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ETHNIC-ANTHROPOLOGICAL CLASSIFICATION OF THE POPULATION OF THE SOUTHERN REGIONS OF UZBEKISTAN IN THE RESEARCH OF L.V. OSHANIN

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Abstract:

The article is aimed at shedding light on the issue of the formation of the ethnic composition of southern Uzbekistan based on the anthropological approach of L.V. Oshanin. L.V. Oshanin shows with scientific evidence that local ethnoses such as the ancient Khorezmians, Sogdians, Bactrians and Sak-Massages played an important role in the ethnogenesis of the Uzbek people. The article analyzes Oshanin's observations on the anthropological stratification of the Uzbeks and his conclusions about the role of Arabs and Jews in the ethnic history of southern Uzbekistan. The results of the study reveal the genetic affinity and cultural ties in the historical development of the Uzbek and Tajik peoples.

Keywords: Uzbek people, ethnogenesis, L.V. Oshanin, anthropology, southern Uzbekistan, brachycephalic European race, Arabs, Jews, Bactria, Sogd, racial type, ethnic composition.

Аннотация:

Статья направлена на освещение вопроса формирования этнического состава Южного Узбекистана на основе антропологического подхода Л.В. Ошанина. Л.В. Ошанин научно доказывает, что местные этносы, такие как древние хорезмийцы, согдийцы, бактрийцы и саки-массаги, сыграли важную роль в этногенезе узбекского народа. В статье анализируются наблюдения Ошанина по антропологической стратификации узбеков и его выводы о роли арабов и евреев в этнической истории Южного Узбекистана. Результаты исследования раскрывают генетическое родство и культурные связи в историческом развитии узбекского и таджикского народов.



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Ключевые слова: узбекский народ, этногенез, Л.В. Ошанин, антропология, Южный Узбекистан, брахицефальная европеоидная раса, арабы, евреи, Бактрия, Согд, расовый тип, этнический состав.

Introduction

The study of the anthropological and ethnic composition of southern Uzbekistan occupies a central place in the scientific heritage of L.V. Oshanin. As one of the major representatives of Soviet anthropology, he led the expedition of the Uzbek Research Institute to Kashkadarya in 1927. During this trip, the scientist deeply studied the anthropological characteristics of the Uzbek, Arab and Jewish population, analyzing them in the context of the general ethnogenesis of the peoples of Central Asia.

Results and Discussion

Oshanin does not limit his research to external racial signs. He also compares archaeological, linguistic and historical sources, revealing the historical traces of the ethnoses that influenced the formation of the peoples of Uzbekistan. According to the scientist, the area between the two rivers - the Syrdarya and Amu Darya basins - was an area inhabited by local peoples such as the Khorezmians, Sogdians, Bactrians and Sak-Massages, all of whom belonged to the brachycephalic Europoid race, which shared a common language and culture [1, P. 54]. The inhabitants of Samarkand, Bukhara, Kashkadarya and Surkhandarya, located in the center of this region around the Zarafshan and Kashkadarya tributaries, were the owners of an ancient urban culture engaged in agriculture and belonged to the Sogdian and Bactrian territories. The scientist substantiates this idea with archaeological and paleoanthropological findings [1, P. 59–61].

Oshanin notes that in ancient times the peoples of Central Asia, including the Khorezmians, Bactrians and Sogdians, spoke a language close to the East Iranian language family. This unity was not limited to language, but was also reflected in cultural, household and racial aspects.



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“The peoples living in the Khorezm-Sugd-Bactria region had linguistic and cultural unity and belonged to the brachycephalic Europoid race of the Central Asian interfluve” [1, P. 54].

This anthropological unity has been preserved for many centuries. In particular, paleoanthropological materials found in the territory of Bactria scientifically prove that the population of Uzbekistan has lived here since ancient times.

L.V. Oshanin also considers historical sources relating to the Achaemenid period. According to him, during this period, the peoples of Central Asia were not conquered by the Persians as colonies, but rather they participated in the Persian-Greek wars as allied troops.

“The sources do not provide information about their conquest by the Persians as colonies, but about the mobilization of the local population as troops in the Persian-Greek wars” [2, p. 306].

The anthropological composition of the Arabs and Jews living in the Kashkadarya valley was also studied separately in Oshanin’s studies. Along with the Arabs in Bukhara, Samarkand and Karmana, the scientist also observed the Arabs in the village of Kamashi (now Kasbi) in Kashkadarya. These studies show that these groups belong to the brachycephalic European race, and their anthropological appearance is very similar to the local Uzbeks and Tajiks.

Oshanin writes: “The Kashkadarya Arabs do not belong to the southern part of Arabia, but to the northern group of the brachycephalic Old Asian race” [1, P. 66]. The scientist also assumes that they arrived in Central Asia not during the Arab conquests, but in connection with the campaigns of Amir Temur. He puts forward this idea on the basis of linguistic features, customs and anthropological manifestations.

Regarding the Jews, he writes:

“The Jews may have arrived in these regions in the 10th century, and in later periods their number increased due to external migration” [1, P. 115].

They also belong to the Old Asian Europoid race anthropologically. These observations indicate that Arabs and Jews did not leave a deep mark on the ethnogenesis of the Uzbek people.



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Oshanin also pays special attention to the internal differences in the racial type of the Uzbeks. He divides the Uzbeks into two groups based on their anthropological features:

- Those who have preserved their clan names - this group has fewer Mongolian features;
- Those not divided into clans - this group has relatively more signs of the Mongoloid race [1, P. 66–68].

This differentiation is especially evident in the Kashkadarya, Surkhandarya and Samarkand regions. The groups that have retained their clan names are considered to be close to the brachycephalic European race, anthropologically close to the Tajiks.

Conclusion

Oshanin, during field research conducted in the city of Karshi in 1927, found that most of the population did not know their origin, but they had racial similarities with the Uzbeks. These aspects indicate that there were different stages and different ethnic layers in the ethnogenesis of the Uzbek people.

L.V. Oshanin's research scientifically confirms the complexity of the ethnic composition of southern Uzbekistan. The scientist's work shows that the Uzbek and Tajik peoples have lived side by side in the same territory for a long history. Although the role of the ethnoses involved in their formation was to varying degrees, there was a regional anthropological unity.

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