

THE HISTORY OF VILLAGES ASSOCIATED WITH THE BATOSH  
CLAN IN THE GUZOR REGION

**Ergasheva Marjona Khidir kizi**

*Student of History University of Information Technologies and  
Management*

**Abstract:** *This study explores the history of villages associated with the Batosh clan—one of the Uzbek tribal groups historically residing in the Guzor district of the Qashqadarya oasis. Based on archival documents, oral narratives, and toponymic data, the research analyzes which villages were founded by this clan, their role in the region's socio-economic life, and the development of these settlements over time. Particular attention is given to the structure of Batosh-inhabited settlements during the late 19th and early 20th centuries, as well as their kinship and alliance relations with other tribes. The name of this clan appears multiple times in Emirate-era documents and has been preserved in toponyms linked to villages in the Guzor, Chirakchi, and Karshi areas.*

**Keywords:** *Batosh clan, Guzor district, village history, ethnic composition, amlaks, historical sources, Uzbek tribes, place names, ethnography, Sogd–Qashqadarya region.*

In the Guzor beklik, one of the many political-administrative units of the Bukhara Emirate, numerous new settlements emerged as a result of migration processes during the late medieval period. One such settlement was the village of Batosh, primarily inhabited by members of the Batosh clan. The Batosh are mentioned in medieval written sources as one of the Uzbek clans. However, unlike many other Central Asian tribal groups, no specialized research has been conducted on the Batosh, and therefore many issues related to their history remain unresolved to this day.

In written sources, oral history studies, and statistical materials related to the history of Central Asia from the late 19th to early 20th centuries, the ethnonym appears in various forms such as “Batosh,” “Botosh,” and “Botash.” It became more frequently documented during the Bukhara Emirate period (1753–1920). Villages bearing this name were mentioned in Kushbegi documents in several territories of the Emirate: in the Karshi beklik's Beshkent–Davrqo'rgon amlaks (including Ma'gzon-Batosh, Sarig'-Batosh, and Bo'ri-Batosh), in the Bo'zariq amlak of the Yakkabog'

beklik, in the Qarluq amlak of the Dehnov (Denov) beklik, and in the Falhar (Farkhor) amlak of the Kulob beklik<sup>20</sup>.

During the Bukhara Emirate period, members of the Batosh clan lived in both parts of the Qashqadaryo oasis. In Upper Qashqadaryo, they were considered a minority group, while in Lower Qashqadaryo, they were known as one of the larger Uzbek clans. In particular, in the Karshi beklik, which included the middle and lower parts of the oasis, clans such as the Manghit, Saroy, Qovchin, Uyrat, Mirishkor, and Batosh made up the majority of the population compared to other groups<sup>21</sup>.

Among the major Uzbek clans in the Bukhara Emirate, the Batosh clan was considered one of the influential groups. They even had the right to participate in the ceremony of placing the emir on the throne. Although the emirs of Bukhara belonged to the Toq-Manghit branch of the Manghit clan, during the *khan elevation* ceremony—where the new ruler was seated on a white felt mat—four powerful Uzbek clans had the special right to hold the corners of the mat. These clans were: *Ming*, *Allot* (*Arlot*), *Bahrin*, and *Batosh*<sup>22</sup>.

The *Batosh* clan, which appears in almost all traditional lists of the “92 Uzbek clans,” is believed to have migrated in the early 16th century from the Dasht-i Qipchoq region (mainly the Volga–Ural area) to the central parts of the Amu Darya–Syr Darya interfluvium—specifically the Zarafshan valley—and later to the Qashqadaryo oasis, as part of the nomadic Uzbek tribes. In fact, in many Uzbek genealogical records (*shajaras*) compiled between the 16th and 20th centuries, as well as in the notes of Russian envoys and travelers who visited the Bukhara Emirate in the 19th and early 20th centuries, the name of this ethnic group appears in various forms such as *Batosh*, *Batash*, *Byatash* (in Russian), *Botosh*, and *Botash*<sup>23</sup>.

There are also several villages in the Bukhara oasis connected to the Batosh clan, and even today, some settlements in Bukhara region bearing the name *Batosh* are directly related to this ethnonym. For example, there is a village named *Batosh* in the Kogon district. However, some researchers have misinterpreted this name as “*Betosh*”—meaning “without stone” or “a place without rocks”—which is an incorrect explanation that overlooks its historical and ethnographic origin<sup>24</sup>.

<sup>20</sup> Населенные пункты Бухарского эмирата (конец XIX – начало XX в.) Материалы к исторической географии Средней Азии. Под. Ред. А.Р. Мухаммеджанова. – Т.: Университет, 2001. – С. 29, 33, 288.

<sup>21</sup> Жўраев Б. Юкори Қашқадарё ўзбек шевалари. – Тошкент: Фан, 1969. – Б. 3-4, 161-167.

<sup>22</sup> Радлов В.В. Из Сибири. – Москва: Восточная литература, 1989. – С. 563.

<sup>23</sup> Ханыков Н.В. Описание Бухарского ханства. – СПб, 1843. – С. 58-65; Султанов Т.И. Опыт анализа традиционных списков 92 «племен иланий». – С. 165-176.

<sup>24</sup> To'rayev H. *Buxoro toponimikasi*. Darslik. – Buxoro: “Sadriddin Salim Buxoriy” Durdona, 2021. – B. 88.

It is also worth noting that ethnographic studies conducted in the first half of the 20th century recorded that a significant portion of the population living in several neighborhoods of the city of Bukhara traced their origins to various Uzbek clans. Among these were groups such as the *Manghit*, *Urganji*, *Kenagas*, *Bahrin*, *Batosh*, *Chuyut*, *Naiman*, *Uch-Urug'*, *Uzbek-Turkmen*, *Qalmoq*, *Burkut*, and *Qirq-Yuz*. For example, during the first half of the 20th century, in one of Bukhara's neighborhoods known as *Ra'd-zada*, around 25–30 households were recorded as belonging to the Batosh clan<sup>25</sup>.

In the southern parts of the Qashqadaryo oasis—such as the Guzor and Dehqonobod districts, which border the Surkhan valley—there are still ethnographic place names (ethnotoponyms) linked to branches of clans like *Batosh*, *Turk*, *Qovchin*, and *Qongirot*, similar to those found in Boysun, Sherobod, Shurchi, and Oltinsoy districts. At the beginning of the 20th century, one of the major settlements in the Surkhan valley was the village of *Poshkhurd* in the Sherobod district. The residents of Poshkhurd numbered about 250 households and were divided into four quarters. Two of these were made up of Turkmens, while the others included Uzbek clans such as *Hitoy* and *Batosh*<sup>26</sup>.

In the southwestern regions of the Bukhara Emirate, particularly in the Karki and Kelif beklik districts, the Batosh clan lived alongside dozens of Turkmen tribes, as well as neighboring Uzbek clans such as the *Qarshilik* and *Qarluq*. These beklik districts were geographically close to the Karshi and Guzor bekliklar, and during the Emirate period, there were strong economic and cultural ties established between them<sup>27</sup>.

This ethnonym also appears among Turkmen tribes. According to ethnographic research, one of the branches of the large Ersari Turkmen tribe is called *Batash*. Among the Turkmen tribes, the Ersari had close relations with the Uzbek khanates, especially Bukhara and Khiva, and members of this tribe often migrated through areas inhabited by Uzbeks. The presence of the *Batosh* name within Turkmen tribal structures is likely connected to historical events that occurred in the late medieval period. This suggests that the integration of Batosh groups into the Turkmen

<sup>25</sup> Сухарева О.А. К истории городов Бухарского ханства. – Т.: АН УзССР, 1958. – С. 79; Сухарева О.А. Квартальная община позднефеодального города Бухары (в связи историей кварталов). – М., Наука, 1976. – С. 105, 126, 152, 160-166.

<sup>26</sup> Қаюмов А. XX аср бошларида Ўзбекистон ҳудудида этник ҳолат. – Тошкент: Adabiyot uchqunlari, 2015. – Б. 84.

<sup>27</sup> Атанязов С. Этнонимы в туркменском языке. – Ашгабат: Блым, 1994. – С. 30-38, 44-55.

population may have taken place as a result of historical migrations and intertribal interactions during that time<sup>28</sup>.

Today, in the southern regions of Tajikistan, there are several villages associated with the Batosh clan. In particular, members of the Batosh clan live in some settlements located in the Khatlon region (formerly Qurghonteppa), especially in districts around the cities of Kulob and Bokhtar (formerly Qurghonteppa). For example, villages like *Oq* and *Botirobod* are inhabited by people from the Batosh clan. In the mid-20th century, the ethnographer B. Karmysheva conducted research on the tribal structure of the population in southern Tajikistan. In her studies, she recorded that in the Kulob region, a branch of the *Batosh* was part of the *Turkman-Juz* subgroup among the Uzbeks<sup>29</sup>.

A significant part of the Batosh clan also lived in northern Afghanistan, and although there are reports that they had several villages of their own, it is currently difficult to determine their exact population size. In the 1840s, the Russian envoy N.V. Khanykov, in his writings, listed nearly all of the Uzbek clans living in the Bukhara Emirate. He also noted which ones were nomadic, semi-nomadic, or settled. Regarding the *Byatash* (Batosh), he specifically mentioned that they led a completely settled lifestyle and lived in various districts of the Bukhara oasis<sup>30</sup>.

According to statistical data from the 1920s, during the territorial reorganization of Central Asia, the total number of Batosh clan members living in the Qashqadaryo region was recorded as 3,625 people. Of these, 3,170 lived in the Behbudiy (Karshi) district, and 455 were recorded in the Shahrisabz district. It is worth noting that in these records, the Batosh were grouped together with the *Aymoq* tribe and their ethnonym was placed in parentheses, suggesting they were considered a sub-group. In the same statistical reports, the number of Manghit tribe members in the Guzor district was listed as 145, Qongirot as 20,615, Harduri as 7,790, and people with unidentified tribal affiliation as 8,005. The total number of Uzbeks in the district was recorded as 36,555<sup>31</sup>.

It is important to note that the appearance of the Batosh ethnonym alongside the widely used tribal term *Aymoq* among Uzbek clans requires explanation. Among Turkic-Mongol peoples, the word appears in forms such as "*aymag*," "*aymaq*," or "*ayimağ*" and generally means "clan," "tribal group," or "relatives." In some Uzbek

<sup>28</sup> Лезина И. Н., Суперанская А. В. Ономостика. Словарь-справочник тюркских-родоплеменных названий. – Москва, 1994. – С. 110.

<sup>29</sup> Кармышева Б.Х. Очерки этнической истории южных районов Таджикистана и Узбекистана. – М.: Наука, 1976. – С. 97.

<sup>30</sup> Ханьков Н.В. Описание Бухарского ханства. – Б. 64.

<sup>31</sup> Туйчиев У. Родо-племенная структура узбеков в конце XIX – начале XX в. – С. 39-40.



tribes, this term is used as a branch or subgroup name, particularly in the Zarafshan, Qashqadaryo, and Surkhan river valleys, where such naming patterns are commonly found among Uzbek tribal structures<sup>32</sup>.

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<sup>32</sup> Маликов А.М. Тюркские этнонимы и этнотопонимы долины Зерафшана (XVIII – начало XX в.). – Ташкент: Muharrir nashriyoti, 2018. – С. 144-184.

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