



## THE SOCIAL AND CULTURAL SITUATION OF THE POPULATION OF THE MIRZACHUL OASIS IN THE SECOND HALF OF THE 19TH CENTURY - THE MIDDLE OF THE 20TH CENTURY

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**Abstract.** This article analyzes the ethnic composition, socio-economic, and cultural life of the population living in the Mirzachul oasis during the second half of the 19th century and the first half of the 20th century, based on historical sources. In particular, it examines the changes that occurred during the Tsarist Russian period and the subsequent Soviet regime, the transition from a nomadic lifestyle to settled agriculture and handicrafts, and the state of toponymy. The article provides detailed information on the natural and climatic characteristics of the oasis, settlements, and social infrastructure such as schools and mosques. It also highlights the oasis's historical-geographic connection with regions like Ustrushana and the impact of colonial policies on social demography.

**Keywords.** Mirzachul oasis, 19th century, 20th century, nomadic and sedentary population, socio-economic life, ethnic composition, toponymy, Tsarist Russia, Soviet colonization, Syrdarya region, Ustrushana, historical demography.

**Introduction.** In order to shed light on the ethnic composition of the population of the Mirzachul oasis and the social relations in the oasis over a period of almost a century, between the 20th and the beginning of the 21st centuries, it is necessary to first look at the socio-political and economic processes that took place in the Central Asian region in the late 19th and early 20th centuries. This is because during this period, Central Asia was conquered by Tsarist Russia, the Kokand Khanate, which included a large part of the Mirzachul oasis, which constituted an important part of the region, was abolished, and the Bukhara Emirate, which exerted its influence on the oasis, became a vassal of the empire, thus political, administrative and economic changes were implemented in a large part of the region. The Mirzachul oasis and its surroundings were included in the Samarkand region, one of the 5 regions of the Turkestan Governorate-General, established in 1867.

**Research Methods.** This article is based on historical-logical, comparative-analytical, and statistical methods. The study explores the ethnic composition, socio-economic and cultural life of the Mirzachul oasis in the late 19th and early 20th



centuries through the analysis of historical sources. The development of the oasis is also examined using toponymic data. Archival documents, scholarly literature, ethnographic observations, and statistical information were used in a comprehensive manner.

**RESULTS.** The Mirzachul oasis was a disputed territory between the Bukhara Emirate and the Kokand Khanate until the last quarter of the 19th century, where mainly cattle-breeding Uzbeks and Kazakhs lived a nomadic and semi-nomadic life. At the same time, in some small areas of the oasis, adapted to artificial irrigation, a settled population lived, mainly Uzbeks and Tajiks.

Between 1850 and 1865, several large and small oases in the Syrdarya basin - the Akmasjid (Kyzyl-Orda), Turkestan (Yassi) and Tashkent regions belonging to the Kokand Khanate - were occupied by the Russian Empire, and the Mirzachul oasis, a large part of which fell into the middle basin of the Syrdarya River, also came under the control of the empire.

The sources do not provide complete and accurate information about the social life and economic resources of the population living in the Mirzachul region in the mid-19th century. According to the Russian military historian P.P. Shubinsky, in ancient times and in the Middle Ages the Mirzachul oasis was repeatedly developed and irrigated. He suggests that the complete desertification of the region was caused by disputes between Bukhara and Kokand. Traces of ancient settlements have been preserved in the hills surrounding the desert. Due to the unrest that befell the population, the settled population was forced to move to the mountains and peaceful oases[1].

On the eve of the Russian invasion of Turkestan, there were winter villages of Uzbeks, Kyrgyz and Kazakhs on the banks of the Syrdarya. The arrival of the Kyrgyz of the Kun'gorat clan (originally Kazakhs) on the banks of the Syrdarya dates back to the 16th-17th centuries, while the Uzbek clans in Mirzachul were Boyaut, Karapchi and Parchayut. Nomadic Kazakhs had huts in the interior of Mirzachul and around the lake[2]. The reason why the population lived exactly on the banks of the river was that it was possible to live here in both summer and winter. The population lived in huts in the summer, and in cellars in the winter. They were engaged in livestock breeding and partly in subsistence farming. There is no detailed information in sources from the mid-19th century about the exact number of Kazakh nomadic inhabitants living on the banks of the Syrdarya and the villages where they were located. Since they were constantly moving, their dwellings consisted only of tents. The main center of residence was considered to be mobile huts, called auls.

According to Muslim rule, it was not customary to list the names and exact numbers of the population, and local elders and representatives of the khan's government received information only about the property and crops of the



population. Therefore, it was difficult to obtain accurate information about the number and composition of the nomadic population.

**DISCUSSION.** The materials collected by the Russian researcher A.I. Maksheyev in 1872 on the location of the clans living in Mirzachul, the names of the villages and villages, and the number of huts in them are of significant scientific value. The notes he left provide detailed information about the ethnic composition and location of the local population living in Mirzachul before the arrival of the Russian population. These notes mention that the population belonging to the Uzbek Karapchi clan lived in the settlements of Mirzachul in Erjar, Khalkakol, Maida Jingil, and Qalgansir, as well as the villages of Begavot, Langar, Chakir, Namingon, Iskandar, Sarmich, Uvok, Tarnov, and Topkok. Among these settlements, the Erjar settlement, which occupied a relatively large area, stretched along the Syrdarya for a distance of 12 versts and was 4 versts wide. The number of huts was 19. The settlement of Khalkhakol is located near the Syrdarya, measuring 4 versts in length and 2 versts in width, and has 7 huts. The remaining 5 huts are located in the area near Mayda Jingil. Mayda Jingil has the largest number of huts, 35, and is 4 versts in length and 1 verst in width along the Syrdarya.[3]

The population belonging to the Parchayuz clan lived together with the shepherds in the settlements of Khalkhakol, Maida Jingil, Erjar, and in the steppe near the village of Khovas in the settlements of Parcha, Aqquvak, Qizilchang'il, and Mulla Baba Kudug. In Khalkhakol, they lived in 21 huts, in Mayda Jingil in 7 huts, and spent the winter there together with the shepherds. The population belonging to the Uyas clan of the Parchayuz lived in a total of 27 huts in Erjar, 12 in Parcha, 15 in Aqquvak, 17 in Qizilchang'il, 6 in Mulla Baba Kudug, and 50 huts around the village of Khovas. Only in the village of Sovot did the Parchayuz permanently reside.

The villages of Sovot and Namingon were inhabited by settled Uzbeks, and Sovot had 8 workshops and shops, and 5 mills, while Namingon had 4 shops and workshops and 2 mills. The villages of Khojaqishlok, Qoshkent, Itbulok, Changovul, Uchturgon, Kipchak, Khovos, and Login were subordinate to the aksokal.

The largest and most ancient village in the Mirzachul oasis was Khovas, which consisted of 120 households. All villages, except for the villages of Khojaqishlok, Itbulok, and Kipchak, had shops, mills, and craft workshops. Khovas had two schools, and the villages of Qoshkent, Changovul, Uchturgon, Kipchak, Khovas, and Login had one each, except the villages of Khojaqishlok and Itbulok. The number of students in the schools ranged from 5 to 25. There were 10 mosques in the Khovas aksakol, and an imam supervised the conduct of religious ceremonies in each mosque. Only Khojaqishlok had neither a mosque nor an imam. In the Sovot volost of Mirzachul, Uzbeks lived - Karapchi (a large branch of the Yuz clan), who



were divided into 7 clans: Turkmen, Koshtamgali, Uyas, Parchayuz, Achamayli, Boyaut, Yettiurug. The 7 clans of the Karapchi tribe, in turn, were divided into several branches and lived in villages. The villages consisted of several dozen households. The larger the village, the more households there were. Sometimes, tribes whose origins were foreign to them also joined the village, but they temporarily lived together [4].

The Uzbeks, who lived in Mirzachul and led a semi-nomadic life, began to transition to a sedentary lifestyle in the second half of the 19th century. The Kazakhs, who were a predominantly nomadic population, lived in the Erjar volost and were mainly divided into two clans, the Kun'gorat (Karakoz) and Ramadan clans, and the Kun'gorat clan was divided into 3 clans: Bultai, Khalpe, and Jetim. They spent the winter in the groves along the Syrdarya River[5]. In the summer, they drove their large herds to the mountains. The main food products were wheat bread, followed by millet, milk, and all kinds of meat. In winter, they ate a lot of meat, mainly weaving mats.

The first official record of the types of crops cultivated by the local population was recorded in 1908 by Yu.I. Gopper, a minor topographer of the State Property and Land Affairs Department of the Turkestan region. It states that in addition to livestock breeding and farming, the local population was also engaged in fishing and handicrafts. They did not have gardens. Local craftsmen wove felts, ropes, carpets, khurjuns, and chakmons from sheep wool. Neither the Uzbeks nor the Kazakhs rented out pastures, and in turn, they did not pay anyone for the pastures they moved to.[6]

The population lived in a nomadic and sedentary way under the rule of local elders. The nomadic population, by mutual agreement, searched for new pastures and cattle breeding areas. In the middle of the 19th century, the population of Mirzachul was diverse in terms of ethnic composition and consisted of Uzbek clans, Tajiks, Kazakhs, Karakalpaks and Kyrgyz. They lived in the oasis in a sedentary, semi-sedentary, and nomadic way. They were engaged in livestock breeding, shifting cultivation, partially irrigated agriculture and gardening, some types of crafts, and fishing on the banks of the Syrdarya and lakes. In the late 19th and early 20th centuries, with the construction of irrigation facilities and a railway network in Mirzachul, the nomadic and semi-nomadic population began to transition to a sedentary lifestyle. In the late 19th and early 20th centuries, large population centers and urban-type settlements began to emerge around newly constructed irrigation facilities and near railway stations.

In covering the recent and distant past of the Central Asian region, not only written sources but also place names associated with settlements - toponyms - play a special role. This factor is mainly characteristic of the relatively densely populated



areas of the region, and when covering the history of oases with hundreds of cities and thousands of villages, the names of existing settlements in them are used. It is noteworthy that while place names have been preserved in some oases of Central Asia for about 2.5 - 2 thousand years[7], in some oases such toponyms are very rare. Indeed, the Mirzachul oasis, which until recently was one of the relatively sparsely populated regions of the Central Asian region, shows itself as one of the regions of the region with a relatively small number of ancient toponyms. Although hundreds of settlements - villages and neighborhoods - have appeared in this oasis since the second half of the 20th century, and various toponyms have emerged, most of them are "new names" given by local authorities (Gulistan, Saykhunabad, Bo'ston, Madaniyat, Do'stlik, Ahillik, Mustaqillik, Tajribakor, Obod, Yangi hayot, Yangi davr, etc.), they cannot be considered one of the primary sources for studying the history of the oasis's population.

First of all, it should be said that the Mirzachul oasis, due to its unique natural climate and geographical conditions, is somewhat different from other regions of Central Asia. Unlike the Fergana, Zarafshan, Kashkadarya, Surkhan, Khorezm, Lower and Middle Syr Darya, Yettisuv and a number of other oases of the region, this area has until recently been characterized as an oasis with a relatively dry climate and somewhat remote from rivers, streams and ravines that provide water. That is, until recent centuries, the Mirzachul oasis, due to its unique capricious nature, was known as a relatively sparsely populated and poorly developed area in ancient times and the Middle Ages.

According to its natural geographical location, Mirzachul is one of the largest plains in Central Asia, territorially including mainly the Syrdarya and partly Jizzakh regions of the Republic of Uzbekistan, the Jetisay and Shardara (Chordara) districts of the Turkestan region of the Republic of Kazakhstan, and the Zafarabad district of the Sughd region of the Republic of Tajikistan.[8] Although this oasis was known until the beginning of the 20th century as a sparsely populated and underdeveloped area, as a constituent part of Ustrushona, one of the historical and geographical regions of Central Asia, such as Chach, Jand (Lower Syrdarya), Otrar (Middle Syrdarya), Isfijab (Sayram), Ettisuv, Fergana, Sughd, Tokharistan, and Khorezm, this place played a certain role as a cradle in socio-political, economic, and ethno-cultural processes in ancient times and the Middle Ages. The Mirzachul oasis, which mainly includes the desert and steppe regions of Ustrushona in the north, is indicated in some sources as part of the Zamin region, one of the largest political and administrative centers of this historical and geographical region, and the geographical expanses stretching from Jizzakh to the Chinaz (Tashkent) region are also mentioned under the name Zamin[9].





In the last quarter of the 19th century and the beginning of the 20th century, when Mirzachul came under the control of Tsarist Russia, the political and ethnocultural processes in the oasis were absorbed into the processes within this empire. In particular, during this period, the tsarist officials, who had conquered a large part of Central Asia, sought to develop the Mirzachul oasis, like the relatively “empty” areas of the region - the Yettisu and Ili-Irtysh basins (North-Eastern Kazakhstan). The colonial authorities’ idea of developing Mirzachul and turning it into one of the major centers for growing raw cotton continued during the Soviet era. From the first years of the Soviet government, V.I. Lenin and his associates focused on implementing this project, pursuing a policy of resettling Russian peasants and people from densely populated areas of Central Asia to the Mirzachul oasis. Among the resettled population in the 1920s, those from the Fergana Valley constituted the majority[11].

**CONCLUSION.** During the reign of Tsarist Russia, the population of the Mirzachul oasis increased somewhat as a result of the resettlement of Slavic people from central Russia and the establishment of a number of Russian villages there.[12] The Russian Empire had prepared these lands for cotton cultivation and the resettlement of Russian peasants from the central regions of the empire. In the newly acquired areas, Russian peasants had to adapt to new agricultural methods, especially irrigated agriculture, which was completely unfamiliar to them.[13]

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