used the expression “thousand-housed Qalliq (Qarluq)”. This tradition was applied to any Turkic or Turko-Mongol clan of great importance in the Middle Ages, and the phrase “thousand-housed” may have gradually taken on the form “Ming”. However, the fact that the “Ming” clan has been considered as a close relative of the Uzbek clans such as “Qirq” and “Yuz” since the Middle Ages, and the existence of similar clan names in a number of other Turkic nations, somewhat dispels this view. The regions in which the representatives of the Ming clan lived in a compact state were the Samarkand region, partly the Fergana Valley and the Bukhara oasis, while the scattered regions included the Boysun, Sherabad, Denov districts of Surkhandarya region. Also, in the Kitab District of the Kashkadarya region, Khorezm and some villages in the Hisor District of Tajikistan, representatives of the Ming tribes lived. In the middle reaches of Zarafshan Oasis – Ishtikhan and Kattakurgan districts – there were also villages named as “Ming”. The Ming tribes living in the Zarafshan Valley are divided into 3 large branches, these families, in turn, into several smaller ones. They are as follows:

- 1) tughali (akhmat, chaghir, to'yinamoz, oshiq, etc.);
- 2) boghlon (chibli, qora, mirza and etc.);
- 3) uvoq tamg'ali (alghol, chaut, zhayli, o'ramas, to'qnamoz, kiyukhozha, yarat) families.

Some statistics from the Late 19th – Early 20th Centuries list the branch family of the Uzbek Ming tribe as follows:

1. Bekli, 2. elat, 3. yerteshar, 4. kattabek, 5. mirzazhan, 6. khavos.

And the thousand tribes of Bashkirs are divided into internal branches as follows:

1. kul (or il-kul), 2. qirq (or qirq-housed), 3. subi, 4. mirkit, 5. kubou, 6. ming, 7. sarili.
- In separate research works dedicated to each Bashkir tribes in recent years, the names of the branch families of the Bashkir Mingss are given as follows:

1. ming, 2. chubi-ming, 3. urshaq-ming, 4. qirq-housed-ming, 5. Sarayli-ming, 6. el-kul-ming, 7. kul-il-ming, 8. yaiqsibi-ming, 9. merkit-ming, 10. qobau-ming, 11. asili-ming, 12. begenash-ming and etc.

The Ming tribe, which is known as one of the largest families of the Nogays, however, contained the branch tribes as follows:





1. Alan-ming, 2. olchin-ming, 3. arghan-ming, 4. buyrabosh-ming, 5. zhurzhut-ming, 6. evlan-ming, 7. qazayoqli-ming, 8. qanghli-ming, 9. Qarpoda-ming, 10. quyonchi-ming, 11. qulonchi-ming, 12. saroy-ming, 13. saras-ming, 14. sari-ming, 15. teleu-ming, 16. tughai-ming, 17. shakhmanchi-ming, 18. yabi-ming .

One of the tribes of Kyrgyz is called ming-Qitay, which is found as a branch family in the composition of large Kyrgyz ethnonym such as bargi, zhediger, Mungush.

The Ming ethnonym is not found in the ethnic composition of related peoples such as the Kazakh, Karakalpak and Turkmen. Also, no thousand ethnonyms have been recorded in the Turks of Asia Minor, the Turks of Azerbaizhan, Siberia and Altai.

Bashkir scholar-ethnologist R.G. Kuzeev writes that Bashkirs contain a “ming-Qitay” family, which emphasizes that the ethnonym is actually derived from the mutual alliance of two different tribes – the Ming and the Qitay. The fact that the Uzbeks also had an alliance between ming and Chinese seeds, and the “Xitays (tribe) uprising” against the Emirate of Bukhara was also attended by representatives of the ming seed, is recorded in written sources . G.N. In his research, Potanin writes that the origin of the Ming with the “Ming” (Mingat) family of the Mongols is one. However, R.G. Kuzeev emphasizes on the basis of the Mongolian language that these ethnonyms cannot be revealed, noting that the Turkic ming seed was part of the Mongols in the Middle Ages.

Similar ethnonyms are hardly found among the names of branch families belonging to the Mings contained in Uzbek, Bashkir, Nogai and Kyrgyz ethnonyms. This is due to the fact that in the Middle Ages – under the Genghisids, Golden Horde, Shaybanids and Uzbek khanates – these tribes were able to add different Turkic and Turkic-Mongolian families to their composition during their migration from Central Asia and adjacent regions, especially from the Steppe Kipchak to different regions, or new alliances of seeds appeared. Some of the 3 major branches of Uzbek Ming ethnonyms – tughali, boghlon and uwaq-tamgali – are also found in other tribes of Uzbeks. For example, the ethnonym uvoq-tamgali is preserved in Kazakhs, not only in the Dovoq-tamgali, Uvoq, uaq, vax apparitions and other seeds of a single Uzbek composition.

The branch tribes of the “Ming”, “Qirq”, “Qul” of the Ming family of Bashkir origin are Turkic-based, and “Mirkit (Merkit)” are Mongolian-based, with an area of G. Kuzeev believes that this situation is due to the medieval migrations of nomadic tribes in Northern Altai, the Middle basins of Syrdarya, the Amudarya – Syrdarya range and the Steppe Kipchak. The Bashkir Mings belong to the third ethnic layer in the formation of the Bashkir people and are associated with large migrations of Syrdarya and Isletarian Turkic tribes to the Lands of Bashkortostan . Also, R.G. Kuzeev wrote that the branch seed of the Bashkir Ming was a separate Turkic seed of the “Sarai” or





“Saroyli”, which later became part of the Ming. According to the researcher, this is evidenced by the fact that in the list of “92 Uzbek families” the “Saroy” is listed in the 5th place after the Mings, the Yuuzs, the Qirqs and the Zhaloyirs.

Meanwhile, R.G. Kuzeev emphasizes that the Bashkir “Saroy-Ming” double ethnonym may have originated a little earlier. A Russian document compiled in 1487 at the time of the visit of the Russian ambassador to Mengli Giraikhan mentions “1000 (thousand) tribes of the Saray”, referring to V.V. According to Trepavlov, “Saroy Ming “is the Russian counterpart of the ethnonym” Saroy – Ming”. This confirms that Dashti is a separate but politically allied seed in Kipchak, like “Saray” and Ming”. It should be mentioned at this point, in the Jizzakh region and city there are such settlements as Saroy, Saroylik, and perhaps, this state of affairs is associated with the tradition in Dashti Kipchak – the families of the Saroy-Ming, Saroyli-Ming ally.

In short, at the end of the 19th – Beginning of the 20th Century, representatives of the thousand-family, who were known as one of the largest tribes of Uzbeks, lived mainly in the Urgut district and the Ferghana Valley, and in part in the Jizzakh, Zarafshan, Surkhan and Kashkadarya oases, and had dozens of villages and ovules of their own. The representatives of the thousand families, unlike the Qirq and the Yuuzs, whose main geographical space is Bakhmal and Zomin microoases, did not form a majority in the Jizzakh Oasis, but are related to the Qirq and the Yuuzs, as allied tribes, maintaining interaction with these families.

The fact that these families entered the central regions of Central Asia as Uzbek tribes, formed in the regions between the Aral Sea and the Volga – Uralba, from the lower and middle Syrdarya coasts of the Steppe Kipchak historical region during the Shaybanid period is confirmed by both written sources of their time and ethnographic data – the occurrence of these ethnonyms in the Bashkir and Noghai. The concept of “92 Uzbek tribes” (or families) contributed to its widespread distribution, as one of the ethnic groups that founded several dozen new political alliances, seedings of Turkish and Turko-Mongolian families in Central Asia and neighboring regions in the Middle Ages, especially in the Steppe Kipchak, took a special place in the history of the peoples of the region.

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