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# History of Location of Turkmans Living in Zarafshan Valley

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*Abstract-* **Information about the location and ethnic history of the Turkmen population in the Zarafshan region can be found in scientific works published by several experts. However, fel scientific articles fully reflect this historical process. This article covers the history of Turkmen ethnic groups living in Uzbekistan, the settlement history, and the geographical location of the Zarafshan basin.**

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## Introduction

Historical-cultural, ethnographic, and ethnocultural study of nations, peoples, and ethnic groups living in Uzbekistan is an important issue. Turkmen can be included among such ethnic groups that belong or the Turkic culture and Islamic civilization, like the largest nation of the country - Uzbeks. However, historical and ethnographic literature does not provide enough information about the origin and ethnicity of this population. Archival sources related to this issue are insufficiently identified and poorly studied, as a result of which they are almost not included in scientific circulation.

It is known that the Turkmens are one of the most ancient peoples of Central Asia and are located in various regions of this region, - the Amu Darya, Syr Darya and Zarafshan valleys. The ethno-social characteristics of Turkmen-Chandirs and Turkmen-Khizr-Eli (or Khidir-Eli), who have preserved rich and ancient traditions, rituals, and customs from the famous Turkmen clans of the valley, have not been sufficiently studied. Many historians and geographers of Central Asia have studied the settlements of Turkmen. Yu.E. Bregel (link V.V. Struve), S.G. Agadzhanov, V.G. Moshkova, M. Durdiyev, I.I. Zarubin, N.A. Dubova, Sh. Kadirov, O.A. Gundogdiyev, A.M. Malikov, G.R. Mirzayev and others. The characteristics of the location of the Turkmen living in the Republic of Uzbekistan today have not been sufficiently studied. At this point, it is essential to look the solution to the problems of the origin of the Uzbek people, their identity (ethnicity), that is, their family tree, on the example of the Turkmen people. The geography of distribution of Turkmen in our republic, can be conditionally divided into "Zomin Turkmens," "Nurota Turkmens," and "Surkhandarya Turkmens." In addition, it is possible to study the history and geography of the Turkmen in Samarkand, Bukhara and Kashkadarya regions.

Uzbeks and Turkmens are related peoples who have lived in good neighborly relations for a long time. Some Turkic and non-Turkic ethnic groups participated in the ethnogenesis of Uzbeks and Turkmens. Over the past few hundred years, both emerging ethnic groups have been ruled by the same dynasties occasionally.

Today, in addition to Turkmen, the languages and dialects belonging to the Oghuz branch of Turkic languages are spoken by representatives of a large group of peoples who took the most active part in the ethnogenesis of the Oghuz. Among them, Gagauzs, Turks, Azerbaijanis, Afshars, Qajars, Shohsevens, Karapapakhis, Qoshkais, Salars, etc, who are part of the Crimean Tatars, can be included. There are opinions that the separation of the modern Turkmen ethnos from those as mentioned above closely related peoples is related to the ethnic stratification of the Oghuz and the assimilation of the Iranian-speaking ethnic groups by the Turkmen.

O.A. Gundogdiev expresses that Turkmen participated in global migrations and contributed to the formation of new ethnic groups (Turks, Azerbaijanis, Gagauz). Sometimes, tribes separated and formed their ethnic groups and states. For example, Chinese salaries can be included in such ethnic groups. Although their language, customs, and traditions are from the Turkmen, they differ greatly from the modern Turkmen. According to S.I. Brook, "the isolation of any ethnic group under the influence of geographical, socio-economic and historical factors and the formation of a new ethnic group based on this group" is an example of ethnic separation.

G.R. According to Mirzayev, "Turkmen living in Uzbekistan can be divided into two groups depending on their location. The first group is in the Republic of Karakalpakstan and Khorezm region, the second group is in Bukhara, Kashkadarya, Samarkand, Surkhandarya, and 50Tashkent regions.

N.A. According to Dubova, the Turkmen of the Middle Amudarya settled in the 18th century, and a part of the local Turkic and Iranian-speaking population who lived here gradually began the process of assimilation.

The geographical and ecological conditions in which the Turkmen lived determined the uniqueness of their occupations and places of residence. Zarafshan

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valley can be divided into three parts: Upper, Middle, and Lower. Turkmen lived mainly in the Middle and Lower Zarafshan valleys. The oasis of Samarkand is located in the Middle Zarafshan Valley. It has been considered the center of Central Asia since ancient times and one of its most fertile and wealthy regions.

Downstream of Zarafshan is the Bukhara oasis, which consists of several large and small oases. Except for Nurota, all these oases are fed by Zarafshan water. The Bukhara oasis was one of the most populated, cultural, and fertile oases between the rivers of Central Asia. It is surrounded by the desert (Kyzilqum) on almost all sides, it is connected to the neighboring, sparsely populated oases only by the narrow cultural channels of the Zarafshan river valley. Agriculture is the basis of this area; cattle,. Cattle breeding is established in the areas adjacent to the steppes and deserts.

The life of the Uzbeks living in the oasis of Bukhara and adjacent areas is long various ethnic components are added to their cultural life led to changes. In these changes, the Turkmen who immigrated had a negligible influence. In 1736-1747, when the Shah of Iran Nadirshah established his rule in Turkestan, he inflicted oppression and suffering on the inhabitants of the conquered territory. The Turkmens, including the Chandris, waged a relentless struggle against them. He moved the Turkmen-Chandirs, who had been in constant opposition to the Iranians, to the north of Iran, to the territories of Bukhara and Khiva Khanates, to places far away from each other so that they would not unite. In the Emirate of Bukhara, the land was "gifted" to representatives of several clans of Chandir from outlying districts. In the oasis of Bukhara, the villages of Chandir are not in one place, but several settlements have appeared far from each other. The close cultural ties of the Bukhara Chandir Turkmens have been well preserved to this day.

In the 17th-19th centuries, middle Amudarya Turkmens moved to Zarafshan and Kashkadarya and lived among Uzbeks, Tajiks, Arabs, and other Turkmen clans. Researchers note that them, there were the following Turkmen clans: Salirs, Khidir-Eli, Sakars, Sariks, Ersaris, Chandirs, and others. They had a significant impact on the local population and were also influenced by the unique culture of the local population.

These processes undoubtedly indicate the continued ethnic and cultural-economic relations of the people living in the lower Kashkadarya and Zarafshan oasis. We can see these processes in their family and marriage relations, trade, and social circles.

Turkmen from Khorezm settled in the Karakol oasis. The "old" clan of nomadic Turkmens moved from the Amudarya area to the Karakol oasis, then in the second half of the 19th century, they moved to the Samarkand oasis and Kashkadarya regions.

According to the toponymic materials, different tribal groups of Turkmen lived in the Zarafshan Valley in different periods of history. We can mention; Abdals, Avshars, Aydogds, Ali-Elis, Bayats, Karaturkmans, Karamans, Akmans, Ubas, Choudurs, and others. According to the data from 1924, the following Turkmen clans lived in the territory of the Republic of Bukhara: Imreli, Qorul, Akhchab Kopakli, Bayat, Junaid, Kamishloq, Sayat, Tuyachi, etc. Turkmen toponym is found in Ishtikhon, Jomboy, Pastdargom, Payariq, and Samarkand districts of the Samarkand region, and the Karmana and Khatirchi districts of the Navoi region. A.M. Malikov notes that groups of Middle Amudarya Turkmens began to settle in the lower reaches of Kashkadarya and Zarafshan in the 17th-19th centuries. The Turkmens had a significant influence on the surrounding local population, and they themselves were influenced by the culture of the neighboring local peoples. Part of the Turkmen who came from Khorezm moved to the Karakol oasis. In the second half of the 19th century, the nomadic Turkmens belonging to the old clan moved from the Amudarya region to the Karakol region, then to the Samarkand oasis and Kashkadarya, and maintained a nomadic cattle-breeding lifestyle for some time. Still, later they were forced to switch to a sedentary lifestyle.

One of the numerous groups of Turkmen in the Zarafshan Valley were Khizr-Eli Turkmen and Chandir Turkmen. One of these groups lives in Khizr-Eli (Khizireli in local pronunciation) in the village of Turkman on the outskirts of the city of Samarkand, and the other in the town of Chandir in the Pastdargom district of the Samarkand region. In addition, there are Chandir villages in the Shafirkon and Vobkend districts of the Bukhara region.

It should be noted that the Zarafshan Valley has long been distinguished by its poly ethnicity, the coexistence of settled and nomadic populations. The poly ethnicity of the region, where Uzbeks, Tajiks, Turkmens, Jews, Kazakhs, and Iranians lived peacefully, created a unique society. Many facts can be cited that prove the ethnic tolerance of the population.

The Oghuz Union was formed at the end of the 9th century and the beginning of the 10th century on the shores of the Arol and Caspian seas. Thus, the Oghuz state was established in the 10th century at the foot of Syr Darya. But soon, they were crushed by the Kipchaks, and part of them went to the west; West and settled in the Russian steppes. Another aspect of the Oghuz, under the leadership of the Seljuks, settled in present-day Turkmenistan, north of the Aral Sea. The Seljuks belong to the Qiniq clan of the Oguz tribe. According to Ibn Havqal (10th century), about a thousand Turkish families who converted to Islam moved to the southwest of present-day Shymkent. Oguz means clan, clan, and "own" is an adverb. According to written sources, those who converted to Islam and mixed with the local population of the Oghuz were called Turkmens. Mahmud Koshgari (XI century), Ibn Al-Asr

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(XI century), Rashididdin (XIII-XIV centuries), and Abulgazikhan (XVII century) reported that the Oghuz consisted of 22 or 24 tribes.

In the 10th century, the Somanites allowed the Oghuz tribes to live in the Nurota steppe pastures. Later some of the Nurota Tukmans crossed the Amudarya and settled in present-day Turkmenistan. The Oghuz Seljuks, one of the ancient ancestors of the Turkmens, lived in the foothills of the Zarafshan and Nurota mountains. They settled in the VIII-IX centuries. Although the Oghuz Seljuks moved to Khurasan at the beginning of the 11th century, some stayed in the Nurota Togoldi districts and mixed with the Uzbek tribes.

In the second half of the 10th century, a group of Oghuz people moved from Syrdarya to other regions of the Nurota and Zarafshan valleys and engaged in cattle breeding. In the 10th and 11th centuries, some Oghuz people moved to a settled life. At the end of the 10th century - the beginning of the 11th century, Seljuk tribes settled in Movarounnahr. While a significant part of the Seljuk tribes was forced to move west, some of them remained in the Syrdarya regions, as well as in Movarounnahr. Some groups of those who went to the West are reported to have returned to their former places of residence.

In the late 19th and early 20th centuries, Turkmens lived in the villages of Sherabad, Kabadion (on the banks of the Amudarya River), in the Kurgantyubinsk region, on the left bank of the Vakhsh, and on the Jhilikol Plateau (now Tajikistan) of the Bukhara Khanate. In the historical and ethnographic literature of Korgontyubinsk, the Turkmen called it "Jilikul."

Between 1920 and 1924, the Russian scientist I.I. Zarubin carried out scientific research on elf studies among the Turkmen, and was one of the first researchers to name this ethnos "Nurota Turkmens."

The result of long-term interaction between Turkmens and Uzbeks is the Uzbek "tribe" Turkmens, named "Nurota Turkmens" in historical and ethnographic literature.

O.A. Gundogdiyev distinguishes the Khorezm, Bukhara, and Nurota groups of Turkmens of Uzbekistan: "The first group is located in a wide area from Aybugir in the north to Zaunguz Karagumi in the south, in the west; West from Ustyurt and Sarikamis to the right bank of Amudarya. The second group - is Bukhara Turkmens - the territory of southern Uzbekistan; the,. The current districts of Surkhandarya and Bukhara regions, the third group - is Nurota Turkmens. Despite being considered Uzbek, they call themselves Turkmen.

According to the results of the population census of Samarkand region in 1904-1905, there were 332 men and 225 women in 85 homes in the town of Koshtamgali, Siyob volost, 135 men and 108 women in 36 homes in the town of Turkman-Dovkash, in Angor volost, Zakhlik region, Khishrav Kurgani, in the town of Turkman - 378 men and 303 women in 101 households; in,. In the vicinity of Khavzak, in the town of Chandir - 187 men and 150 women in 50 homes, in the vicinity of Khavzak; in,. In the town of in Parcha-Kora - 187 men and 150 women in 50 homes, in the town of Eshimoqsak, in the town of Koştamgali-bola - 131 men and 105 women in 35 homes, 86 men and 69 women in 23 homes in Turkman-tepa town of Saidon neighborhood, 112 men and 90 women in 30 homes in Aitamgali town of Pilyal neighborhood.

According to the research of I.I. Zarubin, according to the nationalities of the population who took part in the survey on January 1, 1916, Turkmens make up a total of 1885 people in Samarkand and Jizzakh districts.

According to historical statistics, in the first quarter of the 20th century (until 1925), 30-35 thousand people from Nurota Turkmen lived in the villages between Oktog and Karatog. Uzbek Turkmens of the 20th century lived peacefully in their towns until the middle of the 20th century, and were divided into two significant clan-communal associations, "Six Fathers with Legs" and "Five fathers Mangishlov." According to the State Statistics Committee of the Republic of Uzbekistan, as of January 1, 2017, 192,037 thousand Turkmens live in Uzbekistan, 0.6% of the country's population. If we consider the geography of the Turkmen location by administrative regions of the 1st order, according to the same statistics in 2017, the most significant number of Turkmens was in the Republic of Karakalpakstan - 96,264 people or 5.3% of the total population. 30,628 (1.2) in Surkhandarya, 33,687 (1.1) in Kashkadarya, 11,010 (0.6) in Bukhara region, 9,024 (0.5) in Khorezm region, 3,670 (0.2) in Tashkent 3309 (0.1%) Turkmens lived, Samarkand - 1572 (0.0%), Navoi - 740 (0.1%), Syrdarya - 679 (0.1%), Jizzakh - 442 (0.0%), Fergana - 428 (0.0%), Namangan - 423 (0.0%) and Andijan region - 161 (0.0%). The number of Turkmen in Uzbekistan is constantly increasing due to natural growth. External migration does not significantly affect the dynamics of the number of representatives of the Turkmen ethnic group.

Today, representatives of more than 130 nationalities and peoples living in our country, using the equal rights and opportunities provided by the Constitution and laws of the Republic of Uzbekistan, work effectively in various sectors of the economy and social sphere, in the fields of science and culture, contributing to the prosperity of our Motherland and its have been making a worthy contribution to strengthening its independence, increasing the reputation and image of the republic in the international arena.

Ethnic diversity not only enriches the culture of Uzbekistan in every way, allows to use the creative potential of representatives of all nationalities, but also serves to develop various relations with foreign



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countries, which are its main territory. Currently, the Turkmens living in the republic live in harmony with the residents of - Uzbeks, Tajiks and other peoples, and contribute to the development of the economy and culture of the Republic of Uzbekistan. I believe that the main goal of today's research should be to study the specific national traditions of the representatives of different nationalities and peoples living in our country, their geography.

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