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, analyzed traditional ethnic cultural processes and elaborated its internal and external mechanisms. It 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 Molgozar and Turkistan 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, Mitan, Poyariq, Lower Darg’om, Upper Darg’om, New Kazan aryk.
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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). Dzhizak uzezi 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 Tadzhik 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 Jizzak 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 Jizzak 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 (Juz) 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 Ughur, 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 Panjikent Uratypa, 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 seen that Salin, Kaurak ports (Ravot volosti), and beggars, pheasants, loyal (Sangzar volosti), cats, lynx, lynx, moltob, beggars, pheasants, loyal (Sangzar volosti). It can be seen that in the early 20th century, the forests 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 quiseshe, kipcha, kucha, kibise. 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, 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. Shoniyozev 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
in Tajikistan, Kazakhstan, Bashkortostan, Altai, Nepal and Mongolia. [15, p.58]

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

The Karachchi 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 seniorities.

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, Kalkurgan, Khodjarjar, Dotkul, Yangikurgan, Sergali, Mitan 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 "juy". 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.

References:


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