

## STUDY OF THE ETHNIC COMPOSITION OF THE POPULATION OF NUROTA OASIS BY RUSSIAN RESEARCHERS

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### Abstract

This article discusses the study of the ethnic composition of the Nurata oasis by Russian researchers, which is considered one of the historical and cultural oases of our region.

**Key words:** Nurota oasis, Emirate of Bukhara, V. V. Radlov, M. S. Andreev, A. Grebenkin, I. P. Magidovich, Nurota Turkmen, Uzbek-Turkmen, settled Uzbeks, Tajiks, nomadic Kazakh clans, Akhchop, A P. Khoroshikhin, V. Moshkova, Naiman.

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In today's era of globalization, researching the processes related to the history of a particular region and people is one of the urgent issues. Ethnocultural processes in different historical and ethnographic regions of Uzbekistan took place as a result of the influence of both internal and external factors. The oasis of Nurota is one of the historic regions with unique ethnocultural processes [1, B. 44].

The settlement of the nomadic and semi-nomadic population in the Nurota oasis, which began many centuries ago, and the mixing with the sedentary farming population, accelerated by the end of the 19th century and the beginning of the 20th century [2, B. 462].

Nurota oasis has long been one of the prosperous regions of our country, it was part of the Nurota estate during the Bukhara Emirate. The oasis was first studied in 1868 by the Russian researcher V.V. Started by Radlov. He examined the territory from the village of Akhchop to the village of Karabdol along the southwestern slope of the Nurota mountain range, and left valuable information about the agriculture, irrigation history and ethnic composition of the people of the oasis [3, S. 3-9].

In 1921, the Samarkand expedition under the leadership of M.S. Andreev, organized by the scientific commission under the People's Commissars of the Republic of Turkestan (Sovnarkom) under the leadership of M.S. Andreev, visited several villages of Turkmen clans in the northwestern regions of the Nurota oasis. In his report, M.S. Andreev noted that the Turkmen of Samarkand Oblast consider themselves one of the Uzbek clans as a result of their assimilation with the local Uzbeks. In his report, the scientist writes that the Turkmen who lived in the Samarkand region were so strongly influenced by the Uzbeks that they consider themselves one of the Uzbek tribes. At the same time, he draws attention to the differences between the Turkmen and the Uzbeks in terms of their physical characteristics, dialects, and the way they weave carpets. The researcher also explores the Temirkhobuk village areas of the oasis. He says that the western part of the Nurota mountains consists mainly of such clans as eagle and bahrin [4, S. 121-126].

The Russian researcher M.S. Andreev also discussed the features of settlement of the Uzbek and Tajik peoples in the northeastern regions of the Nurota oasis, and the Kazakhs and Karakalpaks in the regions of Qizilqum adjacent to the oasis.

What surprised M.S. Andreev was the presence of many anthropological types in the composition of the Uzbek and Tajik peoples in the mountain villages of this oasis. The scientist considered the reason for this fact to be the result of intensive interaction between the Turkic and

Persian peoples in the region where the oasis meets the steppe [5, S. 1-2].

A.D., who studied Zarafshan oasis very well. In his work, Grebenkin gives more detailed information about the Turkmen of the Nurota oasis. It was A. Grebenkin who first used the term "Nuratynskie Turkmeny", i.e. Turkmen of Nurota, for the representatives of this clan.

The author mentioned in our article was among the first to be interested in where and when the representatives of this clan came to these lands. In his work, the researcher, relying on the information collected from local informants, cites the information that "the original homeland of the Turkmen is the city of Turkistan located on the banks of the Syrdarya and its surroundings" [6, S. 100-104].

All-Russian population lists of 1920-1924 provide information about the clan-tribe systems and locations of Nurota Turkmen. I.P. Magidovich, the author of the chapter on the population within the Central Asian National Territorial Zoning Commission, doubted that Uzbek-Turkmen originated from Turkmen, because during the registration, all Nurota Turkmen indicated Uzbek as their mother tongue. To the question about their nationality, they answered that they are Uzbek-Turkmen. Magidovich's suspicion cannot be dispelled even by the similarity of the names of some clan tribes of Nurota and Kaspiyorti Turkmen, because these names are also found in some Uzbek tribes. According to Magidovich, a small Uzbek-Turkmen core was formed as a new tribal alliance, and its historical fate was different from that of the Turkmen tribes [7, S. 231].

The Institute of History and Archeology of the Academy of Sciences of Uzbekistan sent ethnologist V. Moshkova and anthropologist V. Zazenkova on an ethnographic expedition to the Samarkand region to study the Uzbek-Turkmen of Nurota in 1944-1946 in order to study the problems of ethnogenesis of the Uzbek people. The results of the research were reflected in the report of the participants and scientific articles, in the pamphlet "Carpets of Central Asia" by V. Moshkova. Based on historical sources and field ethnographic data collected by himself, the scientist concludes that today's Nurota Turkmen are Uzbeks in terms of their national consciousness and name, as well as their language and culture. At the same time, there is no doubt that they have common roots with the Caspian Turkmen [8, B. 37].

Valuable information about the nomadic clans of the regions adjacent to the Nurota oasis of Kyzylkum V. Peltz's research. In the works of Russian researchers, there is also information about the lifestyle and customs of the inhabitants of the Nurota oasis. In 1872, Russian researchers A.P. Khoroskhin and in 1916 M.S. The Andreevs organized a trip to the northeastern regions of the Nurota oasis and left information about the geographical location, ethnic composition and economy of the settlements where semi-sedentary Uzbeks, Tajiks, settled Uzbeks and nomadic Kazakh clans live here. For example, A.P. Khoroskhin writes: "... there are many villages and hamlets in the gorges of the Nurota mountains. Uzbeks in the villages live in pastures from spring to late autumn and engage in nomadic cattle breeding. A shepherd living in Kokbuloklik and a neighboring village in Bogdonota Volost told us that since March 25, when pastures were scarce, they drove their cattle to the mountains.

Karamangit Uzbeks, residents of Nurek village, are engaged in farming, horticulture, and partly cattle breeding. Grain and wool are sold in Jizzah. The people of Nurek believe that they immigrated from Turkestan. The road from Nurek to Uchma, which is 26 kilometers long, passes near the mountain and sometimes passes over rocks. It is crossed by Osmonsoy, Ilonchisoy, and Kulbasoy until Yangikisloq and Bog'donota. Gardens and villages named after streams can be seen from the gorge."

A.P. Khoroshikhin, who was in this area, also wrote down the following information: "...Mangits, the tribesmen of the Bukhara emir, live in Yanikisloq. If you look north from this place, you can see Tuzkon. In the village of Uchma there are Uzbek naymans. The inhabitants of the villages of Balaban, Sasik, Safarota, Qamish and Sarimsokli are: Naiman, Oltibek, Uzbek-Turkmen. In Sarimsoqli, except for the Oltibeks, half of the village is made up of households. It is said that they

came here from Safarota. Residents of Forish, Asraf, Sintob villages speak Tajik. Qazi said that although the residents speak Tajik, they consider themselves to be from the palaces. According to legend, they moved from Ichkali Zori. Qazi said that the people of Sintob built the stone fort about 40 years ago to repel the attack of the army of Oratepa Beg forty-hundred commander Abdul Ghaffar" [10, S. 70].

It should be said that in the works of the above-mentioned Russian researchers, very valuable information was collected about the traditional lifestyle and culture of the oasis residents of the end of the 19th - beginning of the 20th century. However, we should not forget that this information is mainly descriptive in nature, and in some cases it is characterized by a subjective appearance.

In conclusion, it should be noted that the ethnic composition of the inhabitants of the Nurota oasis and the nature of the location of these ethnic groups along the oasis have acquired a complex appearance since time immemorial. The main reason for this is the arrival of ethnic groups in the oasis in different historical periods.

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