



ACADEMICIA
An International
Multidisciplinary
Research Journal
 (Double Blind Refereed & Peer Reviewed Journal)



DOI: 10.5958/2249-7137.2021.01443.9

**KARAKALPAKS OF THE FERGANA VALLEY: MIGRATION AND
 INTEGRATION PROCESSES**

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ABSTRACT

The article describes the migration processes of karakalpaks to the Fergana valley and the involvement of Karakalpak ethnic groups in the ethnocultural processes of ethnic Uzbeks. In this article, the author describes the history of karakalpaks' migration to the Ferghana valley, but also illustrates their location, lifestyle, traditional economic activities, and a number of ethnic characteristics in their culture. He also tried to analyze the changes in economic and cultural life of karakalpaks in the Uzbek ethnic environment and the processes of Uzbek-Karakalpak ethnointegration. The article has scientific and practical implications for a deep and in-depth study of traditional and modern interethnic processes in the Ferghana valley.

KEYWORDS: *Migration, Relationship, Habitat, Karakalpaks, Nomads, Comprehensive Economy.*

I. INTRODUCTION

The Ferghana valley is characterized by a number of peculiarities, including political stability in relation to other Central Asian countries.

The reasons for the migration of Karakalpak ethnic communities to the Ferghana Valley are not politically motivated. Although the political tensions in the area were the main reason for the departure of the studied ethnic community from their native land, other factors also influenced the migration process.

As to the reasons for karakalpaks migrating to other parts of Central Asia, including the Ferghana valley, it is worth noting that they also consider traditional economic activities along the Syrdarya river.

Studies of toponymic and ethnotoponymic materials show that the majority of the Karakalpak villages in the Ferghana valley are in the Kokand and Andijan zones. Located

in the Kokand and Andijan zones, these Karakalpak villages differ in their history and features.

II. MATERIAL AND METHODS

Historical and ethnographic information about the karakalpaks of Fergana valley is mainly found in the works of a number of authors who lived in the 19 th century and later.

In particular, in the works of the Russian-speaking researchers F.Nazarov, V.Nalivkin, V.I.Massalskiy, V.N.Kushelevskiy, who were in the Kokand khanate from 1813-1814, and later Y.R.Vinnikov and I.I.Inogamov, S.Gubaeva's works provide information on the distribution of Karakalpak karakalpaks in this area, their numbers and tribal structure.

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Well-known ethnographer L.S.Tolstova have been specially studied Karakalpak ethnic groups living in the Ferghana valley for several years. The researcher visited a number of field expeditions in the valley during the field expeditions in Karakalpakstan and collected numerous historical and ethnographic materials about them. These studies contain information on the livelihoods, economic activities and other ethnographic features of the Karakalpak karakalpaks, as well as their interactions with the local population. The author used a comparative study of the aforementioned sources and literature, as well as data collected from several field expeditions across the valley over the years.

III. THE RESULTS AND FINDINGS

Ferghana valley is an intermountain hollow in the mountains of Central Asia. The area is about 22 thousand square meters, km., and together with the surrounding mountains up to 80 thousand square meters. Km. The Ferghana valley has the highest population density in Central Asia. More than 9 million people live in the valley, which makes up almost a third of all residents of Uzbekistan. In the XVIII - XIX centuries, the valley was the center of the Kokand khanate, played a special role in the socio-economic and cultural life of the region.

The territory of the Ferghana valley is part of the oldest centers of world civilization. One of the routes of the Great Silk Road that connected the East with the West passed through the territory of the Ferghana valley. Since ancient times, numerous peoples and nationalities with a very variegated ethnic composition of the population have lived on the territory of the Ferghana valley. This is due to the fact that at various times in history there was a resettlement of different ethnic groups in this territory of Central Asia.

The history knows different ways that lead to the emergence of migration processes: the relocation and resettlement of certain ethnic groups: capture by military or other means of greater territory with an incorruption of them as part of the conquest of the past many years and many years of imperial empire; withdrawal of captive ethnic groups or their significant parts; voluntary or violent remodeling; rural-agricultural, industrial or industrial production of weakly cultivated land; the processes of industrialization and urbanization, when it was the most developed nation to install aspiration in the city, located on foreign ethnic territory, etc [1,101-102].

The favorable geographical location and relative isolation of the Ferghana valley not only determined the enhanced economic and cultural development of the region, but also led to a significant influx of different ethnic elements here [2].

I would like to emphasize that the fact that it was such a geographical isolation of the Ferghana valley that separated itself from the political events that took place in other regions of Central Asia and a calmer situation in the region was one of the prerequisites for the resettlement of ethnic groups in the valley. Civil wars, medieval social conditions, famine and devastation forced people to move to other, more peaceful habitats.

As a result, the Ferghana Valley is already towards the end of the 19th beginning of the XX centuries has become one of the most densely populated and multinational regions of Central Asia [2,4]. Migration processes played a significant role in shaping the population of Ferghana and its ethnic composition. Active resettlement of various ethnic elements in this territory continued until the beginning of the 20th century.

One of the ethnic groups that migrated to the Ferghana valley is karakalpaks. Migration processes that took place during the XVIII - XX centuries, and many peoples of Central Asia did not leave aside the Karakalpak people.

Karakalpaks is the main indigenous population of Karakalpakstan, which is part of the Republic of Uzbekistan. They mainly live on the territory of their homeland - on the Amu Darya delta, the coast of the Aral Sea. But individual groups of karakalpaks were resettled outside the homeland, including the territory of the Ferghana valley as a result of various historical and political circumstances and migration processes. According to various historical data, the karakalpaks migrated, preserving their ethnic self-name, tribal affiliation, culture and life.

Analyzing historical and field materials, the process of resettlement of karakalpaks in the Ferghana valley can be divided into the following stages:

1) The Kalmyk invasion of 1723 led the karakalpaks to complete ruin. After the Dzungar invasion, the so-called part of the "upper karakalpaks" [3,17] separated from the main group was forced to penetrate into the Zeravshan valley, and then into the Ferghana valley. As a result of the Kalmyk invasion, starting from the 18th century, there is a process of resettlement of part of the karakalpaks from the territories of the middle reaches of the Syr Darya to the Ferghana valley, in particular to the shores of the Syr Darya and Kara Darya. But the process of resettlement of the karakalpaks does not end there. The remaining karakalpaks continued to live in the middle reaches of the Syr Darya, depending on the kalmyks at a distance from Turkestan to Tashkent.

2) The next wave of immigrants came here under Abdu-Karim-biy - the ruler of Ferghana (1740-1760) [4,80]. In the middle of the 18th century, the process of dividing the karakalpaks into "lower" and "upper" intensified as a result of clashes with the Kazakh Zhuzes. Kazakh Zhuzes took cattle and lands from the karakalpaks, took the inhabitants captive. After the defeat of the karakalpaks, the bulk of the Karakalpaks moved to the lower reaches of the Amu Darya, and the rest of the "upper" karakalpaks gradually moved south towards Tashkent, from there they partially moved to the Ferghana valley.

Thus, in the first half of the 18th century, following the wave of political events, the next migration process of the karakalpaks took place, although their main resettlement to this territory occurred later [5,20].

2) Since the second half of the 18th century, the process of the main resettlement of the karakalpaks to the Ferghana Valley has intensified. This period is significant because during the reign of Narbuta-biya (1763-1798) the migration process was long and lasted until the end of the 18th century. Information on the period of resettlement of the karakalpaks in the second half of the 18th century is mainly provided by field data conducted at the places of residence of the karakalpaks in the Ferghana valley, (according to the results of surveys of respondents by a researcher) The basis for this is the legends preserved in the memory of elderly residents of the ferghanakarakalpaks [6].

In addition, there is evidence that land was distributed during the reign of Norbuta-biya in the archival materials of the CHSA of the Uzbek SSR [5,21].

3) The last migration of the karakalpaks dates back to the campaigns of Alim Khan in Tashkent. It is characterized in the forcible resettlement of karakalpaks during the predatory campaigns of Alim Khan in Tashkent. Alim Khan relocated the karakalpaks in order to increase the number of citizens and taxpayers. Thus, literary sources and folk legends allow us to assert that the last part of the ethnographic groups of the karakalpaks was resettled in the Ferghana valley during the reign of Alim Khan (1800-1809).

Scientific literature and sources, including field research materials conducted at the places of settlement of the karakalpaks of the Ferghana valley, show that they were resettled to the Ferghana valley several times, and each time they got there in more than one way. The resettlement of the karakalpaks lasted from the first quarter of the 18th century to the beginning of the 19th century. I would like to note the peculiarity of the resettlement, they were diverse in nature. Due to the fact that the resettlement routes were not the same, some of them were forcibly resettled, others independently.

Karakalpaks migrated mainly along the Syr Darya river. The Syr Darya, a large waterway, along with the Narin river and the surrounding mountains, provides a mild climate with an abundance of flora and fauna. Thanks to the rivers and numerous lakes, it was easy for Karakalpak to adapt to local conditions. The resettlement of the main groups of karakalpaks along the Syr Darya and Qoradarya rivers, in the deltas and valleys of large rivers was due to their general complex nature of the economy. The habitats at the water facilities allowed the karakalpaks to combine the entire complex of the economy - agriculture, fishing, cattle breeding and home fishing. They made reeds from reeds, began to cultivate land, carried out irrigation ditches, created a kind of irrigation system and were engaged in agriculture, there was an opportunity to engage in fishing. Such resettlement of karakalpaks throughout the Ferghana valley can be considered a complete analogy with the fact that they are adapted to natural conditions and engage in integrated farming near waterways.

V. Nalivkin mentions the resettlement of karakalpaks across the territory of the Ferghana valley, that most of the karakalpaks: "... settled on the banks of the Amu and Syr Darya ... that it was a completely arbitrary choice, based on habits and sympathies, worked out for

centuries on the basis of their former homeland in his book “A brief history of the Kokand khanate” [7,14].

I would like to note that the karakalpaks who settled in the Ferghana valley were predominantly practically uninhabited territories that were not used for life support day and the economy was stable - agricultural and agricultural and fish, on one hand, mobile - nomadic cattle production on the other hand, gradually moving to a settled life. Judging by the places where the karakalpaks settled, they were barren, swampy, overgrown with reeds.

In addition to the resettlement of the karakalpaks, the Kokand rulers, in turn, agreed that they settled near the river coasts and in territories where there were many lakes. Nevertheless, the Kokand rulers decided to check the intentions of the settlers by asking the question: “are they telling the truth?”, “aren't they going to leave Kokand?”, “Do they not quarrel?”

As a result, specially appointed people behind the karakalpaks informed Khan that they were buying cattle, goats, and cows in the bazaar. Convinced of the direct intentions of the settlers, Khan said: “These people will not go anywhere” - and allowed them to settle along the Syr Darya from Saur-tepe to Babagazy [8,31].

The historical role of the semi-nomads was very' great in Central Asia. Since ancient times, there have been very close and versatile ties between nomads and farmers. Here lived semi-nomads and a semi-settled population of two historically established types: one of them is a semi-settled tribe that did not become nomads, and the other is settled nomads. They traditionally conducted a comprehensive economy, cattle-breeding and agriculture, and in some areas, also fishing. This economic and cultural type was distinguished by S.P.Tolstov based on archaeological materials. Ethnographic studies convincingly prove that its characteristic representatives are the karakalpaks.

The features of the territory of the karakalpaks can be noted by its compact tribal factors. Compact settlement is, as it were, the norm that determines the integrity of the classification of ethnic groups.

A characteristic feature of the karakalpaks of the XVIII century is the preservation of remnants of tribal divisions among them. As we know, the karakalpaks were divided into two large divisions (arys) - fourteen relatives and kongrat, which in turn were divided into tribal groups. Given the invaluable work of leading ethnologists in the study of the karakalpaks of the Ferghana Valley L.S.Tolstova, S.S.Gubaeva, T.A.Zhdanko and others, we can only give indirect information, mainly obtained in the field of modern research. Since then, namely from the 50s of the last century, when research was carried out on the karakalpaks of the Ferghana valley, not a little time passed, while to some extent the tribal names were forgotten. Only the toponymic data of ethnic groups give us the opportunity' to somewhat supplement the tribal names of the FerghanaKarakalpaks. But in some areas of the compactly living karakalpaks of Ferghana, tribal ties remained.

Although the Ferghanakarakalpaks did not have such complex tribal structures as the karakalpaks of Khorezm in the late 19th - early 20th centuries, however, the following generic names were recorded here: mangyt, keneges; kipchak; kungirat and subdivisions of

Oimovut, naiman, kiyali, muyten, etc.

Karakalpaki gradually settling on the lands from Andijan to Kokand, created a number of their settlements. They lived in Kasansay (3580 people), Kokand (2180 people), Andijan (2053 people), Namangan (2180 people), Balykchi (1948 people), Shahrikhan (1780 people), Buvida (850 people), Chust (815 people), as well as on the territory of the Dzhalakuduk, Kurgantepa, Altiaryk, Besharyk, Kuva, Rishtan, Fergana, and some other areas of the valley [9,78].

According to the 1917 census, there were 10735 karakalpaks [10,42-44] in the Ferghana valley, and in 1926 their number was 18520 people [11,216-219]. According to the 1959 census, 156 thousand people lived in Karakalpakstan, including 11.4 thousand people in Karakalpak, including Bukhara and Khorezm regions and the Ferghana valley, and 2.5 thousand people in Turkmenistan.

According to 1996 data, 1 million 416 thousand people live in the Republic of Karakalpakstan (35% of them are Karakalpaks). Small groups of karakalpaks live in Bukhara, Andijan, Namangan, Samarkand, Tashkent and Surkhandarya regions [12].

The main dwelling of the Ferghana karakalpaks living in the valley of the Syr Darya river was a cap-hut made of reeds. The yurt was not widespread in their everyday life, since not all Karakalpak settlers could bring yurts with them to the Ferghana valley [8]. The process of resettlement of the karakalpaks to Ferghana was complex and lengthy. Therefore, not everyone could bring a yurt with them. Yurts were almost the same as the Khorezm ones. Since yurts were few in number, the karakalpaks mainly built a “kepa” in the form of construction and a device resembling a yurt. Kepe mainly served as a temporary home. Passing to a settled life, the Karakalpaks from the time of the Khudayar khan began to build houses of a constant type. The technique of building a permanent home, the karakalpaks learned from neighboring Uzbeks. Although they began to build adobe houses, and did not differ much from their neighbors - Uzbeks, but some features of the construction of houses have survived to this day.

In the middle of the 19th century cattle breeding and fishing occupied a significant place in the economy of the karakalpaks of Ferghana. The integration of the karakalpaks with the local peoples gradually led to the development of agriculture in the leading, more substantial sector of the economy. As in other regions of Central Asia, the Ferghana karakalpaks mastered the cultivation of cotton. By the end of the 19th and beginning of the 20th centuries, near the karakalpaks of the Ferghana valley, agriculture became the leading branch of the economy. According to the 1897 census, 92% of the karakalpaks were engaged in agriculture [13,122-123].

The karakalpaks of the Ferghana valley, on an equal footing with agriculture, were proportionally engaged in individual cultures. While Uzbeks besides cotton cultivated industrial and garden crops, as well as were engaged in horticulture, in contrast to Uzbeks, karakalpaks preferred to cultivate traditional crops, i.e. crops (dzhugar, wheat, rice, millet, corn, barley), melons (melon, watermelon, pumpkin) legumes (peas, mash), technical (sesame, kendyr). Such traditional farming in some villages of the karakalpaks of the Ferghana valley has been preserved to this day [14]. Especially they were masters of

growing special varieties of melons, sown a lot of dzhugara, rice and wheat. Uzbeks sowed onions, carrots, rice, grapes.

Thus, the composition of crops was almost the same among the Uzbeks and Karakalpaks. But in proportion they differed. As part of the agricultural crops of the Ferghanakaralpak, traditions are traced that lead into the depths of their history.

As you know, the specificity of the geographical settlement of the karakalpaks is explained by their management by the traditional economy - cattle breeding. When the karakalpaks moved to the Ferghana valley, they were given the place of Ganzhiravon near Kokand. Then they asked the Kokand khan to settle them along the coast of the Syr Darya, since they have a lot of cattle. The main place in the cattle breeding of the karakalpaks was occupied by cattle breeding, in a smaller number of horses, sheep and goats. Karakalpaks were engaged in distant industrial cattle breeding, i.e. cattle were driven to the mountains in summer, and grazed in the village in winter. Before the arrival of the karakalpaks in the valley, the best mountain pastures were occupied by other semi-nomadic peoples i.e. Kypchaks and Kyrgyz. Therefore, the karakalpaks could graze their cattle only in the Karakalpak steppe. Therefore, the steppe is called Karakalpak. The bulk of the Ferghana karakalpaks did not drive cattle to the mountains, grazing them on nearby pastures.

In the economy of the Ferghana karakalpaks cattle breeding was of great importance. In all karakalpaks, including the Khorezm karakalpaks, the use and maintenance of livestock was of the same nature.

Fishing also played a significant role in the life of the karakalpaks. In the mid of 50-ies of the 20th century, Karakalpakstan was a large industrial fishing center. Fishing for the karakalpaks of the valley, like other karakalpaks of Central Asia, is a favorite pastime in the field of economy. The Uzbeks called them "Shabakkor" [8,37], i.e. loving fish. Karakalpaks fished in lakes and rivers located in the Ferghana Valley. Fish were caught with specially prepared devices: sledges, net, fishing rod, etc. Various dishes were prepared from fish.

By the beginning of the 20th century, with the intensive development of agriculture, cattle breeding and especially fishing had faded into the background. The economy of the karakalpaks during the study period underwent significant changes in the direction of rapprochement with the agricultural economy of the Ferghana uzbeks.

The karakalpaks living in the Ferghana valley conducted active trade relations with other peoples of the valley. Since the karakalpaks were skilled craftsmen for the production of reed products, they mainly delivered mats (boyra, chiy) and various baskets to the bazaars, thereby providing them with many necessary household items. At the bazaars it was often possible to meet various carpets and nightmares made by Karakalpak craftsmen. Meanwhile, in turn, the karakalpaks were forced to buy from uzbek artisans some items not made by them themselves.

The development of national forms of clothing also occurred under the influence of neighbors. Many elements of the Uzbek and Tajik costume were also perceived by the karakalpaks, as a result of which in the late 19th - early 20th centuries their clothes were not much different from the clothes of settled Uzbeks and Tajiks. With regard to ethnic specificity in traditional clothing, the karakalpaks, the headdress of a married woman-

kimeshek, even in the studies of L.S. Tolstova of the 60s of the XX century said: “kimesheks have not been preserved at all” [8,138]. However, older women remember when, in the days of their childhood, women wore kimeshek: young women were red and old women were white [15,198-200].

The considered migration processes of the karakalpaks show that during the period of resettlement and resettlement of the karakalpaks in the Ferghana valley, along with the integration processes, their economy retained its specificity. Settling on the lands along the Syr Darya river, the karakalpaks created their villages on a tribal basis, actively ran farms. However, in the economy of the karakalpaks of Ferghana, in contrast to the economy of the karakalpaks of the lower Syr-Darya and Amu-Darya, the composition of crops has significantly changed. Cattle breeding basically became settled, fishing activity decreased significantly. These changes are due to the influence of the surrounding Uzbeks.

IV. DISCUSSION

Due to hot and dry climate in Uzbekistan and mountainous and steppe zones, the population of the Republic is uneven. The population basically lives in valleys and oases. Today, (as of January 2021), the population of Uzbekistan is over 34.5 [16] million people, representing more than 130 nationalities [17].

The Ferghana valley, one of the most densely populated regions in Central Asia, is far more complex in terms of its ethnic composition. There are 500 people per square kilometer. In terms of density, the CIS countries and the world have the highest rates. The area is home to Uzbeks, Kyrgyz, Uighur, Kazakh, Tatar, Russian, and a small number of Karakalpak ethnographic groups. Karakalpaks have been living in the valley since the 18th century.

Studying the traditional way of life and culture of this ethnographic group in the valley became especially important after we gained independence. This is because the study of other ethnos, who live side by side with the multinational Uzbek nation, is of great interest among historians, ethnologists and philologists. Several scientific studies on the karakalpaks of the Ferghana valley have been conducted, and their migration, location, and economic traditions have been explored. However, as these studies were carried out in the 50s of the 20th century, the transition of almost a generation to the age of Karakalpakstan necessitated further research into the ethnic and interethnic processes of recent years. Of course, the main source of this is the fundamental study of L.S.Tolstova “Karakalpaksof Ferghanavalley”. Supplementary and complementary information about the Ferghana karakalpaks is also based on data gathered from field ethnographic surveys and surveys conducted over the past decade. For example, in 2008-2018 special field expeditions were organized in Pop district of Namangan region, Dangara district of Fergana region, Balikchi district of Andijan region, where populations of valley karakalpaks were living.

V. CONCLUSION

The considered migration processes of the Karakalpaks show that during the period of resettlement and resettlement of the Karakalpaks in the Ferghana valley, along with the

integration processes, their economy retained its specificity. Settling on the lands along the Syr Darya river, the Karakalpaks created their villages on a tribal basis, actively ran farms. However, in the economy of the Karakalpaks of Ferghana, in contrast to the economy of the Karakalpaks of the lower Syr-Darya and Amu-Darya, the composition of crops has significantly changed. Cattle breeding basically became settled, fishing activity decreased significantly.

Karakalpaks have been active in interethnic processes with Uzbeks in a different artistic environment. Karakalpaks, which are close to each other in material and spiritual culture, have practically been transformed into farming with Uzbeks. An analysis of the results of field surveys and interviews with respondents shows that valley Karakalpaks claim that they have become Uzbeks under the influence of these processes [18].

Especially the acceleration of development in the society in the late twentieth and early 21st centuries accelerated the development of interethnic integration and the introduction of modern culture. The Uzbek- Karakalpak family and marriage traditions, rituals, housing construction and daily life have become common.

However, it is important to remember that some of the elements of karakalpaks traditional culture, such as burial ceremonies, river and waterfowl habits, attention to livestock, interest in growing melon products and traditional fisheries, have been partially preserved. These changes are due to the influence of the surrounding Uzbeks.

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