

ON THE STUDY OF THE HISTORY OF THE KARAKALPOKS (UZBEKISTAN-KARAKALPOKS) OF THE ZARAFSHAN OASIS**Orif Abdigapparov**

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Abstract: This article presents research conducted by scientists on the history of the Karakalpaks of the Zarafshan oasis from the second half of the 20th century to the beginning of the 21st century. However, there are few separate studies on the entry of the Karakalpak tribes into the Zarafshan oasis, their settlement, and their adaptation to the socio-political life of the oasis. The study of the participation of the Karakalpak people, who by fate made the oasis their homeland, in ethno-integration processes based on new historical and ethnographic data still retains its scientific and practical significance today. We tried to write the article taking into account the urgent task of studying and analyzing the available sources and shedding light on the history of the oasis Karakalpaks.

Keywords: Zarafshan oasis, Karakalpaks, Fergana Valley, Tashkent, Zarafshan oasis, Florio Benevini, M. Bekchurin, I.V. Kaulbars, P.P. Ivanov, T. A. Zhdanko's research, A.S. Morozova, V.G. Moshkova, N. A. Baskakov, A.I. Yarkho, ethnic groups, tourists, ambassadors, military personnel of the Russian Empire, M. Mambetullayev, A. Malikov.

Annotatsiya: Mazkur maqolada Zarafshon vohasi qoraqalpoqlari tarixi bo'yicha, XX asrning ikkinchi yarmi - XXI asr boshlariga qadar olimlar tomonidan tadqiqotlar olib borilgan. Biroq, Zarafshon vohasiga qoraqalpoq qabilalarining kirib kelishi, joylashuvi va voha ijtimoiy – siyosiy hayotiga moslashib borishi haqida alohida izlanishlar kam. Taqdir taqozosi bilan vohani vatan tutgan qoraqalpoq xalqining etnointegratsion jarayonlardagi ishtirokini yangi tarixiy-etnografik ma'lumotlar asosida o'rganish bugun ham o'z ilmiy va amaliy ahamiyatini saqlab qolmoqda. Mavjud manbalarni o'rganib, ular tahlili orqali, voha qoraqalpoqlari tarixini yoritish dolzarb vazifalardan sanalganligini hisobga olib maqolani yozishga harakat qildik.

Kalit so'zlar: Zarafshon vohasi, qoraqalpoqlar, Farg'ona vodiysi, Toshkent, Zarafshon vohasi, Florio Benevini, M. Bekchurin, I.V. Kaulbars, P.P. Ivanov, T. A. Jdanko tadqiqotlari, A.S. Morozova, V.G. Moshkova, N. A. Baskakov, A.I. Yarxo, etnik guruhlar, Rossiya imperiyasining sayyohlari, elchilari, harbiy xizmatchilari, M. Mambetullayev, A. Malikov.

Аннотация: В статье представлены исследования, проведенные учеными по истории каракалпаков Зарафшанского оазиса со второй половины XX века до начала XXI века. Однако отдельных исследований, посвященных вхождению каракалпакских племен в Зарафшанский оазис, их расселению и адаптации к общественно-политической жизни оазиса, немного. Изучение участия каракалпаков, волею судьбы сделавших оазис своей родиной, в этноинтеграционных процессах на основе новых историко-этнографических данных и сегодня сохраняет свою научную и практическую значимость. При написании статьи мы постарались привлечь во внимание актуальную задачу изучения и анализа имеющихся источников и освещения истории каракалпаков оазиса.

Ключевые слова: Зарафшанский оазис, каракалпаки, Ферганская долина, Ташкент, Зарафшанский оазис, Флорио Беневини, М. Бекчурин, И.В. Каульбарс, П.П. Иванов, исследования Т. А. Жданко, А. С. Морозова, В. Г. Мошкова, Н. А. Баскаков, А. И. Ярхо, этнические группы, туристы, послы, военнослужащие Российской империи, М. Мамбетуллаев, А. Маликов.

The Karakalpak people have lived in the southeastern region of the Aral Sea, the foothills of the Amu Darya and Syrdarya rivers since ancient times, and considered this blessed land their homeland. Basically, the Karakalpaks, who were engaged in cattle breeding, migrated to the northern regions with the arrival of spring, moving to the north of the Caspian Sea, the Urals, Emba and Volga rivers. Some of them remained in those regions, while others returned to their original lands. Therefore, historical sources mention that in the 16th-19th centuries, the Karakalpaks played an important role in the political life of the regions from the banks of the Syrdarya to the Urals and Volga rivers.

The main reason for the migration of Karakalpaks to different countries is the vital need that arose as a result of the change in the Amu Darya basin, that is, due to the problem of water scarcity, some groups of Karakalpaks migrated to other regions. However, the majority of them settled in the Syr Darya region in the second half of the 16th century, and from the 17th century they returned to their original homeland, the South Aral Sea and the Upper Amu Darya [1]. At the same time, information from historical sources indicates that from the beginning of the 17th century to the middle of the 19th century, Karakalpaks migrated to the agricultural oases of Central Asia (Fergana Valley, Zarafshan Oasis, Surkhandarya and Khorezm) and various regions of Afghanistan and Iran. The migrations of the ancestors of the Karakalpak people to distant lands across such a vast area were due to various environmental, political, and socio-economic factors.

The history of these migrations of the Karakalpaks, including their settlement in the Fergana Valley, Tashkent and Zarafshan oases, and other southern regions, has been studied by scientists since the beginning of the 20th century. Among them, A.D. Grebenkin, V. V. Radlov, A.P. Khoroskhin, V.V. Bartold, I.P. Magidovich, N.A. Aristov, P.P. Ivanov, L.S. Tolstova, T. A. Zhdanko, A.S. Morozova, N. A. Baskakov, A.I. Yarkho, S. I. Sagitov, L.Sobolev, N.Grodekov, A. Malikov, T. Najimov, Q.J. Turekeyev, R.S. Atakhanov, and other scientists have made great contributions to the study of the history of the population living in the Zarafshan oasis. These scientists described the Uzbek, Kazakh, Turkmen, and Karakalpak ethnic groups.

In addition, important and initial information about the history of the Karakalpak people is well covered in the memoirs and reports of the ambassadors and expedition participants sent by the Russian Empire to the territory of the Khiva Khanate. Among them, Florio Beneveni's memoirs write that the Arals and Karakalpaks jointly fought against the Khiva Khanate. These resistances sometimes ended in victory, sometimes in defeat. The memoirs of this spy also provide information about the underground mineral resources of the South Aral Sea regions, "the abundance of silver and other ores on the Sheikh Jalil mountain, the fact that the Khiva Khan sent his people to extract it, and that the Karakalpaks extracted silver from more than half of the found stones" [2].

In 1780, the ambassador of the Russian Empire, M. Bekchurin, who arrived from Orenburg to the Bukhara Emirate, reported on the close political and economic ties between the Yangidarya Karakalpaks and the Aral Uzbeks in 1747-1810, the Karakalpak hunts, and the lifestyle of the

population[3]. He notes that in the second half of the 18th century, the Karakalpaks in the Yangidarya region were on the main roads leading to Bukhara, that the Karakalpaks lived near the Yangi Suv (Yangidarya) in Akmola, and that this place was called the "Land of the Karakalpaks"[4]. The Karakalpaks were engaged in agriculture, 200 of which were subordinate to the Kazakh ulus under the leadership of Yerali Sultan, and that the foothills of the Aral Sea, the Amu Darya deltas of the Uludarya, Qazaqdarya, Tallyk Darya, Karabayli, and other geographical areas were also indicated.

The diaries of D. Gladyshev and I. Muravin, who were sent to collect information about the Khiva Khanate and the cities and villages in the upper reaches of the Syrdarya in 1740, have been preserved. D. Gladyshev describes the residence of the Kazakh khan Abulhairkhan, the journey of the Karakalpaks from the Aral Sea to the Shakhtemir fortress, located 53 versts from the Ulu-Darya (Amu Darya), and Khiva[5]. D. Gladyshev's information states that the Aral khokimiyat consisted of four tribes and 32 clans, and that, together with other small clans, they could field about 40,000 warriors in four groups, that they moved together to other regions in otovs (black houses) with a capacity of one hundred to five hundred, that there were no buildings in the city except for black houses, that they farmed in the Ulu-Darya and Uzandarya rivers, as well as in the lands near the lakes, planting wheat, barley, and oats, plowing their lands with oxen, and irrigating them from the lake and river[6]. He also mentions that the Karakalpaks had two cities, governed by elders and biys, and that they traded, including the export of livestock, fox, and badger skins to the markets of Khiva, Bukhara, and the Aral people.

In the 19th century, the Russian Empire needed markets for raw materials for its growing textile industry. Given the enormous political, economic, and military interests associated with this, the Russian government intensified its comprehensive exploration of the Central Asian region[7]. During this period, Captain N.N. Muravyev, who was sent to Central Asia on behalf of the Russian government, mapped the territory from Krasnovodsk to Khiva in 1819-20. The leader of this mission traveled by camel across the Central Asian steppes, traveled from the Caspian Sea to Khiva, and in his diaries published in 1822, he provided valuable information about the Khiva Khanate, the Turkmens, and the Karakalpaks living on the banks of the Aral Sea[8]. The main result of this expedition was the creation of a map of the Turkmen steppes, the Khiva Khanate, and the peoples living around it.

In 1843, a mission of Colonel G.I. Danilevsky was sent to the Khiva Khanate. Topographers participated in this expedition, who drew routes and maps of the Khiva Khanate and its environs. The diaries of this trip covered the socio-economic life of the Khiva Khanate, Ustyurt and the peoples of the Aral Sea coast in the cities of Chimboy, Khojaly and Kungirat. It covered the fact that the cities of Khojaly, Chimboy and Kungirat were considered administrative centers of the Karakalpaks and Uzbeks, as well as many tribes around the city [9]. From the information in the memoirs that there was a large caravanserai and 150 shops in Chimboy, 350 shops in Kungrad, 150 shops in Khojaly, and that the shops in the Kungrad market had continuous trade on days other than market days, it can be understood that domestic and foreign trade was of great importance in these cities.

It is known that the Aral Sea was of great military strategic importance for the Russian Empire's conquest of Turkestan. Therefore, in 1847, the Aral Flotilla was created. The head of the Aral Flotilla, Rear Admiral A. Butakov, was tasked with collecting detailed information about the Aral Sea and the peoples living around it in 1848. The materials he collected were "Diary" and the article "Glimpses from the History of Modern Central Asia" provided detailed information about the regions of the Khiva Khanate, especially the Kungirat region [10]. It states that 7-8

thousand Uzbeks, Sarts and Karakalpaks live in Kungirat, while the Karakalpaks number about 80-90 thousand, and are described as a peace-loving and hard-working people. Their history is written based on information gathered from the local population, which states that in earlier times they lived on the banks of the Syrdarya River, and that due to conflicts with the Kazakhs there, they settled on the banks of the Amu Darya River in the second half of the last century.

In 1858, Colonel N. Ignatyev visited the Aral Sea, its territories, the Khiva Khanate and the land of the Karakalpaks - the city of Kungirat. E. Kilevein, one of the members of the embassy mission, wrote about the city of Kungirat, describing how the city was located 4 versts on the right bank of the Amu Darya, on the left bank of the Khanyob Canal, and that its people lived in small villages (avuls) on the left bank of the Amu Darya, in the fields, and along the canals.[11] The ambassador also reports that on this occasion, in Kungirat, the Uzbeks and Karakalpaks united and killed the city governor, Kutlimurod, and replaced him with another man (Muhammad Fena (Ponakhan)), but the Khan of Khiva again appointed his own man.

I.V. Kaulbars, who arrived in the South Aral Sea as part of the Khiva expedition in 1873, wrote that there were 40 fortresses built to protect against unexpected attacks by the Karakalpaks. According to the author, "... as soon as the news of the attack came, the population participating in the construction gathered all their belongings and entered the fortress. Fortified fortresses and residences of biys, fathers and major religious leaders were built in the 18th - early 19th centuries with high and low walls of various sizes"[12]. The difference between fortresses and fortified residences was that relatives lived in them, and each clan had its own fortress surrounded by a high wall. In general, the information about the Karakalpak cities of Kungirat, Chimboy, and Khojaly on the South Aral Sea, their villages, settlements, and occupations in the period before the Russian Empire's invasion, that is, the 17th-19th centuries, is valuable.

The history of the Karakalpaks' entry into the Zarafshan oasis is covered in the available sources, as well as the socio-political life, customs and rituals of the khanate period. In many literatures, this scholar's research acknowledges that the original homeland of the Karakalpaks was the Turkestan region (South Kazakhstan), and that this Turkic ethnic group, which had settled for many years, played an important role in the ethnogenesis of the Uzbek people.

It is written that the Karakalpaks entered the Zarafshan oasis through the Syrdarya, through Tashkent, Chinaz, Jizzakh and along the Aral Sea, Khorezm and Kyzylkum, and that the migrations continued for a long time, from the 16th century to the 19th century[13]. A.D. Grebenkin's research lists large groups of Karakalpaks living in the areas of Miyankol, Akdarya, Karmana, and Nurota on the banks of the Zarafshan River. According to the scientist, the Karakalpaks lived in the west from the right bank of the Zarafshan River to the Chohanota and Nurota mountains, numbering about 15,000 and divided into 37 auls.[14] This scientist's works describe not only the Karakalpaks, but also other ethnic groups living in the oasis, including the "Nurota Turkmens", their origin, ethnocultural contacts with other ethnic groups and ethnoses, including the Karakalpaks.

L. Sobolev and N. Grodekov in their article "Sticheskiy obzor Khivinskogo khanstva" provided information about the Karakalpaks living in the areas of Kyzylkum adjacent to Bukhara, around the Besh Chapan well and the Rr well. According to the source, the Karakalpaks are located south of these wells[15]. V.V. Bartold also partially touched on the Karakalpaks and wrote that they can be linked to the Kara Borkli mentioned in Russian chronicles[16]. The research of this scientist provides valuable information about the Karakalpak groups living in the Samarkand region. N.A. Aristov, on the other hand, calls the Karakalpaks descendants of the Kipchaks, not the Pechenegs, as most scholars, citing Nuwayri, say. It highlights the past of the Uzbek-

Qarakalpaks of the Zarafshan oasis, their economy, material culture, tribal clan life, and historical legends, which are similar to those of the Karakalpaks of the Khorezm oasis and the Fergana Valley.

The article "Essays on the History of the Karakalpaks" written by P.P. Ivanov in 1935 contains the first studies on the history of the formation of the Karakalpak people. He writes that during the Oghuz period, the Karakalpaks lived in the Volga and Yaik interflaves, then they mixed somewhat with the Kipchaks who came from the east, and in the 9th-11th centuries, mixing with the eastern (Turkic) and western (Khazar) groups of the Pechenegs had a great influence on their ethnogenesis [17]. In the research of this scientist, he recognizes that the original homeland of the Karakalpaks was the Turkestan region (South Kazakhstan), and that this Turkic ethnic group, which had settled there for many years, played an important role in the ethnogenesis of the Uzbek people.

The services of L.S. Tolstova are of particular importance in studying the history of the ethnic groups living in the Zarafshan oasis, the Fergana Valley and the southern regions, which are called "Jokargi Karakalpaks" in the existing literature, or in modern literature, Uzbek-Karakalpaks[18]. This scientist, together with scientists from the Karakalpak Branch of the Academy of Sciences of Uzbekistan, conducted historical and ethnographic research on the Karakalpaks of the Fergana Valley for the first time in 1953-1954[19]. In 1960, research was conducted in the villages of Oktepa-mitan, Kuyonchi, Kara Qong'iro, Besh-Bola, Koraki, Oqoraqalpoqovun, Zhalg'iz-Yogoch, Zhan-Koraz, Jaman-Koyaichi in the Bulungur district, and in the villages of Tatari, Besh-o'gil and Kudukli in the Jamboy district. As a result of research, it is emphasized that the Karakalpak ethnic groups of the Zarafshan oasis were located in the areas of Miyonkal, Konimekh, Nurata, Jizzakh, Ora-Teba, Tashkent, the Fergana Valley, the Shahrisabz principality, and to the south, on the banks of the Amu Darya and in the vicinity of Balkh[20].

In the 1960s, this ethnographic group, led by L.S. Tolstova, conducted field research on the "Karakalpak" ethnic groups within the Uzbeks of the Samarkand and Bukhara regions of the republic[21]. In 1963, research was also conducted among the "Mitan" ethnographic group living in the Middle Zarafshan region, who had long been in active contact with the Karakalpaks and had close ethnic characteristics with them, and who were included in the Uzbek people under the name Mitani[22]. These studies expanded the database on the history and culture of the Uzbek-Karakalpaks living in the Zarafshan oasis. In L.S. Tolstova's research, the epic poem "Ormambet-biy" recorded by the elders of the village of Zhan-Koraz (Lenin collective farm in the Bulungur district of the Samarkand region) is of great importance. This epic states that in the 16th century the Karakalpaks were united with the Nogai Khanate in the Urals, and that their ancestors had previously lived in Khorezm [23]. According to the Ormambet-biy version of the epic, most of the Karakalpaks who separated from the Nogai Horde migrated from the Volga and Yaik regions to Samarkand, Bukhara, and Tashkent.

T. A. Zhdanko's research confirms the presence of Sak-Massaget, Oghuz and Pecheneg groups in the ethnogenesis of Karakalpaks. He focused on the final stages of Karakalpak ethnogenesis and identified its connections with the medieval Kangly, Kipchak, Kara-Khitay, Mongol and Nogai hordes at this time [24]. The ethnographic detachment of this expedition, led by T. A. Zhdanko, has been conducting research in the Khorezm, Kyzylkum and Karakum deserts and Ustryurt regions since 1946 (formed in 1935) along the South Aral Sea, between the lower reaches of the Amu Darya and the Syrdarya [25]. This scholar's work is interesting in that Genghis Khan was from the Mongol Qiyat clan, and his military leaders called the Turkic-

speaking peoples who were related to them by their clan names, and in his views on the Qiyat (Qiyat Muyten) tribe.

A.S. Morozova's research is considered important in studying the history of the Karakalpaks. This scientist provides important information about the material culture, lifestyle, and clothing of the Karakalpaks[26]. V.G. Moshkova's research revealed many common features in the composition of the ethnic groups of the population of the Zarafshan oasis: Uzbek, Kazakh, Karakalpak, and Turkmen tribes[27]. In this, special attention was paid to the natural and climatic conditions of the region, some ethno-territorial and ethno-local features of the population's lifestyle, and the tribes that entered in the Middle Ages in the multi-component formation of the population.

In his research, N. A. Baskakov, drawing on philological studies on the ethnogenesis of the Karakalpak people, determined that the Karakalpak language belongs to the Kipchak-Nogai branch of the Kipchak group of Turkic languages[28]. According to N. A. Baskakov, the Karakalpak language was formed within the Great Nogai Horde. Genetically, it is related to the Kipchak language with the Pecheneg, Oghuz, and Kumyk Bulgars of the early Middle Ages, as well as with the ancient Iranian-speaking peoples of Central Asia (Ancient Khorezm).

In the research of A.I. Yarkho, the history of the formation of the Karakalpak people was studied through anthropological data. According to him, the anthropological formation of the Karakalpak people was formed as a result of mixing with other peoples in the territory of Central Asia[29]. The early European race was inhabited by representatives of Iran and Central Asia, who entered the territories several thousand years ago. The Eastern Mediterranean type and later the Mongoloid race, which came from the Eurasian steppes, mixed. By this time, the Karakalpaks belong to the South Siberian type of the Mongol race and are close in anthropological characteristics to the Uzbeks and Kazakhs.

In the studies of S. I. Sagitov, the issue of Jiydeli Boysun, which is often mentioned in the folklore of the Karakalpaks (in the Karakalpaks of the Zarafshan oasis), views were put forward as to where he was[30]. This epic emphasizes that the settlement of the Karakalpaks of the Zarafshan oasis began with Jiydeli Boysun and had kinship ties with them. This researcher, relying on ethnobotanical studies, emphasizes that the foothills of the mountains, in other words, the lands of southern Central Asia, are considered favorable for the growth of jiyda. However, he believes that the settlement of the Karakalpaks may have occurred in the 2nd millennium BC, and associates their ancestors with the Hurrian and Mitanni tribes, whose ancestors migrated from the Southwest to Khorezm in ancient times.

Information about the Karakalpak ethnic groups of the Zarafshan oasis, including the number of Karakalpaks in the late 19th and early 20th centuries, has been preserved in statistical data. The Soviet census data for 1920 and 1926 indicated that 146,317 Karakalpaks lived in all regions of the union. Of these, 118,184 Karakalpaks lived in the Karakalpak Autonomous Oblast, which was part of the Kazakh ASSR at that time. In addition, Karakalpaks lived in the Urals (1,147 Karakalpaks), Syrdarya, Jetisuu, Akmola and Aktobe provinces of the Kazakh ASSR. In the Uzbek SSR, 26,664 Karakalpaks were registered in these years, including 14,043 in the Andijan district, 4,477 in the Fergana district, 5,938 in the Kenimekh district, 1,305 in the Khorezm district, 1,537 in the Zarafshan, Samarkand and Tashkent districts, and 1,537 in the Turkmen SSR. If we take this information in its entirety, it becomes clear that the Karakalpaks lived in vast steppes and deserts, along the banks of the Syrdarya River. The outskirts of Tashkent, the Fergana Valley, the Zarafshan oasis adjacent to the Kyzylkum, and the Khorezm, Konimekh and Nurota mountains. Such a location corresponds to the migration and settlement routes of the Karakalpaks in the 12th, 18th and 19th centuries. Also, the All-Russian population censuses

of 1920–1924 provide important information about the clan systems and settlements of the Karakalpaks of the Zarafshan oasis. I.P. Magidovich, one of the members of the National Territorial Zoning Commission of Central Asia, also specifically mentioned Uzbek-Karakalpaks in his information on the oasis population.

More detailed historical and ethnographic information about the Karakalpaks of the Zarafshan oasis dates back to the beginning of the 19th century. During this period, tourists, ambassadors, military personnel and representatives of other spheres of activity of the Russian Empire in the oasis recorded their interest in the region in their notes about the local population. The work of the Russian ambassador F.M. Nazarov, who visited the Kokand Khanate in 1813–1814, contains important information about the fact that the Karakalpaks living in the villages of the Kokand region and along the Syrdarya River were engaged in felt making and carpet weaving[31]. One of the unique features of the above studies is that the location of the Karakalpaks in this historical and ethnographic region is reflected in the maps compiled by the authors.

In the research on the Karakalpak ethnic groups of the valley in the middle of the 20th century, the works of S.S. Gubayeva are of particular importance. It is noteworthy for us that in her works the researcher analyzed the Karakalpak villages located in the Fergana Valley from an ethnotoponymic and etymological point of view and provided information about their ethnocultural relations with local peoples and achievements in the economic and cultural sphere[32]. In general, according to the historiographical analysis of the topic, the historical and ethnographic data on the Karakalpaks of the Zarafshan oasis in the second half of the 20th century - the beginning of the 21st century have not been sufficiently studied.

M. Mambetullayev's research provides information about the Karakalpaks in the list of 92 Uzbek tribes, based on the diaries of Russian travelers and ambassadors, written sources and ethnographic materials[33]. The scientist notes that in the structure of the clans and tribes of the Aral Sea Karakalpaks, there are 20 ethnonyms listed in 92 Uzbek clans. In the historical epics and epics of the Karakalpaks, there are several micro-ethnonyms of the late Middle Ages, which are found in the nomadic Uzbeks and the Dashti-Kipchak. The Karakalpaks appear in line 23 of the list of 92 Uzbek clans under the name Karakalpaks. Although the place of the line changes in these various sources, the name does not change. This is due to the fact that since ancient times, Uzbek tribes have lived side by side and have had strong ethnic ties.

A. Malikov's research on the ethnic and social groups living in the Zarafshan oasis during the Russian Empire plays an important role. In this, the researcher, based on photographs and information provided in the works of historians, described the ethnic and social groups in the Samarkand region, defining them as settled (*sedliye tuzemsi*), nomadic (*kocheviye tuzemsi*), tribes and nationalities, and described them as "sedentary, semi-sedentary and nomadic populations. This research also provides information about Uzbeks, Tajiks, Sarts and other ethnic groups, including the Karakalpaks[34].

In the research of J.Kh., Khakimniyazov, the territories inhabited by the Karakalpaks in the 17th-early 19th centuries were examined based on the memoirs of Russian travelers and ambassadors. It provides information about the history of the "Aral Oblast" or "Aral Region" that formed in the South Aral Sea region, the main areas inhabited by the Karakalpaks, and the cities that formed there[35].

The work *Zarafshon Oasis Uzbek Ethnic Groups* by N. Elmurodov covers the names of villages inhabited by Uzbek-Karakalpaks. While 373 clans and their branches have been recorded in the literature so far, thanks to the efforts of this researcher, as a result of direct interviews with informants, 87 more clans and their branches have been identified in addition to them, revealing

a total of 460 clans and their branches[36]. It is important to note that the clan names listed by district in this study include names belonging to Uzbek-Karakalpaks such as mitan, muytan, beshbola, aqarakalpakovun, tuvadok, karakalpok, alakai, balgali, itburboy.

The current traditional beliefs and ideas of the Karakalpaks were examined by Q.J. Turekeyev based on a systematic approach. In this study, the researcher studied the problem from a technological (interaction with the natural environment, i.e. tools, ecology, etc.), ethical (social structure of society) and sacral (interaction of believers with their gods; natural world and supernatural world) approach. In this study, the role and significance of ancient religious beliefs in the modern lifestyle of the Karakalpaks, the role and significance of Islamic traditions in the social life of the Arakalpaks, and Islamic traditions in family rituals and customs were analyzed [37].

In his research work entitled “Traditional and religious ethno-integration processes among the Karakalpaks of the Fergana Valley”, Atakhanov R. S. covered the migration of Karakalpaks to the Fergana Valley and its historical stages, the characteristics and factors of the settlement of Karakalpaks who migrated to the valley, changes in economic traditions, the formation of irrigated farming skills and ethno-economic relations with the peoples of the region, changes in the settlements of the valley Karakalpaks in the local ethno-cultural environment, national clothing and traditional dishes, the influence of diverse ethnic and cultural traditions, Uzbek customs and family rituals, language features on the understanding of ethnic identity, and their participation in ethno-integration processes after the second half of the 20th century[38].

Thus, the history of the Karakalpaks of the Zarafshan oasis was studied by scientists from the second half of the 20th century to the beginning of the 21st century. However, there are few separate studies on the entry of the Karakalpak tribes into the Zarafshan oasis, their settlement, and their adaptation to the socio-political life of the oasis. The study of the participation of the Karakalpak people, who by fate made the oasis their homeland, in ethno-integration processes based on new historical and ethnographic data still retains its scientific and practical significance today. One of the urgent tasks is to shed light on the history of the oasis people by studying and analyzing existing sources.

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