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Ethno-demographic characteristics, resettlement and clan composition of Kazakhs of Uzbekistan and Karakalpakstan (second half of the XIX century – the 20s of the XX century)

The study of ethnocultural issues of the Kazakh diaspora is the result of the changes that began with the acquisition of the Independence of Kazakhstan. The issues of the ancestral structure, settlement, material and spiritual culture of Kazakhs living outside of their state remained unexplored, and it became possible for Kazakh scientists to do so only with the independence. The article is devoted to the issues of ethnodemography, settlement and ancestral composition of Kazakhs of Uzbekistan and Karakalpakstan. The article overviews the features of the settlement of the Kazakhs, and provides an analysis of the ancestral composition of the Kazakhs residing on the territory of these states. Based on the analysis of the generic composition of Kazakhs, the Kazakhs' Zhuzes are identified as autochthonous, as well as the tribal composition of Kazakhs resettled in the given territory and the reasons for their resettlement are indicated. The authors of the article also analyzed the dynamics of the number of Kazakhs of Uzbekistan and Karakalpakstan. Field ethnographic material made it possible to trace the features and conduct relatively comparable analysis of the data of the ancestral composition of the Kazakh diaspora. As a result of the comparative analysis, it was concluded that Kazakhs of the Young Zhuz mostly live in the territory of Karakalpakstan, while Kazakhs of Senior Zhuz mainly reside in Uzbekistan, and Kazakhs of Middle and Young Zhuzes can be also found there. It should be noted that Kazakhs largely preserved the traditional settlement by tribes and are compactly residing in these regions. Thus, the ancestral structure of Kazakhs living in Uzbekistan and Karakalpakstan is diverse and consists of representatives of three ancestral groups.

Key words: Kazakh diaspora, Uzbekistan, Karakalpakstan, tribal composition, settlement, ethno-demography.

Қазақстан Тәуелсіздігін алғаннан бастап қазақ диаспорасының этникалық және этномәдени мәселелерін зерттеу жаңа ізденістермен, жаңғырулармен байланысты болды. Еліміз тәуелсіздігін алғанға дейін шет жерлердегі отандастарымызды зерттеу былай тұрсын, оларды іздеп қандастарымыз деп айтудың өзі мүмкін болған жоқ. Мақала Өзбекстан және Қарақалпақстан қазақтарының рулық құрамы мен орналасуы және этнодемография мәселелеріне арналған. Мақалада аталған мемлекеттерде өмір сүретін қазақтардың орналасу ерекшеліктері қарастырылып, рулық құрамына талдау жасалынған. Қазақтардың рулық құрамына талдау жасау негізінде қазақтың қай жүзі автотонды, қайсы руы көрсетілген территорияға көшіп келгендігі және келу себептері айқындалды. Мақала авторлары Өзбекстан және Қарақалпақстан қазақтарының сандық динамикасын талдаған. Сондай-ақ мақалада далалық этнографиялық материалдарды қолдану нәтижесі олардың ерекшеліктерін және қазақ диаспорасының рулық құрамы мәліметтерін салыстырмалы талдау жүргізуге мүмкіндік береді. Салыстырмалы талдаудың нәтижесінде Қарақалпақстан территориясында қазақтың кіші жүз рулары мекендесе, Өзбекстан территориясында негізінен ұлы жүз рулары және орта және кіші жүз руларының да өкілдері кездеседі деген қорытынды жасалған. Орналасу барысында да қазақтар негізінен қоныстанудың дәстүрлі орналасу тәртібін сақтап ру бойынша әрі шоғырлана орналасқан. Сонымен, Өзбекстан және Қарақалпақстанда тұратын қазақтардың рулық құрамы әртүрлі, яғни үш рулық бірлестік өкілдері құрамынан тұрады.

Түйін сөздер: қазақ диаспорасы, Өзбекстан, Қарақалпақстан, рулық құрам, орналасу, этнодемография.

Исследование этнических и этнокультурных вопросов казахской диаспоры обусловлено преобразованиями, начавшихся с обретением независимости Казахстана. Вопросы родовой структуры, расселения, материальной и духовной культуры казахов, проживающих за пределами своего государства, оставались неизученными, и лишь с обретением независимости у казахстанских ученых появилась такая возможность. Статья посвящена

вопросам этнодемографии, расселению и родовому составу казахов Узбекистана и Каракалпакстана. В статье рассматриваются особенности расселения казахов, дается анализ родового состава казахов, проживающих на территории этих государств. На основе анализа родового состава казахов, определены жузы казахов, являющиеся автохтонными, а также родоплеменной состав казахов, переселившихся на данную территорию, и указаны причины их переселения. Авторами статьи проанализирована динамика численности казахов Узбекистана и Каракалпакстана. Полевой этнографический материал позволил проследить особенности и провести сравнительно сопоставленный анализ данных родового состава казахской диаспоры. В результате сравнительного анализа сделан вывод, что на территории Каракалпакстана в основном проживают казахи младшего жуза, в Узбекистане – казахи старшего жуза, а также можно встретить представителей среднего и младшего жузов. Необходимо отметить, что казахи в основном сохранили традиционное расселение по родам и компактно проживают в данных регионах. Таким образом, родовая структура казахов, живущих в Узбекистане и Каракалпакстане, разнообразна, и состоит из представителей трех родовых объединений.

Ключевые слова: казахская диаспора, Узбекистан, Каракалпакстан, родовый состав, расселение, этнодемография.

Introduction

There is no doubt that national integrity is the sole prerequisite for the development of our country. Therefore, in forming the national idea, the main task for the Republic of Kazakhstan is to carry out considerable research into the ethnic history of our compatriots who live abroad. This research will cover their ethnic and ethno-cultural approaches in a foreign environment, and to what extent they've preserved or changed national traditions and customs. During the World Kurultai II of the Kazakhs, President of the Republic of Kazakhstan N.A.Nazarbayev focused on this problem and said: 'There is only one Kazakh nation in the world, therefore, its national existence, mentality and traditions are common to all Kazakhs of the globe, and its spiritual wealth is also inseparable. That's why there is no border between our literature, culture and art. We must make every effort to retain the spiritual wealth that was gained by the people who had to flee the motherland due to different fateful historic events' [Nazarbayev, 2005: 8]. In fact, only after the independence of the country Kazakh people had an opportunity to identify themselves and to obtain what they'd lost many years ago.

It is obvious that the Kazakhs make a bigger part of the world diaspora. Moreover, it is the Kazakhs who prevail in residing in foreign countries, far away from the Republic. In fact, 5.5 million of our fellow citizens live abroad many of whom have got settled in the countries of Central Asia. For instance, according to the statistics made on the eve of a new century (2000), an approximate number of Kazakh people who lived in neighboring countries of Central Asia was as follows: 990 022 – in Uzbekistan, 98000 – in Turkmenistan, 42657 – in Kirgizstan and 2000 – in Tajikistan [All-Union Population Census 1989, 1990; Demographic Yearbook of Uzbekistan,

2006; Statistical composition of population of Kyrgyzstan, 2000; The population of the Republic of Tajikistan, 2000].

We are well aware of the historic events which forced our compatriots became alienated from the motherland. It happened due to the hardship of the XVII-XVIIIth century: Zhongar invasion and enduring Russian imperialism (imperial and administrative influence over the traditional Kazakh settlements, occupation of fertile Kazakh lands and the Tsar's Decree in 1916) in the XIX-XXth centuries. Moreover, those people were confronted with the political and economic crises in 1917-1918, succeeding social-political situations, forced collectivization, famine and other adversities in the country. Describing those hard times of the Kazakhs in one of his speech, President N.A.Nazarbayev has mentioned: 'Social trials of the XXth century had forced the Kazakhs flee the homeland. Unfortunately, no one can detail the cause of ruthless decade of the XXth century that was full of grief and tragedy; they know nothing about the fate of the deceased between Iran and China or refugees who desperately escaped the revolution and civil war heading for safer places through the desserts, iced peaks of the Ala-Tau and Pamir mountains. No one can describe under what conditions the ancestors of those 5.5 million Kazakhs had lived, how they had survived and what they had witnessed' [Nazarbayev, 1999: 140]. Thus, the Kazakh diaspora and irredentists sprang into existence due to the short-sighted policy conducted by the Communist Party of the Soviet Union and local high rank officials of that time. Focusing on their difficult life, President N.A.Nazarbayev said: 'We had been persecuted in the land of our ancestors. Thousands of our fellow citizens had perished; the survivors had to flee the country. The fact that we had lost 2.2 million of 6 million people including those courageous and loved ones, who were victims of

the repressive regime, is grief-stricken and a serious blemish on bolshevism' [Nazarbayev, 1996: 8].

Kazakhs in Uzbekistan and Karakalpakstan

Uly juz Kazakhs make up a big part of the Kazakhs in Uzbekistan. Majority of them live in their motherland, but, due to the national-territorial demarcation of Central Asian countries, they are regarded as 'irredentists'. The Kazakhs of Tashkent, Syrdarya and Zhyzak oblasts belong to this category of people. Apart from the irredentists, there are the diaspora of the Kazakhs who have migrated there for various political, historical reasons.

Today's Tashkent oblast is an ethnic center of Uly juz Kazakhs such as kanly, uisin, shanyshkili, sirgeli, oimauyt, darkhan, katagan kanly, dulat and others. According to N.A.Aristov, 'Kanly tribes kept on moving towards the south-west for centuries, and, finally, got settled with their present relatives, shanyshkili in Syrdarya and Shyrshyq regions. Having preserved their settlements in middle Syrdarya, they played a great role in the development of Central Asia and Kazakhstan peoples as well as their political and ethnic life' [Aristov, 1897: 76]. Moreover, S.P.Pashino wrote in his work: 'The bank of the Shyrshyq River had been inhabited by kanly and shanyshkili clans of the Kazakhs [Pashino, 1868: 123]. Shanyshkili make up a great part of the Kazakhs of Tashkent oblast. Their early settlement in middle Syrdarya was also described by A.Levshin [Levshin, 1832: 9]. There are different opinions about the origin of shanyshkili. Describing them, an anthropologist of that time P.Pashino said: 'the skull of shanyshkili, who resided along the Shyrshyq River, had a resemblance to the oval skull of Uzbek people.' At that time, the localities of shanyshkili clan stretched from Shyrshyq region to Karatas village of Kazygurt in today's South Kazakhstan. The pastures of about 1000 families were in Kazygurt, and winter camps were on the other side of the Shyrshyq. Kushyk Tokbayev was their leader [Central State Archive of the Republic of Uzbekistan, 215 fund: 54]. At present, sarsek, karakalpak, karatukym, kara buka, aganai, sanyrau, korpik and darkhan within shanyshkili clan are still living around the Shyrshyq with their close relatives.

Sirgeli are dwelling near Tashkent city. Information about their early settlement in this region was given in one of the old writings of Ruzbikhan: 'The sirgeli had lived in the middle of the Syrdarya. They used to come from Yedil (Volga) to Syrdarya winter camps [Ibragimov, 1960: 144].

These facts prove that sirgeli had been residing there since the XV-XVIth century. Moreover, the facts piled up by the local people show that sirgeli had lived in that region all year round. N.A.Aristov has also focused on the migration of about 7 000 sirgeli population around the Syrdarya [Aristov, 1897: 76]. In fact, there is a community called Sirgeli in the territory of Tashkent city.

Similarly, as M.Tynyshbayev presented, the settlement of the zhalair in Uzbekistan had taken place in the XIII-XIVth centuries: 'One part of zhalair, which had been quartered during the Zhingizkhan rule, got militarily equipped near the Shyrshyq and Angren Rivers, being known as 'Zhalair orda'. Besides, balgaly of zhalair had lived in that area since the Shagatai reign (1370). A bigger part of them moved towards the Chui River, while other poverty-stricken part had to stay in Angren [Tynyshpaev, 2007: 8]. If we make analysis of these facts, today's zhalair might have derived from the innumerable zhalair stock, which had lived along with Mawarannahr and Mongolstan people in the XVth century. Nowadays, there is Zhalair Street in Tashkent, a range of Zhalair mausoleum in the east of Shyrshyq, and some communities after Balgaly of zhalair clan.

Apart from the abovementioned clans, there are representatives of ysty, zhanys, sikhym and botpai of dulat in Uzbekistan. It is obvious that these Uly juz Kazakhs had also dwelt in Tashkent outskirts. Dulat had ruled Tashkent city for nearly two centuries; but, due to some disagreements among the clan representatives, they handed it to Uzbek Zhunis, by the end of the XVIIIth century. Initially, Zhunis had the authority only over Sheikhtower of Tashkent city, but, a bit later, after gaining much power, he forced dulat to move towards Shymkent uyezd. Mainly, Tashkent region is inhabited by saryuisin, tarakty, ysty, oimauyt, oshakty, shymyr and zhanys of Uly juz [Overview of the Syr Darya, 1886: 318]. The fact, that all of them had lived, grown and developed in that area, can be directly proved by the ancestral mausoleums, particularly, Tole bi mausoleum and the community named after his relative Kybray batyr. Kazakhs of Uly juz, predominantly, had dwelt in Tashkent region, while Kishi juz were living in Bukhara, Nawai, Samarkand and Zhyzak oblasts.

Prominent scholar, K.Sh.Shanyazov wrote about kipshaks who were the core consolidation of the Kazakh people: 'In the XVI-XVIIIth centuries, after the migration from the Kazakh lands to Mawarannahr and Khorezm, some kipshaks had assimilated with the local population (Uzbek) and

the others with the people of the Syrdarya region [Shaniyazov, 1972: 81]. Moreover, they got settled in the town of Shyrshyq, in kipshak community located in 15-20 km from Tashkent, and Bukhara, Fergana, Syrdarya and Zhyzak oblasts. Some of their descendants connected the arrival of their ancestors with the consequences of great famine years (1932-1933).

Apart from kipshaks in Tashkent, there are some argyn clans such as atygai, altai, tarakty, kanzhygaly, basenteen and naiman's akbura, sadyr, and konyrat's orazkeldi, tokbolat, kulshygash clans in Khojent. As M. Tynyshbayev wrote: 'Descendants of kerei(ashamaily) and argyn(kanzhygaly), who had remained there during the Barak khan invasion, did live near Tashkent' [Tynyshpaev, 1926: 10]. Some of them who came from argyn stock confirm that their ancestors had been residing in the region from their fourth to seventh generations, while the others link their ancestors' arrival with the historical events of 1721-1723.

The following document says about the settlement of naiman in Zhana zhol district of today's Tashkent and Bukhara oblasts: 'In the XVth century, during the break-up of the nomadic Uzbek government in Central Asia, one part of naiman population went to Mavernnahr with Sheibani khan, and they played a significant role in the development of the Uzbekistan population' [Shaibani-name, 1949: 4]. Generally, it is known that, by end of the XIVth and the beginning of the XVth centuries, the tribes under the Uzbek khan consisted of the Kazakh and Uzbek tribes. As the facts collected from the people say, vast majority of their ancestors had been indigenous population of that region.

The history of konyrat, who mainly live in Uzbekistan's Zhyzak, Syrdarya oblasts and in Bukhara and Tashkent regions, is also connected with the abovementioned historical developments. As Sh.Yalikhonov pointed out: 'Under the Yali khan reign (the first quarter of the XIXth century), one part of konyrat, which had been separated from the Orta juz, was migrating near today's Bukhara, Kokhan and Tashkent, and, majority of them were wandering along the Talas river and Karatau environs [Valykhonov, 1985: 108]. Kotenshi and kochtynuly clans of konyrat are largely spread in today's Uzbekistan region.

Kishi juz Kazakhs are mainly populated in Bukhara, Nauai, Kashkadarya and Kara-kalpaks autonomous oblasts. They are: alimuly, baiuly, tabyn, tama, ramadan and zhalgalbaily clans of Kishi juz [Overview of the Syr Darya, 1886: 318]. Their history is associated with the generations of

the Tauekel khan who had conquered Tashkent, Turkistan and Samarkand in the XVIth century. However, it is mainly related with the most tragic Zhongar invasion 'Akhtaban shubyryndy, alka kol sulama'. In fact, inner migration of the Kazakhs to Central Asia is directly connected with the hardships of the Zhongar invasion. Describing that hard time, A.I.Levshin said: 'In 1723, the zhongars conquered Tashkent, Turkistan and Sairam. Being oppressed by three parties, the Kazakhs had to move towards the south; the rest part of the Uly juz and Orta juz Kazakhs left for Kodjent; a part of Kishi juz and Orta zhuz Kazakhs headed for Samarkand, Khiya and Bukhara; the Kazakhs, who had moved to Tashkent under the rule of Kaldan Seren, remained there [Levshin, 1832: 166]. M.Tynyshpaev also wrote about it: 'During the Zhongar invasion, in 1723, some Orta juz and Kishi juz Kazakhs gradually marched up to the Shyrshyq River [Tynyshpaev, 2007: 8]. Popular scholars, such as V.V.Vostrov and M.S.Mukhanov wrote that Orta juz Kazakhs had moved from Ulytau region to Syrdarya, and some of them had been migrating in South Kazakhstan, Atbasar and Torgai steppes [Vostrov, Mukanov, 1968: 64]. Moreover, in his work, Levshin also gave evident facts about the Kazakhs' life in Andizhan, Kashgar, Kokhan khanate and Kishi Bukhara of today's Uzbekistan [25 30, P.140]. The history of some Kishi and Orta juz Kazakhs' settlement in Uzbekistan is also connected with the collectivization and great famine of the 1932th. For instance, naiman who live in Akhangeran, Angren, Khybrai districts of Tashkent oblast and in the town of Shyrshyq can be a vivid example of it.

L.A.Mayev, a Russian scholar, wrote about the settlement and origin of the Kazakhs and local people of Central Asia: 'Kazakh clans are interrelated with the 92 bauly Uzbek generations; they occupy the land from Irtysh to Amu-darya and Ural, Alatau and Tian-Shan, Kasghar and Davan. Those who are called naiman, konyrat and kanly have settled in the upper and lower parts of Amudarya, middle part of Syrdarya and one part of Zerafshan. Tama and kara-kalpaks dwelt along Zerafshan, the lower part of Usturt and Amudarya. Kipshak, myn, yuz, kyrk, zhalair lived in Zerafshan, Uratobe and Dizakh (might be Zhyzak) while konirat, alshyn, argyn, kanly, kereit, ramadan and tabyn clans lived in Zerafshan valley, Shyrshyq and Syrdarya. Kenegez and mangyt were in Kashkadarya and Zerafshan' [Materials for statistics Turkestan, 1879: 325]. In fact, as the people say, some of the abovementioned clans such as kanly, kereit, ramadan and argyn live together either in one community or street near the town of Shyrshyq.

In his work, M.A. Terentiev focused on the fact that the Shyrshyq volost and Keless valleys had been occupied by the Kazakhs: 'Only shanyshkili had passed across the Shyrshyq River. The closer you approach Angren, the fewer Kazakhs you meet [Terent'ev, 1906: 73]. Maksheev wrote about the settlement and ancestral composition of the Kazakhs: 'The Kazakhs didn't stay long in the places except Ystykkol, Tokmak (Kirgiz-populated), Zhyzak, Khodjent and Tashkent; they had been moving around different uyezds and Bukhara communities. Since Bukhara was under the great influence of Russia, the Kazakhs coming from it were not included in the population census. There were 8255 Kazakh families in Tashkent uyezd. They were: 890 – konyrat of Uly juz (konyrat belongs to Orta juz, it is a mistake – K.B), 330-bestamgaly, 380-dulat, 1410-sirgeli, 2000-shanyshkili, 1650-kanly; from Orta juz: 350-argyn, 115-naiman, 100-kipshak; from Kishi juz: 610-ramadan, 420-kara-kalpak [Maksheyev, 1856: 45]. In general, the Kazakhs lived in the north part of Tashkent uyezd, Keless valley, the watershed of Shyrshyq and Keless as well as in south volosts of Shyrshyq. Uly juz Kazakhs prevailed there since it was their native land.

Now, we'd like to present the number of the Kazakh families in the volosts of Tashkent uyezd:

- 1) Irizhar Shardara 2840 9) Zhaletobe 1140
- 2) Zhetisuiek 2113 10) Shynaz 1089
- 3) Nyazbek 1784 11) Akhzhazhar 914
- 4) Zengi ata 1549 12) Toitope 870
- 5) Altyn 1471 13) Taibota 748
- 6) Zhausogym 1266 14) Khoshkorgan 718
- 7) Bolat 1244 15) Aleksandrovsk 568
- 8) Khytai tobe 1205 16) Maidanta 1380
- 17) Osman ata 360

The first seven and the 10th and 11th volosts belonged to the Shyrshyq basin, making up 20 259 families. There were 291 Kazakh families in Karasu and Angren Basins [Terent'ev, 1874: 73]. The facts show that the Kazakhs were mainly populated in the Keless and Shyrshyq Basins.

According to the statistics made in the 1920th, the Kazakhs and Kirgiz were described as one nation. But, it is obvious that the Kazakhs made up the predominant part of the Kirgiz-Kazakh population in Tashkent uyezd. All-Russian population census, which was conducted in 1920, showed: 'The Kazakhs live in all volosts of the Keless Basin of Tashkent uyezd, except Zhausogym, Angren, Aleksandrovsk, Kosh-korgan and Toitobe. They also live in Azadbash, Kizil su, Kizil tam, Khodjakent, Shymbalyk and even in Tashkent city. Mainly, they live in rural communities; only every

27 of 1000 Kazakhs prefer life in the city [Central State Archive of the Republic of Uzbekistan, 39 fund: 50]. About 77%-91.5% of the population of the Keless Basin, Zhaletobe, Khytaitobe and Maidantal volosts of the Shyrshyq Basin made the Kazakhs; 51%- 62% of Gaib ata, Koshkorgan and Toitobe volosts made up of the Kazakhs; the most populated volost of Angren basin was Osman ata; its village Pskent got 26,5% of Kazakhs; 3%-11% of the population in Akkorgan, Boke and Kanzhygaly were the Kazakhs; there were no Kazakhs in other 4 volosts [Central State Archive of the Republic of Uzbekistan, 39 fund: 51].

In general, the Kazakhs making up 13,5% of all population in Central Asia, dwelt in Zhetisu and Syrdarya oblasts. In Zhetisu, they accounted for 48,5% of the whole population, while in Syrdarya it was about 59,3%. Moreover, it was 12,8% in Zhyzak uyezd, 22,1% in Amudarya oblast, 7,9% in north part of Krasnovodsk uyezd, and 3,4% in Khorezm. 49 700 united people lived in the south east of Tashkent uyezd along the Angren River.

Before the national demarcation process, the poverty-stricken segment of the Kazakhs of the neighboring nomadic communities had flocked to today's cotton-raising districts of Uzbekistan. That's why the national composition of the population in those districts became much more complicated compared to Fergana, which became a part of Uzbekistan in 1924. In the 1920-1934th, thousands of Kirgiz-Kazakh families headed for Shol-Dala (Golodnoi steppe). After the national demarcation, in accordance with the development of cotton production in every new-created state, the migration of the sedentary population had stopped. However, Khorezm Kazakhs and Kara-kalpaks moved towards the north west of Khorezm oblast, while a part of Kyzylkum Kazakhs went to the steppes adjoining to Karakol and Bukara Oases [Central State Archive of the Republic of Uzbekistan, 12 fund: 350].

In 1925, the Kazakhs lived in the following districts of Tashkent okrug: Kensai (Bolat) and Nyazbek volosts of Tashkent district, and, northern communities of Zengi ata volost such as Koperbalsk-Chash-tepe, Nogai korgan and Koilyk. The territory was about 999 sq.ml, with 61 709 population (Uzbek-70,4%, Kazakh-22,7 %) and 12 887 ownerships. The population in rural communities of Zhana zhol, Shynaz, Zengiata, Kauynshy, Nyazbai and Stalin was 34 427 (Uzbek-56,3 %, Kazakh-39,3 %), and the number of the ownerships reached 6838. The people led a sedentary lifestyle. Though the population of the district of Zhogary Shyrshyq that composed of Kytaitobe and Zhaletobe

volosts was completely nomadic (Kazakhs-90,5 %, Uzbek- 5%), in spring seasons, 22 % of them had to move to fresh pastures. Further, the district of Middle Shyrshyq consisted of entire Toi-tobe volost, Shurakhan rural community, Zhalel-tobe, Khazan, Akhty, Zhangyl, Berdy-Gulyan, Beg-Temir and Gaib-ata volosts including some rural communities such as Yana-Sheikh, Yak-Kutai, Osman-ata, Tashsai, Kyzylbulakh and Kashabad. The territory of the region covered 413 sq km with 5112 ownerships; its population was about 21 001 people (29.1 %,- Uzbek, 44,1%-Kazakh and 24,8 %-other nationalities). The nomadic population accounted for 8,8%. Lower Shyrshyq occupied the land of 479 sq km with 37,8% of Uzbek, 44,9% Kazakh and 15,6% Russian population. There were a few Kazakhs in other regions [Materials on the zoning of Uzbekistan, 1923: 25].

In general, there were 591 Kazakhs in 142 ownerships of Boke district of Tashkent; 1010 Kazakhs were in 241 ownerships of Altyn volost; 2523 Kazakhs were in 628 Shynaz's ownerships; 2111 Kazakhs were in 531 Akzhar's ownerships; 2112 Kazakhs were in 495 ownerships of Ushtamgaly and 1225 Kazakhs were in 329 ownerships of Toitobe volost. There were different numbers of Kazakh, Kazakh-Kirgiz and Uzbek communities in different parts of the country. For example, in Shymbai-38 Kazakh communities, in Shurakhan – 11 Kazakh communities, in Zhyzak-11 Kazakh and 400 Uzbek communities, in Khattakorgan – 694 Uzbek and 2 Kazakh communities, in Samarkand – 3 Kazakh communities, in Khodjent -77 Kazakh-Kirgiz and 113 Uzbek communities, in Myrzashol – 30 Uzbek and 12 Kazakh-Kirgiz communities, in Tashkent – 150 Uzbek and 378 Kazakh-Kirgiz communities. In fact, 98% of the so-called Kazakh-Kirgiz communities consisted of the Kazakhs, but, 80-85% of the Kirgiz-Kazakh ownerships in Fergana oblast made up of the Kirgiz people (in Andijan- 140, in Namangan- 52, in Osh- 138, in Fergana- 135) [Central State Archive of the Republic of Uzbekistan, 34 fund: 63].

The Kazakhs of Bukhara People's Soviet Republic were mainly populated in Kermenin, Nurata and the west part of Karshin viayets as well as in one part of Bukhara. For instance, there were 160 000 Kazakhs in Kermenin, 100 000 Kazakhs in Karshy and Guzar, and 80 000 Kazakhs in Bukhara, 5 000 Kazakhs in Nurata [Central State Archive of the Republic of Uzbekistan, 5 fund: 7]. The population of Fergana oblast was ethnically diverse, so there were Doshkana Sarts, nomadic Kirgiz, Dungans, Kipshaks, Gypsy and Jews. So, in 1895,

the population rate was about 1.045655 people, which had increased to 53936 people, compared to the previous year [125 184, P.10]. M.V.Lavrov wrote that majority of the population had been Kirgiz, however, there were few Kazakhs: 'In Samarkand, the Kirgiz-Kazakhs made up 7% of the population [Lavrov, 1916: 20].

In the middle of the XIXth century, about 1000 aday families living in Konyrat, Kone Urgenish, Khodjeli, Guirlen and Buzdai canyon of Khiya khanate used to pay some kind of religious taxes to the khanate (40 camels, 5 horses, 40 sheep [Tursynova, 1977: 19]. There were 5000 families or just 25000 Kazakhs on the left bank of the Amudarya. But, according to the statistics of Hirschfield and Galkin, only 17610 people had lived in Kone Urgenish and Khojeli of Khiya khanate. The Kazakhs in Kara-kalpak had lived along with the Kara-kalpaks in Shymbai, Rakhmanberdi bi market and Daukara canyon. There were few Kazakh families and 2-3 shops in a small fort of Kyskala [Materials for statistics Turkestan..., 1876: 231].

Y.K.Shalekenov wrote about the history of the Kazakhs' settlement in Kara-kalpakstan, the region and ancestral composition: 'Mohamed-Rakhym, the khan of Khiya had subdued 27 000 Kazakhs including 10 000 alimuly, 7000 zhetiru and 8000 baiuly. In the end of the XVIIIth century, some neighboring territories of the Khiyua khanate were inhabited by alimuly's kharasakhal, tortkhar, shekti and aday of baiuly as well as zhetiru's kereit. Generally, tabyn, tama, teleu, ramazan clans of the zhetiru tribe, all alimuly, and alasha, taz, aday, zhappas clans of the baiuly tribe lived very friendly with the people of Khorezm oasis. Baiuly lived between Ural and Yembi as well as in the east part of the Caspian Sea while the aday resided in Mangyshlak peninsula. Kereit, tortkara, kharasakhal and kishi (small) shekti wintered in Kuandarya and Zhanadarya basins while ulken (great) shekti settled on the west part of the Aral Sea stretching to Konyrat. Nearly 10 000 aday families had lived in Usturt and Mangyshlak' [38 48, P.19]. Shomekei clan of alimuly and a few alasha clan of baiuly dwelt in Tamdy and Minbulak volosts of Kara-kalpak. They made up the majority part of the Minbulak, Tamdy, Daukara and Kokkul population, and, Bibazar, Nukus and Konirat volosts as well as one part of Taldyk and Naupir volosts. Moreover, 20 000 Kazakhs living in 12 volosts of Shymbai made up 22% of the population, while 32,8% accounted for Shurakhan village [Andrianov, 1958: 94]. More substantial information about the Kazakhs' settlement in

Shymbai was given in A.V.Cowlbars's work. The settlement of tortkhara and shekti clans extended from Kuanyshzharna to Khylyshkala. Occupying the territory from Kylyshkala to the Daukara River, Kazakhs lived towards the east, along the Zhanadarya. As the researcher said, those areas were dwelt by different Kazakh clans (300-tortkhara, 600-shekti, 300-karasakal, 100-shomekei of alimuly tribes and 40 baiuly tribes). The Kazakh clans such as shomekei, kereit, tore and tabyn were found in all volosts [Shalekenov, 1966: 60]. Thus, as for the statistics made in 1873, there were 52 665 Kazakhs in Amudarya region. But, according to the census of population conducted in 1897, 26, 5% of them lived in Amudarya, while 3,4% lived in Khiya khanate [Hirschfeld and Galkin, 1903., P.61]. At that time, aday and alasha clans of baiuly lived in Koneurgenish, a small part of them i.e. 1550 families (7750 people) stayed near Konyrat and Khodjeli Rivers; 800 families of (4000 people) alimuly tribe settled in Konyrat bektigi; 1200 families (6000 people) of tabyn dwelt in Khojeli; all in all, 71 750 Kazakhs inhabited in the khanate [Hirschfeld and Galkin., 1903: 74]. There were

8605 Kazakh ownerships in Amudarya region: 4680 alim families (28 080 people), 2810 baiuly families (16 860 people), 1120 tabyn families (6720 people); other 3520 Kazakh ownerships resided in Khiya khanate [Shalekenov. 1966: 62]. According to R.Kosbergenov, who also researched the ethnic composition of the Khiya khanate, there were 17 610 Kazakhs including 7875 in Kone Urganish, 3900 in Khodjeli and 5835 in Konyrat [Kosbergenov, 1958: 215]. All these facts show that the Kazakhs had been migrating in the territory of neighboring Karakalpakstan. They still live in Takhtakopir, Moinak and Khodjeli districts of Karakalpakstan.

Conclusion

In conclusion, the ancestral composition of the Kazakhs living in Uzbekistan is really diverse: a predominant part of the Kazakhs living near Tashkent makes up the clans of Uly juz such as kanly, shanyshkili, uisin, sirgeli, zhalaibr, oshakty, darkhan and the representatives of Orta juz and Kishi juz; konyrat clans occupy Zhyzak and Syrdarya oblasts, while Bukhara region is popular with both Kishi and Orta juz clans.

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