



IN THE LATE MIDDLE AGES, THE LOWER AMUDARYA REGIONS WERE INHABITED BY THE ROLE OF TURKMENS IN ETHNIC PROCESSES

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Article history:	Abstract:
<p>Received: April 6th 2023 Accepted: May 10th 2023 Published: June 11th 2023</p>	<p>The place of the Turkmens who lived in the geographical space between the Lower Amudarya and the Aral Sea, the common toponyms of the Uzbek, Kazakh, Karakalpak clans, their active participation in the ethnic processes in the western regions of Central Asia, in particular in the Aral Bay - Khorezm oasis, and the events that occurred in the Lower Amudarya and neighboring areas in the last Middle Ages. information on getting acquainted with ethnocultural processes on the example of Turkmen clans is given.</p>
<p>Keywords: Lower Amudarya, Turkmen, Uzbek, Kazakh, Karakalpak, Urug, Arolboyi, Khorezm, Shajaray Turk, Devonu lugat-at-Turk, Shezhire</p>	

The ethnic processes that took place in the Lower Amudarya in the 17th-19th centuries were directly related to the Khorezm oasis and Arolboi regions, and these processes were reflected to one degree or another in the culture of the local inhabitants of this region - Karakalpaks, Uzbeks, Kazakhs and Turkmens. Ethnocultural processes in the Lower Amudarya region, as in other Turkic peoples mentioned above, occupy a special place in the culture of the Turkmen people, which is confirmed by various written sources of the late Middle Ages.

First of all, it should be mentioned that as much as the historical and cultural heritage of the ancient peoples who lived in this geographical space, which includes the areas between Khorezm, the Lower Amudarya Basin and the Aral Sea, in ancient times and the early Middle Ages belongs to the Uzbek, Karakalpak and Kazakh peoples, it is not for the Turkmens living here. is equally relevant. That is, the ancient Khorezm people who lived in this area and nomadic peoples such as Sak-massaget, dah, alan, os [1] migrated to Khorezm and Arolboi regions for thousands of years and as a result of mixing with the local population, a unique culture was formed in this area, and this situation of the local population left their traces in material and culture. It should be mentioned here that the appearance of the Oghuz, a large branch of the Turkic people in the Khorezm oasis and the Lower Amudarya region, is often explained in connection with the Seljuk dynasty, which appeared on the stage of history in the 11th century, or with other political-ethnic processes[2], but in fact, the important stages of the formation of the Turkmen people are much more happened before. On the one hand, as mentioned above, some of the ancient peoples who lived in the Khorezm oasis and the regions adjacent to it to the north were absorbed into the Turkmens, and on the other hand, the appearance of the Oghuz Turks in these regions occurred in the early Middle Ages. On the other hand, in contrast to other Turkic peoples of the region, the participation of the Turkic clans speaking the Oguz dialect was much higher in the transformation of the Turkmen into a specific ethnic group. At the same time, the participation of the Oghuz component in the ethnic formation of the Turkic peoples of this region - the Uzbeks of Khorezm and the Karakalpaks was at one level or another, but this situation was somewhat different among the Kazakhs living in the region of Khorezm and Lower Amudarya. This is evidenced by the presence of some Ugz elements in the colloquial language of Turkmens, Uzbeks and Karakalpaks, as well as similarities in national clothes - chugirma, outerwear (single, thin tunic), patterns and colors of clothes, traditions of carpet weaving, as well as national dances.[3] . In contrast to them, the Kazakhs of this region are distinguished by their uniqueness, and in this respect they are somewhat close to the Volga-Ural Turks - Nogai, Bashkir and Kazan Tatars. When the time comes, it should be mentioned that the Kazakhs of the Lower Amudarya and Aral Bay are mainly people belonging to the Kishi Juz (Small Juz) such as Alimuli, Tama, Tabin, Ramadan, Aday, and they share the same roots with the Kazakh clans living in the northeastern part of the Caspian Sea. In particular, Kazakhs living on the Mangishloq (Mang'istau) peninsula and the Volga-Uralboi region also belong to the Kishi juz, and their ethnic composition is the same as the Lower Amudarya and Orolboi Kazakh clans [4].

In the Middle Ages, especially in the late Middle Ages, the ethnic processes that took place in the Lower Amudarya - Lower Syr Darya, Arolboi, Emba River basins, Mangishlok and Volga-Urals had a great place in the ethnic formation of the Kishi Juz Kazakhs. and played such a role in the ethnic formation of Turkmens in the Middle Ages. The

main ancestors of the Turkmens, the Oghuz, migrated from Mongolia and Altai to the west in the early Middle Ages, settled in the middle and lower reaches of the Syrdarya, and founded their first large political association in this area - the Oghuz Yabgu (9th - 10th centuries)[5], they settled in the Amudarya and Khorezm oases, and a little later in the Mangishlok and Volga-Uralboi regions. Mahmud Koshgari, who lived in the 11th century, in his work "Devonu lug'ati-turk" (The Library of Turkish Words) mentions Mangishlaq as "the land of Oghuz Turks", "Oghuz cities" together with the cities of Sabron, Sugnoq, Karnoq, Sitgun (Sutkend) in the middle reaches of Syr Darya. [6] indicates that the Oghuz people lived in the mentioned areas. The existence of this situation in the Middle Ages is confirmed by the mention of the inhabitants of Sabron, Karnoq, Jand, Mangishloq, etc. under the name "Turkmen" in Arabic, Persian and Turkic language sources. Only in the Middle Ages, in particular, during the Golden Horde (13th-15th centuries), Abulhairkhan dynasty (1412-1468), Nogai dynasty (1440-1634) and Kazakh khanates (1465-1730), the political influence of the Turkmens in the Syrdarya region - Aral region - Mangishlaq began to experience a crisis. . This can be observed by the fact that these regions were first occupied by nomadic Uzbeks, then by Nogays, and a little later by Karakalpaks and Kazakhs, and by the Turkmens' migration to the southwest - to the Khorezm oasis, Abul Khan (Balkhan) and Kopetdug regions.

The migration of the Turkmens, mainly in the desert and steppe areas in the lower reaches of the Syr Darya and Amudarya rivers, took almost a thousand years, and it is noticeable that, compared to other Turkic peoples, they formed a majority not in the inner regions of Central Asia, but more in the western regions of this region - in the Kyzylkum and Karakum deserts, on the left bank of the Amudarya. . Information about their activities in the Khorezm oasis and Lower Amudarya regions is found in many written sources of the late Middle Ages, especially in historical works related to the Khanate of Khiva. For example, Abulghozi Bahadurkhan wrote about the Turkmens in his work "Shajarayi Turk" (XVII century) "There were three clans of Turkmens who planted crops near the Amu river, they used to call them three tribes: adokli tribe, ali tribe, and tevachi - they got money from their crops. Together with Tevachi, they brought a lot of goods. Adaq elina navkar soldlar...[7], from this information it is known that the Turkmens were not only nomadic pastoralists, but also that some clans of the Turkmens began to engage in sedentary farming.

In the 30s of the 17th century, the Turkmens took an active part in the political affairs of the Khorezm oasis, and it is understood that a significant part of them lived in the capital of the Khiva Khanate, Hevaq (Khiva), and its surroundings. At that time, the power of the Shaibani Uzbeks, who had established their rule in Khorezm and the Southern Aral Sea, was in conflict with each other, and the khans tried to gain control by relying on the Turkmen clans here. Asfandiyar Khan, the brother of Abulghazi Bahadir Khan, one of the Shaibani rulers, tried to establish his power in Khiva, relying on the Turkmen clans in the 1630s. However, he was shocked by the migration of the Uzbeks from the oasis to Bukhara and was forced to accept their offer. Inspired by this success, the heads of the Uzbek clans did not give in to Abulgazi's proposals and hurried to raise him to the throne as soon as possible. In "Shajarai Turk" "... Let's send four people tonight. Let a thousand men be present at the gate at dawn. Muhamad Husaynbek, the chief, is the king of the Turkmen. When Taqi said that the Turkman who killed in Hevaq is a chapali, Abulghozi said, "... you can't read a Turkman." He will run away after hearing. All of Kishina Turkmen stand on Hevaq. You can't even get ani, if you go to sleep, you will be homeless. Kalmyk is coming. Taqi oglon will take your lover"[8] and tries to turn them away from this path and throws the following actions among them:

"... Muhammad Husayn, the chief, should send the Turkmens well. May Sharif Muhammad spend the winter in Kuyuk-Qala. All the Uzbeks should be brought to us together with Sharif Muhammad after breaking the ice. Let every five hundred married people and thousand married people put on a jib and spend the winter... Let's gather in one place. There are five or six hundred Turkmen among us. First of all, it's clear. At this time, the Turkmen of Abul Khan and Mangishlaq come to Hevaq to get the head of Taqi Hevaq, and they all go to the marriage house. There is no grass in Hevak for the spring sheep and goats.

These data show that in the first half of the 17th century, in the Khorezm oasis, the Lower Amudarya and the Southern Aral Bay, mainly 2 ethnic groups had a high political position in the region: nomadic Uzbeks and Turkmens. Also, as Abulghozi Bahadirkhan wrote, the Kalmyks had a strong political influence in this region, and they occasionally attacked Khiva or the Turkmen lands in Mangishlaq. Even in the 1640s, Mangishlaq Turkmen recognized the authority of the Kalmyks and were subordinate to them, which is expressed in the following lines from "Shajarai Turk": *"... I left Andin and went to Mangishlaq. At that time, Mangishlaq turkmen was destroyed and seven hundred families remained, and it was also subordinate to Kalmuk. The king of Kalmyk heard about my arrival and sent his good men to take me away, and then he kept me for a year and sent me to our own people, who killed him in Urganch.* [10].

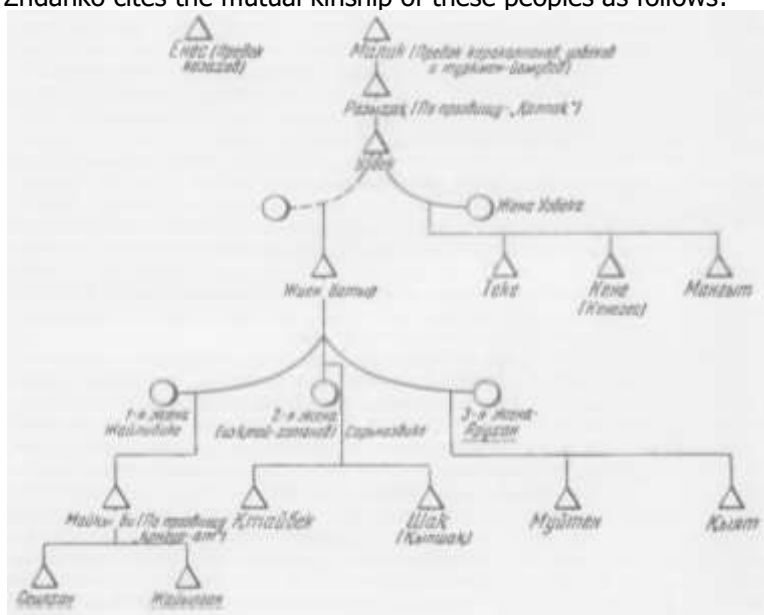
It is known that Abulghazi Bahadirkhan, who could not win the battles with his brother Asfandiyar, will be in exile in Iran for 10 years. Fleeing from exile, he went to the Turkmens in Mangishlaq, at that time the Turkmens were subject to Kalmaq Khan. At the same time, the Turkmens, who are not used to living in one place and living in constant obedience to some authority, continue to migrate in the Caspian and Khorezm oases, as well as in the Aral coast. At the same time, they have been providing military support to various dynasties in exchange for certain benefits (money, allocation of pasture for livestock, promise of fertile land for crops, appointment to a position, etc.). However, there are also cases where some rulers used measures such as giving privileges to representatives of other ethnic groups to prevent this behavior of Turkmens or to reduce their political influence. For example, in the years 1643-1663, when Abulghozi was the Khan of Khiva, he appointed representatives of various clans to administrative work. According to Sher Muhammad Munis of Khorezm, in his work "Firdavsul-Iqbal", after Abulgazi came to the top of the state, he assigned places and actions to many people by his side: *"Uzbekdin acted on three hundred and sixty people... He gave a seat to*

thirty-thirty-one of them. And there are two sheikhulislams, two judges, one raisayid father, one mutavalli, one naqib, four fathers, four inaq, four mirabs, four propellers, two uncles, two officials, four chigatai inaq and one minister, only they call mehtar and qushbegi. both are inappropriate. They stood on their feet in the presence of Khan (Abulghazi)" [11].

The active participation of Turkmen in the ethnic processes in the western regions of Central Asia, in particular in the Aral Bay - Khorezm oasis, is expressed in the meeting of "Turkmen" or similar ethnonyms among Uzbek, Kazakh, Karakalpak, even Nogai, Bashkir and Kyrgyz. In all the lists of "92 Uzbek urug" "Turkman" is found as a separate Uzbek clan, while Kazakhs and Nogs have ethnonyms such as "Turikpen", Karakalpaks and Bashkirs "Turkmen", and Kyrgyz "Torkman" as network clan names. [12]. In a number of clans of Uzbeks, the ethnonym "Turkman" is encountered as the name of a network clan-ball. [13]. Also, in the Nurota oasis and neighboring areas of the Uzbeks - the "Uzbek-Turkman" clan in the Samarkand and Jizzakh regions [14], the "Turkman-Juz" clan in the Surkhan oasis [15] is a clear proof of thi.

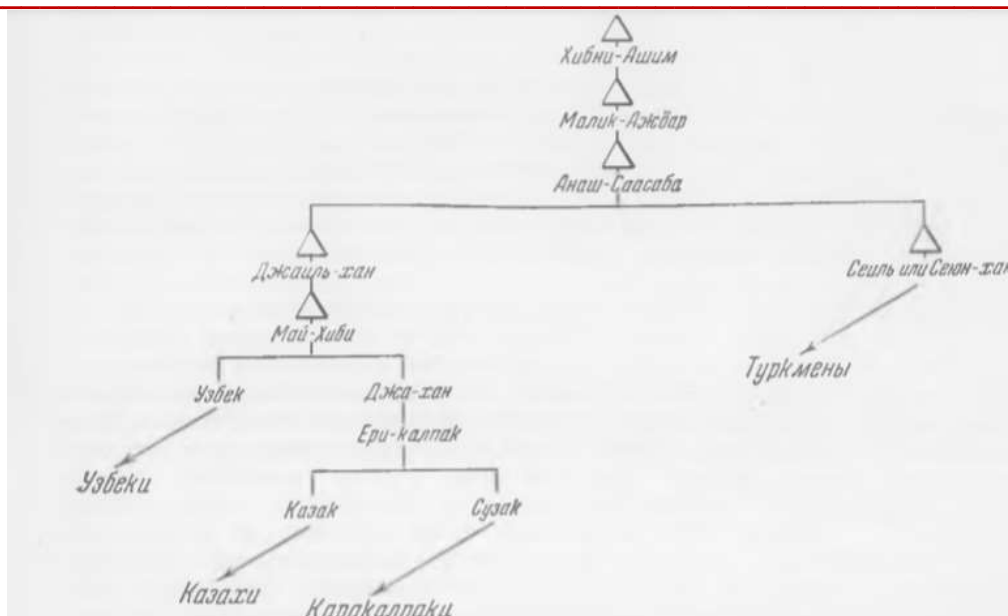
One of the 13 clans of the Ashamayli (Achamayli) tribe of the Karakalpaks is called "Turkman-kara" (Turkman-kara)[16]. Also, a clan of the "Balgali" (Balgali) tribe of Karakalpaks is called "Turkmen" (Turkman)[17]. At the same time, it is mentioned in the genealogical lists of Ashamaylis that some branch clans were born from a woman captured from the "Turkmans", that is, from a "Turkman girl"[18]. According to a popular legend about the Karakalpak Ashamaylis, Asan, a member of the Qabasan clan of the Ashamayli tribe, captured a girl named Karashash (Korasoch) during the march of the Khiva Khanate to Bukhara (approx the first half of the 18th century) and married her after returning to Khiva. Before being captured, Karashash was married to a Turkmen man and was pregnant by him. The child born from her will be named Jadik. The name of the eldest son of Jadik, whose real father is Turkmen, is called "Turkman". The origin of 5 clans - Kara, Sari, Abiz, Aqay, Pangkara clans goes back to this "Turkman" and they form the "bes Turkmen" (five Turkmen) group of Karakalpak Ashamayls[19].

The ethnic processes that took place in the Lower Amudarya region in the last middle ages, the socio-political and ethno-cultural relations of different peoples and clans were reflected in ethnographic materials such as genealogies, oral reports, narratives, etc. it is emphasized that the Karakalpaks, Kazakhs and Turkmen have mutual kinship ties. For example, the famous philologist T.A. Based on the information contained in "Shejire" (Shajara) of the famous Karakalpak poet Berdakh, Zhdanko cites the mutual kinship of these peoples as follows:



It can be seen from this genealogy that the ancestor of the Kazakhs was called Enes (Anas), while the ancestor of the Karakalpak, Uzbek and Yavmud-Turkmen people was interpreted as Malik. Malik's son Razihaq was nicknamed "Kalpaq" and his son's name was Uzbek. Uzbek had two wives, one of whom had children named Teke, Kenegas (Kenegas), Mang'it, and the other gave birth to Jiyan-botir. Maiqi-bi was born from Jaylibeka, the first wife of Jiyan-batir, and her nickname was "brown horse". Maiqi-bi's children were Sayil-khan and Jail-khan. Two children were born to the second wife of Zyan-botir - Sarinazbeka (from the Chinese-Khotan) - Qtaybek (Khitoybek) and Shaq (Qipshaq - Kipchak). Children named Muyten and Qiyat were born from the third son of the nephew-batir[20].

Although this genealogy is legendary, it is significant because it somewhat reflects the ethnic processes of that time. That is, it reflects the notions that the 4 Turkish people are blood brothers, and the existence of such oral traditions among the people serves to ensure mutual harmony among them. Another genealogy, which is close in content to the above-mentioned genealogy, is reflected in the following table, which was recorded by Hershfeld in 1900 among the local population of Khiva:



In this genealogy, the son of Hibni-Ashim (Ibn Hashim) is Malik-Ajdar, and his son is Anash-Saasaba (Anas-sahoba). Anas-Sahoba's sons Jayil-khan and Sayil-khan or Seyun-khan spread a number of Turkic clans. May-Khibi (Mayqi-biy), the son of Jail-khan, had two sons, and the Uzbeks descended from his son, who was called Uzbek. Jail-khan's second son, Ja-khan's son named Eri-kalpak, had two children, one of whom came from Kazakhs, and the other from Suzak, Karakalpaks. Turkmens spread from Sayil-khan, the second son of Anash-sahoba[21].

In this family tree, we can see that Islam and Turko-Mongol traditions have been combined. It is especially noteworthy that the name Sayil-khan is a term related to the Genghisian rulers, and the word "sayin" means "respectable" in Mongolian. It should be mentioned here that Uzbeks, Kazakhs and Karakalpaks are shown in family trees as coming from one father, and Turkmens from his brother, which requires its own explanation. Apparently, the fact that the Turkmens speak a slightly different dialect - Oguz Turkic, as well as the fact that the clans of the Turkmens are made up of quite different clan names [22] caused such interpretations to appear among the population. On the other hand, the nomadic Uzbeks, Kazakhs and Karakalpaks are peoples formed in the Middle Ages within the framework of the Golden Horde and its legacy - the Abulkhayr clan, the Shaybani dynasty, the Nogai Horde [23], and several times they have formed mutually allied political associations, in other words, they often stand under the same flag. It seems that the fact that they are united, and that the clans in the composition have almost the same name, gives grounds for the interpretation that these peoples originated from one person in the genealogies. Unlike the Uzbeks, Kazakhs, and Karakalpaks, the fact that the Turkmens are sometimes a little far from the political circle of the Golden Horde and the other political organizations mentioned above, and sometimes within them, but they are a centrifugal political force, probably caused the emergence of such concepts about them.

So, getting acquainted with the ethnocultural processes that took place in the Lower Amudarya and its neighboring regions in the last middle ages on the example of the Turkmen clans showed that the ethnic processes that took place in Central Asia and its neighboring countries in the ancient times and the Middle Ages also had an impact on this region. The four peoples of the lower Amudarya basin, which are close to each other in terms of language, religion, customs and ethnicity - Karakalpaks, Uzbeks, Kazakhs and Turkmens - actively participated in the political and ethnocultural processes of this region and lived in harmony with each other. Mutual relations, especially marriage relations, were established among them, and the population had certain historical ideas about their origin going back to one root.

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