

ISSN 2710-1371

Қазақ тарихы
электронды журналы

Electronic journal of
Kazakh history

№ 2(182) 2024

«History and Culture» ЖШС

ҚАЗАҚ ТАРИХЫ KAZAKH HISTORY

ЭЛЕКТРОНДЫ ЖУРНАЛЫ
№2 (182) 2024

ELECTRONIC JOURNAL
№2 (182) 2024

Құрылтай және баспагер:

«History and Culture» ЖШС. Алматы, Қазақстан.

ҚР Байланыс және ақпарат министрлігінің Ақпараттар мен архивтер комитетінің мерзімді баспасөз басылымын және (немесе) ақпараттық агенттікті есепке қою туралы 02.11. 2023 жылғы № KZ 38RBZ00041763 күәлігі берілген.

Журнал жылына 4 рет жарыққа шығады
(наурыз, маусым, қыркүйек, желтоқсан)

Founder and publisher:

"History and Culture" LLP, Almaty, Kazakhstan

Periodic press publication of the Information and Archives Committee of the Republic of Kazakhstan on communication and information and (but) on registration of information agencies 02.11. Certificate No. KZ 38RBZ00041763 dated 2023 was issued.

Published 4 times a year
(March, June, September, December)

РЕДАКЦИЯЛЫҚ КЕҢЕСІ

Бас редактор – **Жұматаев Ринат Серикович** – Phd, әл-Фараби атындағы ҚазҰУ археология, этнология және музеология кафедрасының меңгерушісі (Қазақстан)

Бас редактордың орынбасары – жауапты редактор

Ноғайбаева Мендигүл Сағатовна – т.ғ.к., қауымд. профессор, әл-Фараби атындағы ҚазҰУ Қазақстан тарихы кафедрасының профессоры м.а. (Қазақстан)

РЕДАКЦИЯЛЫҚ АЛҚА

Ангела Шоттенхаммер – тарихшы синолог, т.ғ.д., KU Leven университеті (Бельгия)

Бабакүмар Қинаятұлы – этнограф, т.ғ.к., Дебрецен университеті (Венгрия)

Эврим Олчер – этнограф, PhD, Қажы Байрам Вели университеті (Түркия)

Алтымышева Зухра Америкүловна – тарихшы, Phd, «Манас» Қырғыз-Түрік университеті (Қырғызстан)

Байғабатова Назгүл Қажымуратовна – этнограф, т.ғ.к., I. Жансүгіров атындағы Жетісу мемлекеттік университеті (Қазақстан)

Ақымбек Ералы – Phd, археолог. Ә. Марғұлан атындағы Археология институты (Қазақстан)

Кенжаева Наргиза Соатумуниновна – тарихшы, Phd, Шыршық мемлекеттік университетінің Репрессия құрбандарын еске сақтау музейі (Өзбекстан)

Ильсоева Зибегүл Сулейменовна – тарихшы-шығыстанушы, т.ғ.к., Л.Н. Гумилев атындағы ЕҰУ-ның қауымдастырылған профессоры (Қазақстан)

Сайлаубай Ерлан Ернарұлы – археолог, т.ғ.к., Л.Н. Гумилев атындағы ЕҰУ «Елтану» ғылыми-зерттеу орталығының директоры (Қазақстан)

Бесетаев Бауыржан – археолог. әл-Фараби атындағы Қазақ ұлттық университеті (Қазақстан)

Намен Абай – Phd, археолог. Назарбаев университеті (Қазақстан)

Бабабеков Ақбар Давурбаевич – Phd, этнограф. Ұлықбек мырза атындағы Өзбекстан ұлттық университеті (Өзбекстан)

Гурсой Музаффер – Phd, археолог. Қожа Ахмет Ясауи атындағы Халықаралық қазақ-түрік университеті (Қазақстан)

Жетпісбай Нұржан Ықсанұлы – Phd, тарихшы. Ш.Ш. Уәлиханов атындағы Тарих және этнология институты (Қазақстан)

EDITORIAL COUNCIL

Editor-in-chief – **Zhumatayev Rinat** – Phd, Al-Farabi Kazakh National University, Head of the Department of Archaeology, Ethnology and Museology (Kazakhstan)

Deputy editor-in-chief – executive editor – **Nogaibayeva Mendigul** – Candidate of Historical Sciences, Associate Professor, Al-Farabi Kazakh National University, Department of History of Kazakhstan (Kazakhstan)

EDITORIAL BOARD

Angela Schottenhammer – Full Professor of Chinese Middle Period & Early Modern World History at KU Leuven (Belgium)

Babakumar Kinayatuly – Ethnographer, Candidate of Historical Sciences, University of Debrecen (Hungary)

Evrin Ölçer Özünel – Ethnographer, PhD, Associate Professor, Ankara Haji Bayram Veli University (Türkiye)

Altymysheva Zuhra – Historian, Phd, Kyrgyz-Turkish "Manas" University (Kyrgyzstan)

Baigabatova Nazgul – Ethnographer, Candidate of Historical Sciences, Zhetisu University (Kazakhstan)

Akymbek Eraly – Phd, Archaeologist. Margulan Institute of Archeology (Kazakhstan)

Kenzhaeva Nargiza – Historian, PhD, Chirchik State Pedagogical University, Memorial Museum of Victims of Repression (Uzbekistan)

Ilyasova Zibagul – Historian-Orientalist, Candidate of Historical Sciences, Associate Professor of Gumilyov Eurasian National University (Kazakhstan)

Saylaubay Yerlan – Archaeologist, Candidate of Historical Sciences, Director of the Research Center "Eltanu" of Gumilyov Eurasian National University (Kazakhstan)

Besetaev Baurzhan – Archaeologist, Al-Farabi Kazakh National University (Kazakhstan)

Namen Abay – Phd, Archaeologist. Nazarbayev University (Kazakhstan)

Bababekov Akbar – Phd, ethnographer. National University of Uzbekistan (Uzbekistan)

Gursoi Muzaffer – PhD, Archaeologist. Khoja Akhmet Yassawi International Kazakh-Turkish University. (Kazakhstan)

Zhetpisbai Nurzhan – Phd, Historian. Institute of History and Ethnology named after Sh.Sh. Ualikhanov. (Kazakhstan)

Журналда тарих ғылымының келесі бағыттары бойынша ғылыми жұмыстар жарияланады: тарих (ежелгі, ортағасырлар, жаңа және қазіргі заман), археология, деректану және тарихнама, этнология, антропология.

Жарияланым тілдері: қазақ, ағылшын. 1993 жылдан бастап шығады

Scientific works are published in the journal in the following areas of historical science: history (ancient, medieval, new and modern), archeology, source studies and historiography, ethnology, anthropology.

Publication languages: Kazakh, English. Founded in 1993.

Редакциямен баспаның мекен-жайы:
050040 Көктем-4 ы/а, 13-үй, 19 п.
Қазақстан Республикасы, Алматы қ.

«History and Culture» ЖШС. Тел.: +77076787670.
e-mail: qazaqtarihyjournal@gmail.com
Журнал сайты: <https://journal.historyculture.kz/index.php/journals>

Address of the editorial office:
050040 microdistrict Koktem-2, no. 13, apt. 19.
Almaty, Republic of Kazakhstan

"History and Culture" LLP. Tel.: +77076787670.
e-mail: qazaqtarihyjournal@gmail.com
Journal site: <https://journal.historyculture.kz/index.php/journals>

**ЭТНОЛОГИЯ.
АНТРОПОЛОГИЯ**

**ETHNOLOGY.
ANTHROPOLOGY**

Olzhobai Karataev¹ , Turdumat Kadyrov² 

¹Professor, Doctor. Kyrgyz National University. Zh. Balasagyn.

Sherbakov street, 68, Bishkek city, Kyrgyzstan. e-mail: okaratayev@gmail.com

²Doctor of Historical Sciences, Osh State University. e-mail: tkadyrov@oshsu.kg.

Kurmanzhan Datka street, 34. Osh city, Kyrgyzstan

HISTORY OF SETTLEMENT AND ETHNIC COMPOSITION OF THE KYRGYZ ON THE TERRITORY OF MODERN UZBEKISTAN (Andijan, Namangan, Fergana regions)

Abstract. The scientific article discusses data on Kyrgyz people living outside the territory of Kyrgyzstan in the Republic of Uzbekistan. Their localization, distribution and settlement areas of the Kyrgyz in the Ferghana Valley, tribal composition, material and spiritual cultures are studied. For the analysis, scientific, scientific and statistical materials were used on the number and settlement of Kyrgyz in the Ferghana Valley. Ethnocultural ties of the Kyrgyz people with other Turkic-speaking peoples have also been studied.

The article examines historical data about Kyrgyz living outside the territory of Kyrgyzstan, including in neighboring Uzbekistan. This work examines the localization of the Kyrgyz, their areas of distribution in the Fergana Valley, tribal composition, material and spiritual culture of the ancient people. The territory of the Fergana Valley, which is currently under the jurisdiction of independent states (Kyrgyzstan, Uzbekistan, Tajikistan), has been known since ancient times under the additional name "Golden Valley". The history, culture, language of the Kyrgyz and Kyrgyz ethnic group and other features are closely related to the population and culture of the Fergana Valley. It is known that the Kyrgyz have lived in the valley, its foothills and mountainous areas since time immemorial. Some historical sources and works of researchers indicate that the Kyrgyz inhabited the Fergana Valley and surrounding areas in the 10th–11th centuries. AD It should be noted that the Kyrgyz have long lived in the Fergana Valley and its foothills. An example of this, along with historical sources, can be toponymic names associated with the names (ethnotoponyms) of Kyrgyz tribes and clans, which are quite densely populated in the region. In general, to date, comprehensive studies of the ethnic history, ethnogenesis, ethnic culture, language, material and spiritual culture of the Kyrgyz living in Uzbekistan have not been carried out. For the analysis, scientific, scientific and statistical materials on the number and settlement of the Kyrgyz in the Fergana Valley were used. The ethnocultural ties of the Kyrgyz people with other Turkic-speaking peoples have also been studied.

Key words: Kyrgyz, Ferghana Valley, statistics, Soviet power, Kyrgyz tribes, ethnos, right wing, left wing, Bulgachi (ichkiliki)

For citation: Karataev O.K., Kadyrov T.D. History of settlement and ethnic composition of the Kyrgyz on the territory of modern Uzbekistan (Andijan, Namangan, Fergana regions) // Electronic scientific journal "Kazakh history". 2024. Vol. 182. No. 2. Pp. 4-13 (In Eng.). DOI: <https://doi.org/10.62183/2024-2-2-4-13>

Олжобай Қаратаев¹, Тұрдумат Қадыров²

¹Профессор, тарих ғылымдарының докторы. Ж. Баласағұн атындағы Қырғыз ұлттық университеті, Қырғызстан, Бішкек қ., Шербаков көшесі, 68. e-mail: okaratayev@gmail.com

²Тарих ғылымдарының докторы, Ош мемлекеттік университеті, Құрманжан датқа көшесі, 34. Қырғызстан, Ош қаласы, e-mail: tkadyrov@oshsu.kg

Қырғыздардың қазіргі өзбекстан территориясындағы (Әндіжан, Наманган, Ферғана облыстары) қоныстану тарихы және этникалық құрамы

Аңдатпа: Мақалада Қырғызстан аумағынан тыс жерде, оның ішінде көрші Өзбекстанда тұратын қырғыздар туралы тарихи деректер қарастырылған. Бұл еңбекте қырғыздардың жерсіндеуі, олардың Ферғана алқабындағы таралу аймақтары, тайпалық құрамы, ежелгі халықтың материалдық және рухани мәдениеті зерттеледі.

Қазіргі таңда тәуелсіз мемлекеттердің (Қырғызстан, Өзбекстан, Тәжікстан) құзырындағы Ферғана алқабының аумағы ежелден «Алтын алқап» қосымша атауымен белгілі. Қырғыз және қырғыз этносының тарихы, мәдениеті, тілі және басқа да ерекшеліктері Ферғана алқабының

халқы мен мәдениетімен тығыз байланысты. Қырғыздар ежелден алқапта, оның етегінде, таулы аймақтарда мекен еткені белгілі. Кейбір тарихи дереккөздер мен зерттеушілердің еңбектерінде қырғыздардың Ферғана аңғары мен оның маңындағы аймақтарды сонау 10-11 ғасырларда мекендегені айтылады. Айта кету керек, қырғыздар ежелден Ферғана алқабында және оның етегінде өмір сүрген. Бұған тарихи дереккөздермен қатар өлкеде біршама тығыз қоныстанған қырғыз тайпалары мен руларының атауларымен (этнотопонимдерімен) байланысты топонимикалық атауларды келтіруге болады. Жалпы, осы күнге дейін Өзбекстанда тұратын қырғыздардың этникалық тарихын, этногенезін, этникалық мәдениетін, тілін, материалдық және рухани мәдениетін жан-жақты зерттеу жұмыстары жүргізілген жоқ. Талдау үшін Ферғана алқабындағы қырғыздардың саны мен қоныстануы туралы ғылыми, ғылыми және статистикалық материалдар пайдаланылды. Қырғыз халқының басқа түркі тілдес халықтармен этномәдени байланыстары да зерттелді.

Кілт сөздер: қырғыздар, Ферғана аймағы, статистика, кеңестік билік, қырғыз тайпалары, этнос, оң қанат, сол қанат, булғашы (ішкіліктер)

Сілтеме үшін: Қаратаев О.Қ., Қадыров Д.Т. Қырғыздардың қазіргі Өзбекстан территориясындағы (Әндіжан, Наманган, Ферғана облыстары) қоныстану тарихы және этникалық құрамы // Қазақ тарихы электронды ғылыми журналы. 2024. Т. 182. No 2. 7-13-бб. (ағылшын тілінде.). DOI: <https://doi.org/10.62183/2024-2-2-4-13>

Introduction

Among the current issues in Kyrgyz studies, it is important to clarify the social and economic status of Kyrgyz people residing in neighboring countries (China, Uzbekistan, Tajikistan, Afghanistan, Kazakhstan, and others) due to historical and political events, their resettlement, and tribal composition today. It should be noted that Kyrgyz people have lived in these territories (including the territories of the CIS countries that emerged in 1991) since ancient times. The reason Kyrgyz people remain in the territories of these countries lies in various political circumstances. The main reasons for the division of Kyrgyz people need to be considered in two stages: first, in the second half of the 19th century, according to the Russian Chinese (Qin Dynasty: 1644-1912) and Russian British border treaties, part of the Kyrgyz people remained in the territory of Afghanistan, which was under the protectorate of China (Qin) and Great Britain. In addition, the territories of Sarykol (Murgab), Zherge-Tal were part of the Bukhara Emirate. The centuries-old nomads of the Kyrgyz, the roads to the main pastures and wintering, have overlapped, influencing the economic way of life that has evolved over centuries.

The second stage took place in the 1920s-1930s of the 20th century under Soviet rule (the Provisional Government of the Russian Empire initiated this process in 1917 – O.K.). As a result of clarifying the national-territorial boundaries in Central Asia, part of the Kyrgyz people, who lived within the Russian Empire and the former Bukhara Emirate, remained within the newly formed Uzbek, Tajik, and Kazakh autonomous republics, and later within the territories

of union republics (initially ASSRs, autonomous regions). These actions were the result of the Soviet state's policy to create national-administrative systems to manage the fragmented national-cultural and linguistic characteristics of the peoples living in the Central Asian region.

As a result of the reforms of national-territorial division, vast territories where Kyrgyz people have long resided came under the jurisdiction (national-administrative entities) of the aforementioned republics.

Recently, both electronic and print media have started using the term “ethnic Kyrgyz” to refer to Kyrgyz people who have been living in neighboring countries since ancient times and have remained there due to historical circumstances. Unfortunately, we see and hear that this ethno-social term is currently being used by government officials at an official level. This term has an incorrect definition and is far from being scientifically accurate from an ethnopsychological perspective.

The category of “ethnic Kyrgyz” can also include compatriots who have moved from Kyrgyzstan to other countries such as Turkey, Germany, Russia, the United States, Italy, and others, and those who have become citizens of these countries. For example, Kyrgyz people living in the Van region of Turkey can be called “ethnic Kyrgyz” because in 1982 they were forced to relocate from their previous places of residence in Afghanistan to another country. It is worth noting that there are over 20,000 Kyrgyz people living in Chicago (USA) alone, who can also be classified as “ethnic Kyrgyz”.

The Fergana Valley, which is currently under the jurisdiction of independent states (Kyrgyzstan, Uzbekistan, Tajikistan), has long been known by

the additional name “Golden Valley.” The Fergana Valley, the jewel of Central Asia, is one of the regions in Asia where the most ancient people lived, civilizations developed, and various cultural centers flourished. This region is renowned for its high level of development of sedentary, semi-nomadic, and nomadic cultures, where humans mastered mountain ranges, water-rich foothills, fertile lands, and utilized pastures for livestock. The history of the valley spans centuries, during which it absorbed numerous layers of different cultures, including urban, semi-sedentary, nomadic, etc., where economic-cultural, trade-economic, and linguistic ties of tribes and peoples closely developed. The cities and settlements in the region became major trade, cultural, and economic centers, linking the West and the East. It was the Fergana Valley that united branches of the Great Silk Road, connecting Eastern and Western civilizations. The valley, known as the “pearl of Central Asia,” has long been famous for Indo-European (Iranian, Hindi), Turkic-Mongolian languages and has been one of the main centers of cultural blending (Islamic, Buddhist, Christian, etc.). Various ethnic groups migrated from different regions to the valley, where relative peace and dominance prevailed. As a result, in the 19th and early 20th centuries, the population growth of the Fergana Valley, along with various ethnic groups, contributed to an increase in population density (see: Gubaeva, 2004: 3-4).

The territory of the Fergana Valley covers 22,000 square kilometers, including the foothills – 80,000 square kilometers. The valley has an elliptical shape and, as is known, reaches 300 square kilometers in length and 170 square kilometers in width. The Fergana Valley is surrounded by the Chatkal and Kuramin ranges from the northwest, the Fergana range from the northeast, the Alai and Turkestan ranges from the south. On the western side, a plain road, which could lead to other regions of Central Asia, is currently framed by the Kayrak-Kum canal (“Khujand Gates”) and extends to the Ach-Talaa area (Hungry Steppe).

“Most of the other roads connecting the valley to the outside world pass through the mountains, mountain passes. The territory of the valley is mainly flat, consisting of surrounding mountains, the height of which reaches 6 thousand meters. Politically, economically, and culturally developed since time immemorial, the Fergana Valley has been divided between three countries (Kyrgyzstan, Uzbekistan, Tajikistan) since the first quarter of the

20th century (1924-1926/27), in terms of national-cultural, linguistic characteristics.”

“At present, the Fergana Valley is one of the most densely populated regions not only in Central Asia but also in the world. The population of the region is mainly engaged in agriculture, animal husbandry in the mountains and foothills, as well as farming. The major ethnic groups comprising the majority of the Fergana region are Kyrgyz, Uzbeks, Tajiks, Russian-speaking peoples, followed by Tatars, Uyghurs, Central Asian Turks, and Central Asian Roma (Luli). It is known that almost all the population adheres to the Sunni orientation of Islam (Hanafi madhhab). It can be noted that in the ethnic history and culture of the population of the Fergana Valley, geographically separated from other regions of Central Asia, certain characteristics have been formed.”

“The history, culture, language of the Kyrgyz people, and other characteristics are closely connected with the population and culture of the Fergana Valley. It is known that Kyrgyz people have been living in the valley, its foothills, and mountainous areas since ancient times. The history and culture of the state and the peoples inhabiting the region are widely reflected in historical sources, as well as in the works of authors from the Middle Ages and modern times. It is known to science that foreign and domestic historians show a constant interest in the history of the region. The Kyrgyz people began to be mentioned in the 9th-10th centuries within Central Asia. Some rare written sources contain information about the Kyrgyz and neighboring peoples and tribes.”

“The Kyrgyz people have long inhabited the cities and villages of Maverannahr (the region between the Syr Darya and Amu Darya rivers) and had close trade ties with the local population. They (the Kyrgyz) obtained clothing, fabrics, and agricultural goods necessary for farming, while the settled population provided them with livestock, animal products, meat and dairy products, leather, and other supplies. The Kyrgyz began to inhabit and settle the steppe regions of Central Asia (the region between the two rivers) in the 6th century AD during the Western Turkic Khaganate, and later during the Uyghur and Turgesh Khaganates (see: Ethnic Atlas of Uzbekistan, 2002: 140-142).”

Materials and methods

Some historical sources and works of researchers indicate that the Kyrgyz inhabited the Fergana Valley

and surrounding areas in the 10th-11th centuries AD. In the medieval geographical written source of 982 AD in Farsi “Kitab Hudud al- ‘alam min al-Mashrik ila-al-Maghrib” (“Borders of the World from East to West”), written by an unknown (anonymous) author, a special section is devoted to the Kyrgyz (“On the territory inhabited by the Kyrgyz” – 176 pages). In information about neighboring peoples (Chigil, Yagma, Karluks, Kesim, Tuhsi, etc.), the Kyrgyz are mentioned 11 times. In such cities and towns as Osh, Uzgen, Aksy, Hokand (Kokon), Kubasai, along with these peoples, the residence of the Kyrgyz is described (MIKK, 1973, “Hudud al-alam.” S. 41-45). Al-Marwazi wrote that the Kyrgyz lived in the XI century. in the East Tengir mountainous regions (Karaev, 1968:55). Al-Marwazi noted in his memoirs that “the Kyrgyz stopped burning the bodies of the dead after they became neighbors with the Muslim world. They believed that burning human bodies purifies the deceased.” Therefore, the Kyrgyz became neighbors with Muslims after the year 840 (see: Karaev, 1968: 54).”

The map drawn by al Idrisi also gives very interesting information about the territories in which the Kyrgyz are located. In al-Marvazi Tabai’s work “al-khayvan” (“The Animal World”), written in 1120, he writes that the Kyrgyz were located south of the Kimaks, and the Yagmas and Khallukhi (Karluks) were located to the west. The chronicles of the Tang Dynasty of 843 describe successful military campaigns of the Kyrgyz in East Turkestan, attacks on the territory of the Tang state (China) called Anxi and Beitin (Malyavkin, 1974: 37, 116). These historical evidence also show that Kyrgyz people began to settle in the territory of modern Kyrgyzstan. The cities of Osh, Andukan (Andijan), Uzgen, Aksykent, Kuvasay and others, located in the Fergana Valley, population data and economy of the region are described in detail in the works of authors of the Middle Ages (see: KKTB, Bishkek, 2002, books I-II)

“There is abundant information about the population of the region during the Mongol conquests and in later times. The works of Muslim authors were written with consideration of religion, its spread, and designated the population solely by the term ‘Muslims.’ Zahir-ud-Din Muhammad Babur, in his ‘Baburnama,’ wrote that to the east of Andijan, between the Fergana Valley and Kashgar, lived 5-6 thousand families who called themselves ‘Chogorok,’ ‘Chogrok.’ Among their large horned livestock, the Chogoroks kept sheep and yaks (kotos). At that time, only the Kyrgyz in Central Asia

kept yaks. This indicates that the Kyrgyz lived in the Fergana Valley. Babur (Zahir-ud-Din Muhammad), who gathered an army against the invading nomadic Uzbeks (Shaybanids), who had overthrown the Timurid state from the Desht-i-Kipchak, received 20,000 sheep and 1,500 horses from the Kyrgyz. Chogoroks are known today as part of the Teit and Kesek tribes living in the territory of Kyrgyzstan, and among the Kyrgyz living in the Tashkurgan Autonomous Region of the People’s Republic of China.”

“In the work ‘Tarikh-i Rashidi’ (describing events of 1451), by Mirza Muhammad Haydar, information about the tribes Barin, Bulgachi, Choros, and others of the Fergana Valley is reflected. Baaryn is the tribe of the right wing of the Kyrgyz, Bulgachi or Bulgachylar is the name of the Kyrgyz tribal association Ichkilikov, and Choro(s) is the name of a large tribe in the Kyrgyz Sayak tribe. In ‘Majmu at-Tavarikh’ by Saif ad-Din Aksikenti (16th century), information is provided about the tribal groups of the Kyrgyz, about the right and left wings and about Ichkiliks (Bulgachi). The genealogical gap mentioned in that era fully coincides with the genealogical tree of modern Kyrgyz. Firstly, the tribal groups of the right wing, left wing, and Ichkiliks, built on a dual system, stemmed from the military and economic needs (see: Karataev O. Kyrgyz Dictionary of Ethnonyms. Bishkek: 2003). Mass migrations of Kyrgyz from Eastern Turkestan, now the northern regions of Kyrgyzstan, to the Fergana region and further to the Tashkent region, occurred due to pressure from the Dzungar Khanate (1635-1773/75) (see Gubaeva, 1983:83). It is likely that after these events, the relative number of Kyrgyz living in the region sharply increased. It is necessary to note that the Kyrgyz have long lived in the Fergana Valley and its foothills. As an example, along with historical sources, toponymic names associated with the names (ethnotoponyms) of Kyrgyz tribes and clans, which are quite densely scattered in the region, can serve as evidence.

Studies of the population history of the region can be mainly divided into four phases. 1. Joining the Russian Empire at the end of the 18th century. – 60 XIX century; 2. Study of the Fergana Valley in the 60s of the XIX century. before 1917 3. Research work in Soviet period; 4. Research work after independence. These data are largely based on the results of statistics and censuses of the population of Central Asia, including the Fergana Valley, conducted at one time by government institutions of the Russian Empire and the period of Soviet power.

Discussion

During the era of great geographical discoveries, foreigners' interest in Central Asia, including the Fergana Valley, began to grow. Their interest was linked to the region's population, traditional culture, languages, location, and so on. In 1812, Indian official Mir Izzetullah, who visited the Khanate of Kokand at the request of the British William Moorcroft, provided detailed information about the Fergana Valley. The author considers Osh and its surrounding areas as the residence of the Kyrgyz, Aravan as the residence of the mountain Tajiks, who were resettled from Badakhshan, Andijan district (Min-Tepe) as the residence of Kipchaks and Turks, and Kuvasay as the residence of Kyrgyz and Kalmyks (Gubaeva, 2004: 7). The ethnic composition of the valley's population at that time was extremely diverse. For example, in the third quarter of the 18th century, the Dzungar Khanate collapsed, and the surviving Kalmyks began seeking refuge in Central Asia, particularly in the direction of Fergana. As a result of military clashes, some Kalmyks were displaced, while others settled down (History of the Peoples of Uzbekistan. – Tashkent, 1947. Vol. II.-P.131). Mass migrations of Karakalpaks to the Fergana Valley occurred due to civil wars and famine in the Khanate of Khiva. Additionally, in the 17th-18th centuries, mountain Tajiks from Badakhshan began to migrate to the Fergana Valley. The main reasons for this were internal conflicts among the khans of Mountain Badakhshan and famine.

Geographical, historical-ethnographic, linguistic (language) study of the region's population was initiated during Tsarist Russia. Local authorities of the Russian Empire began to conduct statistical studies and clarify the boundaries of the region. Statistical committees recorded on the population data of the region, national, tribal composition, etc. in such written sources as: *“Materials for the Statistics of the Turkestan Region. Yearbook,” “Yearbook of the Fergana Region,” “Statistical Overviews of the Fergana Region,” “Materials for the Statistical Description of the Fergana Region,” “List of Settlements in the Fergana Valley,”* and drew maps reflecting the population's settlement areas. Explorer Nikolay Potanin, who accompanied envoys from the Khanate of Kokand from St. Petersburg in 1829, provided reliable information about the population and economy of the region (Gubaeva, 2004: 8). Un-

fortunately, the overwhelming majority of data from this era were empirical, and the authors had little knowledge about the language or history of the region's population.

The works of V.V. Velyaminov-Zernov on the study of the territory were raised to a new level. In these studies, a careful approach was used to accurately study the political and economic situation, economy, and economic structure of the territory. Research is aimed at studying the economic potential of the region, which will create new goods for capitalist entrepreneurs of the Russian Empire, and they, in turn, will use raw materials and cheap labor. In the main works devoted to the study of Central Asia, including the Fergana Valley, one can add studies by famous authors such as: A. F. Middendorf, A. P. Fedchenko, N. A. Severtsova, I. V. Mushketova, N. A. Aristov, A. V. Bunyakovsky, A. Z. Validov, A. L. Kun, P. E. Kuznetsov, A. A. Kushakevich, N. S. Lykoshina, A. I. Maksheev, V. P. Nalivkin, V.A. Parfentyev, N.F. Sitnyakovsky, A.P. Khoroshkhin and others. The works of these researchers reflect data on the Kyrgyz of the Fergana region: generic names, their composition, location, economic structure. It is known that most of this information was published in the collections *“Vestnik,” “Proceedings,” “Notes”* of the “Russian Geographical Society” (RGO). In particular, it should be noted the work of N.F. Sitnyakovsky about the Kyrgyz living in the eastern part of the Fergana region (“Enumeration of some clans of the Kyrgyz living in the eastern part of the Fergana region”, 1898). The researcher provided work supplemented by significant information about the tribal composition and settlement of the Kyrgyz. In addition, it is necessary to note the article by N.S. Lykoshin, which provides information on the Chapkulluk (Chapkyldyk) volost of the Khojent district of the Samarkand region. The author wrote about the relationships of the Kyrgyz people residing in the volost (administrative unit) of **Chapkulluk** (the name of the Kyrgyz tribe **Chapkildyk**), populated by Kyrgyz, regarding their forced resettlement (Samarkand, 1906). V.P. Nalivkin, along with his wife M. Nalivkina, who extensively studied Central Asia, provided information about the culture, language, economic structure, social relations, and religious situation of the settled population of the Fergana Valley in their work *“Essays on the Life of Indigenous Women in the Fergana Valley”* (Kazan, 1886).

Results

The authors note that they observed a process of Turkicization among the local Tajiks (Sarts). The Kyrgyz people living in the foothills of the Fergana Valley continued to lead a nomadic lifestyle. In the section “Roof of the World” translated into Russian in the work of British Sir Thomas Edward Gordon, it is recounted that in Kyzyl-Arte of the Pamirs, there were 1000 families of Kyrgyz and Kipchaks (Kyrgyz-Kipchaks – O.K.), who had migrated from Fergana seven years ago (Gubaeva, 2004: 16). French anthropologist and ethnographer C. Ujfalvy in 1876-1877, alongside Kazakhs, Tajiks, nomadic Uzbeks, and Karakalpaks, wrote about the Kyrgyz. He also provided data on the settlement of sedentary and semi-nomadic populations. At that time, Fergana Kyrgyz lived in the territories of Osh, Andijan, Namangan, Kokand, Margilan, Skobelev (Fergana), and Khujand districts of the Fergana, Syr-Darya regions of Turkestan General-Governorship.

Ethnographic data on the population and the Kyrgyz people of the Khodjent district of the Samarkand region is covered in the work of I.I. Zarubin: *“The Population of the Samarkand Region: Its Size, Ethnographic Composition, and Territorial Distribution.”* It is known that part of the territory of the Hodgental County by geographical features is included in the Fergana Valley. In Khodjenski county, Kyrgyz people lived in the counties of *Chapkulluk (Chepprok), Bokso, Sibirgi*, etc. Scientific work *“Clan Division of the Kyrgyz”* by the famous Kyrgyz state and political figure Abdykerim Sydykov, published in 1927 in Tashkent, has not lost its relevance for historical science and today (Sydykov, 1925: 3-25). The Russian Institute of Statistics and Statistics has published a new book on Kyrgyz Kyrgyz Society. The author cites the genealogical discrepancies of the Kyrgyz, gives exact data on the distribution area of their distribution, and writes that in the territories outside the Kyrgyz ASSR there are more than 350,000 Kyrgyz (China, Afghanistan). The Afghan side scholar named the Kyrgyz living in Sarykol (Murghab), Afghanistan (see Sydykov, 1925/1927: 273-274). The Afghan side is Afghanistan. It is worth mentioning the studies on the history, ethnography of Kyrgyz, conducted by one of the first Kyrgyz historians-writers Belek Soltonoev (Soltonoev, 2003: 423). Population of Fergana valley, economic system, social relations of Kyrgyz XIX century. Studied in scientific works K. Usenbayeva, V. M. Flat, K. S. Moldokazemova, B. M.

Zhumabayeva, T. Kenensarieva, A. Bedelbaeva and others.

After the Central Asian peoples became part of the Russian Empire, a new Russian system of administration was introduced in the territory. Statistical censuses of the settled, semi-nomadic, and nomadic population were carried out, the tax system, the use of land and water, and pasture use were streamlined, and villages began to be created. Imperial officials paid attention to the ethnic composition of the living population and conducted special censuses to determine the exact national composition. In 1897, the first population census was conducted in the Russian Empire and the Turkestan General Government. In the foothills of the Fergana region of Russian Turkestan at the end of the 19th century. – early 20th century 423 thousand 639 Kyrgyz lived (see: Materials on the characteristics of the national economy in Turkestan...1911:62).

Following the recommendation of linguists, the population of Turkestan was surveyed by linguistic features rather than by ethnicity. There were several errors made in these statistical surveys. Obviously, in the historical conditions of Turkestan at that time it was difficult to determine national characteristics in relation to linguistic characteristics. It was especially difficult to clarify the ethnic differences between the Sarts and the Uzbeks, as well as some Farsi (Tajik) language groups. In the XVIII-XIX centuries. in the Fergana Valley, the number of Tajiks grew due to external migration, which led to the problem of separating their Turkified part from the settled Sarts (see: Abashidze, 2004: 58). In addition to the Kyrgyz, Sarts (788 thousand), Uzbeks (153 thousand), Turks (260 thousand), Karakalpaks, Kipchaks, Kashkars, Tajiks, and Mongols lived in the Fergana Valley. The number of Fergana Kyrgyz, according to one source, was 202 thousand people: in research by K.K. Palena – 423 thousand, according to N.V. Turchaninov – 259 thousand. Eight peoples are most clearly distinguished: Sarts, Kara-Kyrgyz, Turkic-Tatars (Central Asian Turks – O.K.), Uzbeks, Kipchaks, Karakalpaks, Kashkars, Tajiks, who made up the population of the Fergana region in 1904. Due to errors made in statistical work, the results of the census of that time were constantly changing. For example, the statistics of that time were characterized by the fact that the number of Fergana Kyrgyz “grew”, and according to some data “decreased”. The publishing house “Yearbook of the Fergana Region” in the first issue of 1901 provides the relevant statistical data for 1899. According to these data, 50% of the total population of the

Fergana Valley are Sarts, 11% Tajiks, 300 thousand Kara-Kyrgyz (Kyrgyz), 170 thousand Kashkars, etc. (Abashin, 2004: 61–62).

In 1924, the “Statistical Yearbook 1917-1923” was published. Statistical Department of the Turkestan SSR. The head of the management department, I.P. Magidovich, provided comprehensive information on the national composition of the population of Fergana. It describes the integration into the data of the population of the nomadic volosts of Namangan and Andijan districts, which were not previously included in the survey. When clarifying the situation on the population of Osh district, data from the settlement commission (Resettlement Administration) for 1911 and 1913 were used. I.P. Magidovich, based on the available accurate data, writes: “... the Karakyrghyz (Kyrgyz) retained the purity of their blood, since they lived in high mountains away from others.” The author indicates the tribal composition of the Kyrgyz, the right and left wing (thirty sons), the Ichkilik tribal group, the total number of Kyrgyz in relation to the tribal groups (Abashin, 2004: 73-74). In 1897, according to the census of the Namangan district (rural population), the Turkic-speaking Sarts were 58.0%, Tajiks – 18.55%, Kyrgyz – 7.17%, according to data for 1904, the population speaking the Sart language was 63.38 %, Kyrgyz – 21.46%. These data were obtained after including the Arym, Chatkal, and Sususmyr districts. The number of Kyrgyz in the district in 1897-1904. increased by 59 thousand people (Bushkov, Zotova, 2004: 115-116). The Namangan district included the volosts of Arym, Bagysh, Kyzyl-Dzhar, Kyrk-Uul, Saruu, Sususmyr, Chatkal, Bayastan, Kutluk-Seit, which at that time were inhabited mainly by Kyrgyz. Between 1904 and 1911, data on the ethnic composition of the population of the Fergana region became more accurate, indicating an improvement in the quality of work of state statistical institutions.

The ethnic affiliation of “Kyrgyz-Kipchaks” and “Kulan-Kipchaks,” as well as their differences, need clarification. Numerous mentions of the Kipchaks, who inhabited the Fergana Valley, can be found in historical sources as well as in subsequent statistical compilations. Their total number in statistical collections ranges from 40 to 60 thousand. I.P. Magidovich in his work warns against ethnic mixing of the Fergana Kipchaks with the Kyrgyz and Karakalpaks. The Kipchaks in the Fergana Valley “constantly emphasized that they were different from the Kyrgyz and Uzbeks.” The researcher notes the special role of the Kipchaks in the Kokand

Khanate (Magidovich, 1924: 43-45)¹. These Kipchaks (Kulan-Kipchaks) were mainly engaged in cattle breeding, some of them moved to sedentary life, and some lived the life of a cattle breeder. The Kipchaks lived mainly near cities and populated areas. Kulan-Kipchaks, in contrast to the “Kyrgyz-Kipchaks,” moved from Desht-i-Kipchak (from the middle reaches of the Syr Darya) to the Fergana Valley in the 16th-17th centuries and were migrants, a nomadic ethnic group. All of them were in the first quarter In the 20th century, during the first census and establishment of borders, they were registered by the authorities as “Uzbeks,” after which they were included in the Uzbeks. Currently, it is known that the bulk of the representatives of the Kyrgyz tribes in the Fergana Valley (on the Uzbek side) are representatives of the Kipchak tribe.

The Kyrgyz tribe “Kipchak” call themselves «Kyrgyz-Kipchaks». The endoethnonym term “Kyrgyz-Kipchak” is used by representatives of the Kyrgyz tribe Kipchak to distinguish themselves from the “Kulan-Kipchak” nomadic Uzbeks who switched to a sedentary lifestyle from Desht-i-Kipchak. Kyrgyz-Kipchaks are one of the largest Kyrgyz tribes that became part of the Kyrgyz ethnic group around the 10th century.

Representatives of this genus are found among the Kyrgyz people who currently live in the People’s Republic of China, Tajikistan (Murghab, Zhergetal), northern Afghanistan (Wakhan corridor), and the Kyrgyz of Chui, Batken, Jalal-Abad, and Osh oblasts of the Kyrgyz Republic. I.M.Zarubin in his statistical work “*List of nationalities of Turkestan Territory*” (Zarubin, 1925:1925) (Zarubin, 1925:5) specified ethnic differences of Kyrgyz from Kazakhs and noted that ethnic self-consciousness of Kyrgyz in comparison with neighboring Kazakhs takes a very strong place. But the Kuramins², being an

¹ Note: We are referring to the Kulan-Kipchaks, who achieved political dominance in the Khanate of Kokand for several years. – O.K.

² The Kuramins. The Kuramins, who inhabited the Angren Oasis, trace their origins to the tribes of the senior and middle zhuz of the Kazakhs. In the 17th-18th centuries, they settled in the territory of the modern district. The settlement of the Kuramins, the economy of the migrants, and some of their differences from the local ethnic environment are reflected in the works of N.A. Aristov. The Kuramins who resettled in the Fergana Valley consist of tribes such as Kerait, Zhalaiyr, Zhapalak, Toru Ayyir, Kara Chapkan, Chuvadak (Chuldak), Alchyn, Uyshun, Besh-Kalyn (Taz), Karashyrak (Karashyryrak), and others. Among these tribes, the Zhalaiyr were the most influential. Almost all of the mentioned tribes among the Kuramins have parallels in Kyrgyz ethnonyms. Some researchers (A.P. Okladnikov and

independent ethnos living in neighboring settlements with the Kyrgyz, have retained their ethnic identity weakly. The author reports that there are more than 126 thousand Kyrgyz living in Osh district. This source of information does not correspond to the data of previous statistical compilations on the number of Kyrgyz people of 127.5 thousand people. This indicates that after the establishment of Soviet power, statistical data began to be provided more accurately. It should be noted that the data presented above does not include about Kyrgyz people who live in the Andijan and Namangan, Margilan and Khujand regions. It is obvious that during the “census” in the Fergana region and other regions of Central Asia, some large ethnic groups were eliminated, and the names of small ethnic groups turned into the main national names. For example, at the kurultai held in Tashkent in 1921, the ethnonym “Uighurs” was restored as the name of the people, while the Turkic-Persian-speaking Sarts, who made up a significant part of the population of Fergana, then the Kuramins, Kipchaks, Kashkars (immigrants from East Turkestan), Karakalpaks, Arabs, and some Tajiks were forced to accept the ex-ethnonym “Uzbeks” and forget their language and culture. The researcher of Central Asia V. Mallitsky wrote about the actions to assign a new name to the settled population speaking the Turkic-Farsi language. He noted that this movement “was led by the Samarkand intellectual figure S. Lapin.” “Under the activities of the intelligent S. Lapin in 1890, the name “sart” is not mentioned in official documents in Samarkand.” Therefore, the opinion of naming the population with the term “Uzbek” began to gain wide acceptance as early as the beginning of the 20th century (see: Abashin, 2004: 83-84). In 1926, alongside the clarification of national boundaries, the All-Union Population Census was conducted in the USSR. In Central Asia, including the Fergana region, a new ethno-cultural policy began to be implemented. According to the 1926 census data,

others) connect the eastern origin of the ethnonym “Kuramins” with ancient Turkic times. Runic inscriptions found in the territory inhabited by this tribe also illustrate this. Descendants of this ancient lineage under the name “kuramsha – kuramchi” have survived as part of the Buryats of the Ekshir-Bulagat district. Researcher T.A. Bertagaev notes in his studies that the origin of the Kurams belongs to the circle of Mongolian-speaking tribes and defines the meaning of “kura – kh – khura – kh” as “gathering”, “uniting”. Khuramsha – kuramcha; – chin; – cha – shan; – sha; – a member of the chin in Mongolian languages defines occupation, movement. The word “kurama” is known as the name of clans within the Kyrgyz tribes Solto, Teiyit.

there were 327 thousand Kipchaks (Kulan-Kipchaks and others) living in the Fergana Valley. Historian and ethnographer K.Sh. Shaniyazov wrote that the inclusion of the Kipchaks into the newly formed Uzbek nation was a very complex process (see: Shaniyazov, 1974: 68). Presumably, the renowned ethnographer and Turkologist K. Sh. Shaniyazov includes Kyrgyz-Kipchaks, Karakalpaks, and other tribes among the Kulan-Kipchaks.

According to the same census data from 1926 in the Uzbek SSR (established in 1924), there were 58,960 Kyrgyz residing in the Andijan, Fergana, and Namangan regions, of which 58,768 Kyrgyz lived in rural areas (Abdullaev, Atakhanov, 2014: 2). Onomastic data also contribute to sources that accurately reflect the historical situation. In the toponymy of the Fergana Valley, Kyrgyz names of large tribes, smaller clans, and groups are widely spread. In the statistical work “List of Settlements of Fergana” (Skobelev, 1909: 34,35,52,53... and other pages), settlements, villages inhabited by Kyrgyz, and the number of inhabitants in each village are clearly indicated. A wealth of precise information is also available in the works of the renowned expert on the ethnography of Fergana, S.S. Gubaeva. The distribution of Kyrgyz throughout the Fergana Valley was localized. On the northern and eastern sides of the valley lived tribes from the **right and left wings**, while on the southern side were representatives of the tribal group of **Ichkilikovs** (Gubaeva, 1983, 84). These included: Basyz, Munduz, Saruu, Chon Bagysh, Kitay; tribes of the right wing: Jediger, Bagysh, Mongol, Sayak; groups of the Adigin tribe (Bargy, Boru, Joru, Kara Bagysh, Sarty) and Mungushi inhabited the eastern part of the valley. The tribal group of Ichkilikovs consisted of Kypchak, Naiman, Teiyit, Kesek, Toolos, Zhookesek, Kandy, Boston, Noygut, Avat, Orgu. In the volosts of Chapkilydyk, Sibirgi, and Bokso, which were part of the Khodjent district, representatives of the Kesek, Teiyit, Kypchak, Avat, Orgu, and Chapkilydyk tribes lived.

Conclusion

It is worth noting that some of the located Kyrgyz villages were included in the Uzbek SSR, Tajik ASSR. For example, in the triangle of Fergana – Yazyavan – Kuva there are representatives of the tribes Boston, Kandy, Naiman, Kypchaks, Jookesek. In these places there are such Kyrgyz villages and hamlets as Boston (several villages), Naiman (several villages), Kyzyl-Kypchak, Kyrgyz-

Kypchak, Jookekeseq, Budkachi (Kypchak tribe), Chapkyldyk, Durmancha (Kypchak), Toraigyr (Kypchak), Shabada (Boston) and others. (Gubaeva, 1983: 84-85). The appearance of ethnotoponyms at the junction of languages and cultures is proved by science. For example, the area of settlement of the Mungush tribe of the right wing can be traced by ethnotoponyms. For example, there are villages Zhapalak, Zhezkazgan, Sokolok, Erke-Kashka, Uluuu-Katyn, Mangyt, Kok-Zhatyk, Kodogochun, Toleiken, Zhoosh, and others. On the Uzbek side of the valley, Bagysh, Kara-Bagysh, Aryk-Bagysh, Uch-Bagysh, Chon-Bagysh and other toponymic names are widespread in the areas from Aravan, Asake to the Yangi-Kurgan district of Namangan. According to the toponyms Kydirsha, Koklen (Teyit), Teyit, Kara-Teyit and others, it can be traced that representatives of the Kyrgyz tribe Teyit have lived in the territory of Margelan district since ancient times.

According to Uzbek scientists of the XXI century, the northern slopes of the Fergana Valley are inhabited by representatives of the tribes Sayak, Djediger, Bagysh, Monol, belonging to the right wing of the Kyrgyz, and Saruu, Basyz, Kushchu, Chonbagysh, Kitay, Munduz, belonging to the left wing of the Kyrgyz. And in the southern part of the Fergana Valley settled representatives of the tribes Kypchak, Naiman, Teyit, Kesek, Kandy, Boston, Noygut, Avat, Toolos, belonging to the Ichkilik tribal group (Abdullaev, Atakhanov, 2014: 2).

Groups of Kyrgyz, Kipchak (Kyrgyz-Kipchak) tribes live in the territory of Pap, Chust, Buvaida, Yangikurgan, Uichi, Naryn, Uchkurgan, Dangara, Balykchy, Izbaskent, Korgon-Tyubinsk, Jalal-Kuduk districts. Representatives of the genus Naiman, according to the data of Ya. B. Vinnikov, live in some villages of Kuvaisinsk, Alyty-Aryk, and Tashlak districts (Vinnikov, 1956:163). In

addition, the Naimans live in Kozho-Abad, Korgon-Tyubinsk districts of Andijan province. It is also known that the names of these tribes are found in local toponymy.

Members of the Kesek tribe, belonging to the Ichkilik tribal group (Bulgachis), live in the Korgon-Tyubin and Jalal-Kuduk districts of the Andijan region. Keseks live compactly in the villages of Dardak, Dehkanchechi, Kampiravat in the Korgon-Tyubin district. Y.R. Vinnikov considered the Zhookeseqs as an independent tribe. Some sources indicate that the Zhookeseqs were part of the Kesek tribe. It is known that the Zhookeseqs inhabited the territories of the Narynsky, Alt-Aryk, Fergana, Kuva (Kuvasy), and Akhunbabayevsky districts. The Zhookeseqs are dispersed in the aforementioned regions and live mixed with Uzbeks (Abdullaev, Atakhanov, 2014: 3-4).

Representatives of the Kyrgyz clan Kandy inhabit the territories of the Korgon-Tyubinsky, Jalal-Kuduk, Kodjo-Abad, Fergana, and Kuvinsk districts. It is known that a significant number of tribal groups of the Boston tribe reside in the aforementioned districts. Noyguts are one of the numerous Kyrgyz tribes living in Uzbekistan. The main part of the Noyguts settled in the villages of Noygut, Imanarik of the Uch-Korgon district, and in the village of Chekshura of the Fergana district. Avaty live in the Uch-Korgon and Naryn districts of the Fergana Valley. Tooloses live compactly in the villages of Jalal-Kuduk and Kojho-Abad districts of the Andijan region.

Overall, comprehensive studies of the ethnic history, ethnogenesis, ethnic culture, language, material, and spiritual culture of Kyrgyz people living in Uzbekistan have not been conducted to the present day. We believe that the existing close socio-economic and cultural ties between the two countries will provide ample opportunities for research.

Reference

- Abashin S. N. Naselenie Ferganskoi doliny (K stanovleniyu etnograficheskoi nomenklatury v kontse XIX – nachale KhKh veka)//Ferganskaya dolina: Etnichnost', etnicheskie protsessy, etnicheskie konflikty. M., 2004. S.38-102. [In Rus]
- Abdullaev U.S, Atakhanov R.S. Iz istorii uzbeksko-kirgizskikh etnokul'turnykh vzaimootnoshenii (po materialam Ferganskoi doliny) // Zhurnal nauchnykh publikatsii aspirantov i doktorantov. 2014. ISSN 1991-3087. [In Rus]
- Abramzon S.M.Voprosy etnogeneza kirgizov po dannym etnografii//TKAEE. T.III. S.31-43.
- Bushkov V.K., Zotova N.L. Sel'skoe naselenie Namanganskogo uezda na rubezhe XIX-XX vekov (po statisticheskim dannym)// Ferganskaya dolina: Etnichnost', etnicheskie protsessy, etnicheskie konflikty. M., 2004. S.110-138. [In Rus]
- Valikhanov Ch.Ch. Sobr. soch. –Alma-Ata, «Gylym», 1958. 478 s. [In Rus]
- Vinnikov Ya.R. Rodo-plemonnoi sostav i rasselenie kirgizov na territorii Yuzhnoi Kirgizii. – TKAEE. T.1. M., 1956. S.136-170. [In Rus]

Gubaeva S.S. K istorii k izucheniya etnicheskogo sostava naseleniya Ferganskoi doliny//Ferganskaya dolina: etnichnost',

etnicheskie protsessy, etnicheskie konflikty Otv. red. S.N.Abashin, V.I.Bushkov; In-t etnologii i antropologii im. N.N. Miklukho-Maklaya. M.: Nauka, 2004. S. 6-38. [In Rus]

Gubaeva S.S. Etnicheskii sostav naseleniya Fergany v kontse XIX— nachale XX v. (po dannym toponimii). Tashkent, 1983. 245 s. [In Rus]

Gubaeva S.S. Naselenie Ferganskoi doliny v kontse XIX-nachale XX v. (Etnokul'turnye protsessy). -Tashkent, 1991 (9 p. 1.).

Zarubin I.M. Spisok narodnostei Turkestantskogo kraja. L.,1925. S.5. [In Rus]

Istoriya narodov Uzbekistana. -Tashkent, 1947. T. II. 514 s. [In Rus]

Karaev O. Arabskie i persidskie istochniki IX XIII vekov o kirgizakh i Kirgizii. Frunze, "Ilim", 1968.104 s. [In Rus]

Karataev O.K. Kyrgyzdardyn tegi, kelip chygysy, etnostuk-madaniy alakalary. Bishkek, 2013. – 290 b. [In Kyrgyzs]

Karmysheva B.Kh. Ocherki etnicheskoi istorii yuzhnykh raionov Tadjikistana i Uzbekistana. M., "Nauka", 1976. 356 s. [In Rus]

Koichiev A. Natsional'no territorial'noe-razmezhevanie v Ferganskoi doline (1924 g.). Bishkek, 2002. 267 s. [In Rus]

Lykoshin N.S. Chapkullukskaya volost' Khodzentskogo uезда. Opyt issledovaniy ekonomicheskikh i bytovykh uslovii zhizni ee naseleniya //Spravochnaya knizhka Samarkandskoi oblasti. VIII. Samarkand, 1906. [In Rus]

Magidovich I.P. Naselenie TASSR v 1920 g. // Statisticheskii ezhegodnik 1917-1923 gg. Tashkent, 1924. T. 1. S. 43-45. [In Rus]

Malyavkin A.G. Materialy po istorii uigurov v IX– XII vv. Novosibirsk: Nauka, 1974. 210 s. [In Rus]

Materialy k kharakteristike narodnogo khozyaistva v Turkestante. Otchet po revizii Turkestantskogo kraja, proizvedennoi po vysochaishemu poveleniyu senatorom gofmestrom grafom K.K.Palenom. Ch. I. Otd. 1. Spb., 1911. 62 s. [In Rus]

Nalivkin V., Nalivkina M. Ocherki byta zhenshchiny tuzemnogo mestnogo naseleniya Ferganskoi doliny. Kazan', 1886. [In Rus]

Sitnyakovskii N.F. Perechislenie nekotorykh rodov kirgiz, obitayushchikh v vostochnoi chasti Ferganskoi oblasti //Izv. Turkestantskogo otdela Rus. geogr. ob-va. Tashkent, 1900. T. II. Vyp. I. S.92-110. [In Rus]

Soltonev B. Kyrgyz tarykhy. Zhooptuu redaktoru: akademik A.Ch. Kakeev. K-97 – B.: ARKhI, 2003. 448 b. [In Kyrgyzs]

Sydykov A. Rodovoe delenie kirgizov //”Blagodarnye ucheniki Srednei Azii i ego pochitateli”. Tashkent, 1927. S. 273-300. [In Rus]

Shaniyazov K.Sh. K etnicheskoi istorii uzbekskogo naroda (istoriko-etnograficheskoe issledovanie na materialakh kipchakskogo komponenta). Tashkent,1974. 346 s. [In Rus]

Shaniyazov K.Sh. Kipchaki v uzbekskoi etnicheskoi srede v dooktyabr'skii period//Etnicheskie protsessy u natsional'nykh grupp Srednei Azii i Kazakhstana. -M., 1980. S. 45-56. [In Rus]

Etnicheskii atlas Uzbekistana\Kyrgyzy. Tashkent, 2002. S.140-144. [In Rus]

МАЗМҰНЫ

Этнология. Антропология

<i>Қаратаев О.Қ., Қадыров Д.Т.</i> Қырғыздардың қазіргі Өзбекстан территориясындағы (Әндіжан, Наманган, Ферғана облыстары) қоныстану тарихы және этникалық құрамы	4
<i>Кошымова А.О., Ноғайбаева М.С.</i> Қазақ халқының дүниетанымындағы түс пен сандық символдар	14
<i>Алиева С.А., Шамшиева Г.С., Қалқабаяева Г.У.</i> Антропоцентрилік мақал-мәтелдердегі түр мен түсті тарихи тұрғыдан талдау	25
<i>Кенжаева Н.</i> XX ғ. 20-шы жылдардағы Памир мен Тәжікстанның таулы аймақтарына ғылыми экспедициялар	32

Жаңа және қазіргі замандағы Қазақстан тарихы New and modern history of Kazakhstan

<i>Оспанова А., Шораев Б.</i> Қазақстанға күштеп қоныс аударған ұлттар тарихы	44
<i>Ляпбаева Н.</i> Қазақстанда кәсіпкерліктің қалыптасуының әлеуметтік-тарихи алғышарттары	55

CONTENTS

Ethnology. Anthropology

<i>Karataev O.K., Kadyrov T.D.</i> History of settlement and ethnic composition of the Kyrgyz on the territory of modern Uzbekistan (Andijan, Namangan, Fergana regions).....	4
<i>Koshymova A.O., Nogaibaeva M.S.</i> Types and Numerical Symbols in the Worldview of the Kazakh People	14
<i>Aliyeva S.A., Shamshieva G.S., Kalkabayeva G.U.</i> Historical analysis of species and color in anthropocentric proverbs.....	25
<i>Kenjaeva N.</i> Scientific expeditions to the Pamirs and mountainous regions of Tajikistan in the 1920 s	32

New and modern history of Kazakhstan

<i>Ospanova A., Shorayev B.</i> Forced deportation of peoples to Kazakhstan	44
<i>Lyapbaeva N.</i> Socio-historical prerequisites of the formation of entrepreneurship in Kazakhstan.....	55