

**ETHNIC PROCESSES IN THE KASHKADARYA OASIS IN THE LAST MIDDLE CENTURIES (IN THE  
EXAMPLE OF THE CITY OF KARIS)**

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**ABSTRACT**

This article analyzes the ethnic processes that took place in the city of Karshi in the late Middle Ages, the ethnic groups and clans that lived in this city, the ethnic composition of the nomadic and settled population, the process of settlement, their language and dialect, and the role of the large clans of the Mangit and Kenagas clans in the political life of the Bukhara Emirate, based on historical sources.

**Keywords:** Amlok, ethnic group, clan, mangit, kenagas, avagli clan, ethnotoponym, Yakkabog, Surkhob, Parguza, Arabkhana, Lagandi.

**INTRODUCTION**

Within the framework of the Bukhara Emirate (1753-1920), ethnic processes in Central Asia, in particular in the territories of present-day Uzbekistan and Tajikistan, and partly in the territories of South-Eastern Turkmenistan and Northern Afghanistan, developed rapidly and played an important role in the ethnic formation of several peoples in the region. The role of the Zarafshan and Kashkadarya oasis, located in the central part of the Bukhara Khanate, was of particular importance in these processes.

In the second half of the 19th century, the largest cities of the Bukhara emirate had a population of 50,000 in Samarkand, 15-20,000 in Karshi, 18,000 in Shakhrisabz and Kitab, and about 85-90,000 in the capital city of Bukhara. Compared to neighboring khanates, the ethnic composition of the Bukhara emirate was diverse, with many ethnic groups living in it. [1:67-68]

The majority of the population of the Bukhara emirate was made up of residents of the Zarafshan and Kashkadarya oases, a significant part of whom lived in the large cities of these oases, such as Bukhara, Samarkand, Kattakurgan, Karshi, and Shakhrisabz. At the same time, the majority of the population of both oases lived in villages and auls, and farming, gardening, and animal husbandry played a significant role in their economic life. At the same time, the mountainous, steppe, and desert parts of the oases under the emirate were inhabited by nomadic and semi-nomadic pastoralists - nomadic Uzbeks, Kazakhs, Turkmens, and Arabs.

Between the 17th and 19th centuries, the activation and settlement of many nomadic Uzbek tribes in the Zarafshan oasis and the Kashkadarya oasis became widespread. These processes were not only reflected in the written sources of their time, but also confirmed by the example of hundreds of similar ethnotoponyms in our country. [2:34-35]

In the works of the historiography of the Bukhara Emirate, the Mangits, who were considered representatives of a large tribe during the emirate, significantly settled in the Karshi principality of the

Kashkadarya oasis and its surroundings (Kosan, Kasbi), and partially acquired their own villages in the Shakhrisabz, Yakkabog, and Chirakchi principalities.

The representatives of the Kenagas clan, related to the Mangits, formed a large majority in the Shakhrisabz and Kitab begs, the Sarays in the Chirakchi beggi and its surroundings, and the Khungirats began to form a significant part of the population in the Guzor beggi and its surroundings (in today's Dehkanabad district).

Also, in almost all the principalities of the oasis, numerous tribes such as Mangit, Sarai, Kungrat established their settlements. In addition, during this period, Turkic tribes, which were nomadic Uzbeks in the Kashkadarya oasis - Barlos in the Shakhrisabz principality, Katagan, Sarai, Karluks in the Karshi principality, and Qovchin and Batash in the Guzar and Karshi principalities - began to live as neighbors with these tribes. When the Kenagas and Mangits settled in the Shakhrisabz region of the Yakkabag principality, representatives of the Avakli tribe took over the administration of the Taka, Yakkabag, and Surkhob regions of the region. The Avakli tribe is mentioned in some historical sources as a branch of the Kenagas tribe

Interestingly, representatives of the above-mentioned nomadic Uzbek tribes, such as Mangit, Sarai, Chuyut, Kenagas and several others, founded their own settlements not only in villages, but also in the centers of bekliks. A vivid example of this is the emergence of ethnotoponyms such as Chuyuton in the city of Shakhrisabz, Minglar in the city of Kitab, and Karlukkhana in Karshi. [5:178]

Above, we mentioned the issue of the migration of many representatives of the Mangit tribe and their related tribes from the Nurota oasis and neighboring regions to the city of Karshi and its surroundings. In the vicinity of the city of Karshi, there is a settlement of Uzbek tribes such as Mangit (Aq Mangit, Tok Mangit, Chol Mangit), Kazakh-Mangit, Guvalak, Esavoy, Boygundi, and Uz. The fact that today there are several villages named after these tribes in the Karshi, Koson, and Chirakchi districts is related to these processes.

The settlement of Mangit and related (or allied) tribes around the city of Karshi was associated with the political processes of that time, when the emirs began to settle reliable tribes around Karshi, intending to protect themselves from the Kenagas tribe, which was increasingly becoming a rival political force for the center. It is known that although the Kenagas were a tribe closely related to the Mangits, when they became the leading force in the Shakhrisabz principality, they began to pose a serious threat to the emirs of Bukhara.

There were large villages and settlements around the city of Karshi, such as Lagandi, Kamandi, Obidida, Obron, Parguza, Khudoizod, Beshkent. One of the ancient settlements of the oasis, Kasbi, and the vicinity of Karshi, there were settlements with several Sogdian words, such as Shakarjuy, Komilon, Laghmon, Denov.

There were about ten villages of Arab origin in the Karshi principality, a significant part of which spoke Uzbek, and some Tajik. The inhabitants of the villages of Parguza and Arabkhana, northeast of the city of Karshi, were Tajik-speaking Arabs, and the village of Pulati, which is part of today's Kason district, and several surrounding villages were Uzbek-speaking Arabs. [7:191] Representatives of the Arab origin also lived in the Kasbi district, in the center of the city of Kason, and they communicated in Tajik and Uzbek.

As is known, at the beginning of the 20th century, the city of Karshi was the administrative center of one of the 27 principalities of the Bukhara Emirate - the Karshi Beglik. Karshi was one of the most profitable cities of the Bukhara Emirate and, as the second political center of the emirate, was the

residence of the heir to the throne. In the late Middle Ages, the city of Karshi occupied a special place in the active socio-political and ethno-cultural processes that took place in the Kashkadarya oasis and the surrounding areas, and due to its location, this place served as a certain cultural center for the sedentary peasant and pastoralist steppe population.

As a result, a mixture of different cultures took place here, and the dialect peculiar to the city's inhabitants - a separate branch of the Karluk dialect of the Uzbek language, customs and traditions (cooking, some types of crafts - leatherworking, weaving, carving, coppersmithing, etc.) were enriched, and a unique urban culture was formed. Due to these aspects, in the late Middle Ages, the terms "Karshilik", "Karshiliklar" began to be used in various regions of our region in relation to the population group that migrated from the city of Karshi and its surroundings.

A similar ethnic process was observed to be taking place rapidly within the Karshi principality. Since the representatives of the dynasty that founded the Bukhara Emirate were from the Mangit tribe, the population living in the city of Karshi and dozens of villages around it, in addition to the Mangit branches such as Tok-Mangit, Ak-Mangit, Kazakh or Kazakh-Mangit, Chol-Mangit, as mentioned above, a number of tribes or groups such as Boygundi, Guvalak, Esaboy, Uz began to consider themselves a branch of the Mangits. [8:76] At the same time, while a large part of the population of the city of Karshi considered themselves to be of the Mangit tribe, the inhabitants of the Karlukkhana neighborhood in the city considered themselves to be Karluks. The Karluks of Kashkadarya interacted with the Karluks living in the central districts of the Bukhara Emirate, in particular, in the Karakul district.

Representatives of the Sarai and Qovchin clans also lived in the city of Karshi. In addition, a significant part of the city's population consisted of local residents who did not have their own clan system, were mainly engaged in crafts and trade, and communicated in the Karluk dialect of the Uzbek language. During the reign of the Bukhara Emirate, representatives of the population of Katta-Kurgan, Urgut, Shakhrisabz and a number of other cities settled in the city of Karshi, further enriching the composition of the local population. During this period, Karshi not only became one of the leading cities in the political life of the emirate, but also served as a major trade and handicraft center, which created the basis for the migration of people of various professions from the surrounding areas.

In short, the ethnic processes that took place in most of Central Asia and neighboring regions in ancient times and the Middle Ages continued in the late Middle Ages. That is, when a tribe founded a certain political association, the tribes under the rule of that dynasty acted in close alliance with it, and eventually, kinship ties were established between them and they became part of the leading tribe. Such political and ethnocultural processes are also clearly reflected in the example of the Bukhara Emirate. This can be witnessed by briefly familiarizing yourself with the ethnic processes that took place in the Kashkadarya oasis during the emirate. In short, during this period, the ethnic situation in the oasis changed somewhat, and a number of nomadic Turkic (Uzbek) peoples from the north and north-east of the region moved to the territories inhabited by the ancient local population of the region, Uzbeks and Tajiks, and founded their own villages. This will further enrich the ethnocultural life of the Kashkadarya oasis.

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