

## SETTLEMENTS ASSOCIATED WITH THE “BATOSH” SEED IN THE GUZOR STATION OF THE EMIRATE OF BUKHARA IN THE LATE 19TH – EARLY 20TH CENTURIES

Ergashev Umar Kuziyevich

Independent Researcher of the Non-State

Educational Institution of the University of Economics and Pedagogy

### ANNOTATION

The article mentions the inhabitants of the Guzor station of the emirate of Bukhara in the late 19th – early 20th centuries as one of the so-called “batosh” Uzbek seeds in medieval written sources. However, no particular research has been done on batoshas in contrast to a number of other Central Asian seeds. Comments on batoshes at the station have been made, as well as some promising information on these issues has been discussed.

**Keywords:** Batosh, Botosh, Botash", Magzon-Batosh, sarig'-Batosh, Wolf-Batosh, Khan lift, Aymag', aymaq, Ayimag', betosh, i.e. stone-free, stone-free place, Turkmen-juz.

As a result of the migration processes in the last middle ages, many new settlements are formed in Guzor province, which is one of the dozen political-administrative units belonging to the Bukhara Emirate. One of them is the village of Batosh, in which mainly representatives of the Batosh clan lived. Batoshes are mentioned in medieval written sources as one of the Uzbek clans. However, in contrast to a number of other Central Asian clans, no separate research has been conducted on the Batosh. That is why many issues related to the history of the Batosh have not been resolved to this day.

Ethnonyms recorded as "batosh", "botosh", "botash" in written sources related to the history of Central Asia of the end of the 19th - 20th centuries, ethnographic field researches and statistical materials begin to appear more actively during the period of the Bukhara Emirate (1753-1920). The names of the villages with the same names belong to the Beshkent-Davr-Kurgan property (Mag'zon-Batosh, Sarig'-Batosh, Bori-Batosh) of the Karshi province, Boz-Arik property of the Yakkabog province, Karluq property of the Dehnov (Denov) province and Falkhar (Farkhor) property of the Kolob province. mentioned in the documents of Kushbegi as a related village [1:29,33,288].

The first information about the Guzor batoshes was also found in the historical works of the Bukhara Emirate period, one of them is mentioned in the documents of the Kushbegi archive (Batosh) as the name of a village belonging to the Afghan garden property of the Guzor begship [2:29,299].

During the Bukhara Emirate, representatives of the Batosh clan were known as a relatively small number in both parts of the Kashkadarya oasis - in the Upper Kashkadarya [3:3-4,161-167], and in the Lower Kashkadarya as a rather large Uzbek clan. Especially in the Karshi region, which includes the middle or lower basin of the oasis, Mangit, Saray, Kovchin, Oirat, Mirishkor, Batosh clans were more numerous than others.

The Batosh clan is one of the most influential Uzbek clans in the Bukhara Emirate, and they had the right to participate in the enthronement ceremony of the emirs. Although the emirs of Bukhara belong to the Toq-Mangit clan of the Manghit clan, during the enthronement of the

ruler, the influential representatives of the 4 major Uzbek clans - the Ming, Allot (Arlot), Bahrin and Batosh clans - sit on the white felt and perform the "khan raising" ceremony. have acquired the authority to hold [4:563].

Batosh" found in almost all lists of the traditional "Uzbek clan with 92 bowls" came to the central regions of the Amudarya-Syr Darya region - the Zarafshan oasis, and later to the Kashkadarya oasis from the Kipchak Dashti (mainly the Volga-Ural region) in the beginning of the 16th century as a clan within the nomadic Uzbeks [ 5:165-176]. For example, in many Uzbek family trees created in the 16th - 20th centuries, as well as in the records of Russian ambassadors and tourists who visited the territory of the Bukhara Emirate in the 19th - 20th centuries, this ethnic term appears in the forms batosh, batash, byatash (Russian), botosh, botash [6: 58-65,165-176].

In the Bukhara oasis, there are several villages related to the Batash clan, and even today the settlements named Batash in the Bukhara region are associated with this ethnonym. In particular, there is Batosh village in Kogon district. Some researchers, ignoring this, mistakenly interpret this term as "betosah", that is, "without stones", "a place without stones" [7:88].

In due course, it should be mentioned that in the ethnographic research conducted in the first half of the 20th century, a significant part of the population living in a number of neighborhoods of the city of Bukhara connected their origin with Uzbek clans, among them Mangit, Urganji, Kenagas, Bahrin, Batosh, Chuyut, Naiman, Uch-urug. , Uzbek-Turkman, Kalmaq, Burkut, Kirq-Yuz clans or population groups have been recorded [8:79,105,126,152,160-166]. For example, in the first half of the 20th century, 25-30 households of the Batosh clan lived in Ra'zادا, one of the neighborhoods in Bukhara.

The southern regions of the Kashkadarya oasis - districts adjacent to the Surkhan oasis, such as Guzor and Dehqonabad, have preserved ethnotoponyms related to the branch names of the Batash, Turk, Kovchin and Kunghirod clans, such as Boysun and Sherabad, Shorchi, Altinsoy districts [9:34,53]. At the beginning of the 20th century, one of the largest settlements of the Surkhan oasis was the village of Pashkhurd in the Sherabad district, where Pashkhurds consisted of 250 households and were divided into four branches: two of them consisted of Turkmens and Uzbek clans such as "Chinese" and "Batosh" [10:84].

In the Karki and Kelif districts in the southwestern part of the Bukhara Emirate, the Batosh people lived next to dozens of Turkmen clans [11:30-38, 44-55], as well as Uzbek clans such as Tizif and Qarluq. These districts are geographically close to Karshi and Guzor districts, and during the Emirate period, close economic and cultural relations were established between them.

Among the Turkmen clans, this ethnonym is also found, and a branch of the Ersari clan, one of the largest Turkmen clans, is called Batash [12:110]. Among the Turkmen clans, the Ersari Turkmens had close relations with the Uzbek khanates, in particular, the Bukhara and Khiva khanates, and the representatives of this clan moved in the areas where the Uzbek clans lived. The entry of Batosh into the Turkmens is probably related to the historical realities that happened in the last middle ages.

Today, in the southern regions of Tajikistan, there are a number of villages associated with the batosh clan. In particular, representatives of the Batosh clan live in a number of settlements

(Aq, Batirabad) in Kulob district of Khatlon (old Kurgantepa) region and districts around the city of Bakhtar (old Kurgantepa). In the middle of the 20th century, the ethnologist B. Karmisheva noted that the Turkmen-Juz clan of Uzbeks has a batosh network in the Kulob region [13:97].

Although a significant number of Batosh live in northern Afghanistan and are reported to own several villages, it is difficult to determine their size at the moment.

Russian ambassador N.V., who wrote his work in the 1840s. Khanikov mentions the names of almost all the Uzbek clans living in the Bukhara Emirate, focusing on which of them are nomadic, semi-nomadic or sedentary, and notes that the Byatash (batosh) live a completely sedentary life and live in the districts of the Bukhara oasis [14:64].

In the statistical data of the 1920s, when the practice of regionalization of Central Asia was carried out, the total number of representatives of the Batosh clan living in Kashkadarya region is indicated as 3,625 people, of which 3,170 people live in Behbudi (Karshi) district, and 455 people live in Shahrisabz district [15:40]. It should be mentioned at this point that in these statistical data, Batosh are equated with Aymak clan, and Batosh ethnonym is given in parentheses. In these statistical records, it is stated that there are 145 representatives of Mangit clan living in Guzor district, 20 thousand 615 people of Kungirat, 7 thousand 790 people of Harduri, and 8 thousand 5 people of unknown clan, total Uzbeks are 36 thousand 555 people [16:39-40].

At this point, it should be mentioned that the ethnonym of Aymak, which is common among Uzbek clans, and the ethnonym of Batosh together, requires its own explanation. Among the Turko-Mongol peoples, this term, which is found in the forms "aimag", "aymaq", "ayimag" and means "seed, clan-family, relatives", appears as a clan name (ball) in the composition of several Uzbek clans, this case is especially Zarafshan. , Kashqa and Surkhan oases are typical for Uzbek clans [17:144-184].

The Batashs are one of the hundreds of nomadic Uzbek clans who came to the Zarafshan, Kashkadarya and Upper Amudarya basins between the Amudarya and Syrdarya between the Volga-Ural region and the Dashti Kipchak during Shaybani Khan's reign and the subsequent processes. Some of them stayed in the Volga and participated in the ethnic formation of the Nogai and other Turkic peoples, while a large part of them settled in the southern regions of Central Asia, in particular, the Zarafshan oasis (mainly Bukhara region), South-Eastern Turkmenistan (Kelif, Kerki), Kashkadarya oasis (Karshi, Guzor, Shahrisabz), Surkhan oasis (Shorchi, Sherabad), Southern Tajikistan (Kulob, Kurgantepa), Northern Afghanistan (Balkh) had their own settlements.

It is known that among the Turkic peoples whose ethno-environment of the Dashti Kipchak played a major role in ethnic formation such as Kazakh, Karakalpak, Kyrgyz, there are hundreds of Turkish and Turko-Mongol clan names such as Mangit, Naiman, Kipchak, Kangli, Uyshun, Kenagas, etc. [18:165-176 ], in contrast to them, the Batosh clan of the Dashti Kipchak is found only among the Uzbeks and Turkmens, which indicates that the representatives of this clan are mainly located in the southern and southwestern regions of the region.

At the same time, the fact that the representatives of the Batosh clan took a big place in the political life of the Bukhara Emirate and participated in the tradition of "raising the Khan" on

an equal footing with the Mangit, Arlot, and Bahrin clans, which have a special place in the administration of the Emirate, indicates their active participation in the political life.

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