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THE METHOD OF STUDYING THE ETHNO-CULTURAL IDENTITY OF THE KYRGYZ PEOPLE OF THE FERGHANA VALLEY

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Abstract

Objective: methodological research of the study of the ethnocultural identity of the Kyrgyz of the Ferghana Valley from the point of view of ethnocultural and cultural studies.

Methods: ethnocultural, retrospective analysis, historical-genetic, descriptive-comparative analysis methods.

Results: Approaches, socio-political, historical conditions, sources in the study of the ethno-cultural identity of the Kyrgyz of the Fergana Valley are highlighted.

Scientific novelty: the main factors of scientific views and approaches regarding the migration of Enese Kyrgyz to Central Asia, the adoption of a sedentary cultural lifestyle from nomadic herding and the role of the Kyrgyz people in statehood are analyzed from the point of view of ethnocultural and cultural studies.

Practical significance: The article can be used to study the theories related to the ethno-culture of the Fergana Valley Kyrgyz, the development of inter-ethnic and intercultural relations in the republic, as well as the culture of disadvantaged diasporas in the country.

Keywords: *Enese Kyrgyz, ethnogenesis, cultural consciousness, cultural identity, cultural transformation, cultural integration, cultural diffusion, methodology*

Introduction

Cultural consciousness and cultural identity are sociocultural concepts that are close to each other, but methodologically distinct. From the initial point of view, cultural consciousness looks like this, as a part of culture, it has equal rights among other objects of the spiritual order. A closer look reveals that cultural consciousness is not simply a part of culture. It permeates all given cultural heritage without exception and determines the

general characteristics of culture. After all, the cultural process is nothing but the understanding of the role of humanity in the continuous transition of history from the past to the future. In other words, culture as a form of historical self-awareness of society indicates the extent to which a person (people) realizes his creative activity.

In fact, among the events that leave a significant mark on their culture in the life of the people, only the important stages of the

movement of self-realization are the events recorded as the general basis of historical experience. And on the contrary, if the features of consciousness and self-awareness of a certain period of the development of this society are embodied, the cultural phenomenon becomes a historical event in the life of society. In particular, a cultural event can have a serious impact on the historical destiny of a nation, tribe, nation or nation only when the deep roots of its mentality are addressed.

But precisely because of this cultural creation, unique creative asceticism, the kyrgyz nation and people have preserved the true tradition of self-realization. As we know, form and content are universal, mainly achieved by focusing on the forms of socio-cultural and spiritual processes taking place in society.

In researching the cultural identity of the kyrgyz of the Ferghana Valley, we relied on ancient Chinese, ancient Greek and Roman historians, as well as historical, archaeological, and anthropological sources of research conducted in our country in the later period. Because there are very few sources and information about the Enese kyrgyz, and there is no periodic continuity between the existing ones. According to the available historical sources, the ancient Saks, Huns, and Turks were not only territorially connected, but also related to their lives. However, scientists of the Soviet era did not recognize the works of ancient Greek historians.

N. Bichurina's work "Collection of information about the peoples who lived in ancient times in Central Asia" is an important source on the subject. The researches of historian, academician N. Morozov and M. Postnikov, doctor of physical and mathematical sciences are of particular importance. A commission headed by M. Postnikov was formed, and the old historical manuscripts were carefully examined by historians and mathematicians. The conclusion of the study was published in 1982 in the 7th issue of Science and Technology magazine in an article entitled "The Greatest Forgery in History (Величайшая мистификация в истории)".

In the conclusion of the commission, it is said that when the manuscripts written by Herodotus and other Greek and Roman historians were copied by medieval priests

(monks), some important sources were changed and copied in accordance with the nefarious purposes of the copyists of that time.

Therefore, the researches on the ethnogenesis and ethnoculture of the Kyrgyz people give the impression that the kyrgyz people suddenly appeared on the stage of history in the middle of the second millennium AD. However, the opposite can be observed in archaeological and anthropological studies. As a result of archaeological excavations, it was found that the Scythians (Sak, Sai and Ishguz) lived in the lands stretching from the Danube to the western border of China. The ethnogenesis of the Enese kyrgyz who lived in Southern Siberia can be divided into three periods: Southern Siberia, the period of the Khakhanid period of the Enese Kyrgyz;

Evolution of migration and distribution of Enese kyrgyz to the territory of Central Asia in the 9th–10th and 15th–17th centuries;

The third period: It is possible to study the nature of unity and universality in the ethnoculture of the kyrgyz of the Ferghana Valley of the former union and today.

Expert A. Lizlov, who studied Herodotus' work on history, finished writing the work "History of the Scythians" in manuscript form in 1692. The writer and public figure N. Novikov published this work partially in 1776 and in full in 1787. In his work, A. Lizlov proves that the turks and tatars originated from the Scythians. It is known from the archaeological excavations conducted in the 19th century that Greek historians such as Herodotus and Strabo covered the history and culture of European and Asian peoples objectively and fairly based on clear evidence.

According to Chinese sources, after the collapse of the Hun Empire, it was mentioned in the history of the Bei Shi (Northern) and Sui Shu (Sui) dynasties. "In the 3rd-5th centuries AD, 4 Turkic tribes lived in the area from the Black Sea in the west to Manchuria in the east: uyghur, oghuz, kipchak and kyrgyz. Later, the process of integration of these tribes with the Turkic-speaking nations and peoples spread across the territory of Central Asia took place" (Khojaev A., Khojaev K., 2022).

One of them is the literature on geography, written in 982 by an unknown author,

“The Book of World Boundaries from East to West (Kitab Hudud al-alam min al-Mashrik ila-al-Maghrib)”. The work contains 11 notes directly devoted to the Kyrgyz language and the Kyrgyz people of (Slovo ob oblast Khirkhiz). The author notes that several Turkic-speaking tribes lived in cities and villages such as Osh, Ozgan, Aqsi, Khoqan and kubasoi: karluq, chighil, kesim, tokhsi and kaghma tribes (Book Khudud al-alam min al-Mashrik ila-l-Magrib. 1973).

The Arab geographer Ibn-Khaukal’s “Book of roads and lands (al Masalik wa al-Mamalik)” written in 977 also mentions the Akhsiket steppes located on the banks of the Syr Darya in the Ferghana state. The state of Ferghana is divided into dozens of cities and villages such as Osh, Ozgan, Andukan, Aksiket, Koson and Kuba, and nomadic Kyrgyz lived in the steppes, mountains and hills of the region.

Before the invasion of the kyrgyz Khanate by the Mongol Empire in the 10th–13th centuries, there was very little information about the Enese Kyrgyz, but they left a long historical legacy. Today’s kyrgyz are descendants of the Altai-Enese, Khakas, and Fuyuy kyrgyz.

“Cultural integration”, from the Latin *integrum*-restoration, replenishment, integer-whole, state, national-cultural clan, tribe and historical-cultural regional cultural influence deepening process. Cultural integration includes: cultural institutions, the interaction of cultural consumption, the national form of culture, the establishment of a single universal system that combines tradition and innovation. Thus, cultural integration is identification with old and new culture (the culture of the country being studied)...” (Nikolaev V. G., 1996).

The period of the Mongols, the modern name of the kyrgyz ethnonym, saw the emergence of civilizations closer to the term. When the term “kyrgyz” was transliterated into Chinese, such civilizations as *guyangun*, *kigu*, *tsigu*, *syatszyasi* and *xyagasi* appeared. The term “*gyangun*” or “*hyagasi*” mentioned in “*Shi Tzi*” by Sim kian, who studied in detail the specificity of the lexicon of the Tang Dynasty, comes to the conclusion that the concept of “*gyangun*” should be read as “*kirgyr*” and not as “*kyrgyz*”.

Therefore, “Kangli (chariots) means Gaoche (high chariots) in Chinese sources, the second part of Gaoche consisted of six tribes such as turkic (tiuk, di), Uyghur, Khogursu, Chibni, Kyrgyz and Iltekin (ichijin). From this it is known that the term Kangli is a collective name of a large group of tribes, it cannot be called a single clan or tribe. Of course, most of the Chinese sources that have survived to this day are official sources. Therefore, they do not have some shortcomings. Therefore, the full use of practical information from Chinese sources is important for the ethnic history of the kyrgyz people, especially the ancient period of this history, and for the determination of some issues that remain a puzzle for us in this regard (Central Asian Analytical Network. Enasoy Kyrgyz khanate. June 30, 2022).

Materials and methods

We must remember that the Enese kyrgyz are the remains of ancient Indo-European tribes, and there are different views and opinions about the language of the ancient Enese kyrgyz. According to academician Barthold, the pre-Turkic language of the kyrgyz was not Turkic, this point of view was later supported by the famous German Turkologist Mengels.

The language of Enese kyrgyz was not Turkic at first, only as a result of their integration with ancient Turkic peoples and tribes, their language became Turkic. That is, the Enese kyrgyz were subordinated to the status of an ancient Turkic country or were part of the Tyolios khanate. The Enese kyrgyz ambassadors sent to the court of the Tan dynasty in 647 were headed by Eltabar Shibuki Ajan, at that time the Enese Kyrgyz did not have their own khanate (Mokeyev A. 2022).

The Tang Empire wanted to use the Enese kyrgyz to solve its geo-political problems in the political scene of southern Siberia. Over the centuries, the Enese kyrgyz gradually became stronger in the political, economic and trade spheres. At the beginning of the 8th century, Barsbek, the leader of the Enese kyrgyz, married the daughter of Elterish Khan, one of the founders of the second Eastern Turkic Khaganate. Due to the marriage contract, the ties of kinship with the Turkic Khaganate were strengthened. The Enese kyrgyz

proclaimed their ruler as Khan, a status that was also recognized by the rulers of the Eastern Turkic Khaganate.

Many peoples, tribes and nationalities lived in Southern Siberia, there was a strong mutual cultural integration among the Enisei kyrgyz, but the claim of kinship ties connecting the ruler of the Enisei kyrgyz with the House of Tan and Khan does not have a clear historical basis. It is clear that it was invented to connect Enese kyrgyz with the court of the Tang dynasty, as mentioned in the "Liao Shi text", there is a Uyghur idikut, that is, Uyghur-Turfon Khan's answer: "Thank you so much for offering us to return to our old country, which we left a long time ago. Three generations have passed since we moved there. My people are getting used to the new climate and territory we now occupy. Therefore, we know that it is not appropriate for him to return to our former homeland" (Bangu, 1994).

As the migrant, Enese kyrgyz belong to the ruling class, the remnants of the Turkic-speaking tribes: kimak, kipchak, karluk, and uyghur, in a sense, accept the ethnonym of oghiz "kyrgyz". The kyrgyz belonging to the Altai group moved to the Tien Shan mountain in the 13th century. This incident happened at the end of the 13th century, when the mutual battles between Khaidu and Arikbuga, the grandson of Genghis Khan, began. "In the 11th century, in European historiography, the new terms "Transoxiana" or "Transoxania", which is the Latin translation of this Arabic term, came into circulation. Transoxiana means the place where the Oks (Oghuz) migrated, and this word refers to the Oks (Oghuz) who moved to Europe. Because the homeland of the Oghuz (Shukurov A., 1994).

When one of the Enese kyrgyz clans came to the steppes of Central Asia, they settled in the present-day Irtishboi, Altai, and especially in the southern Altai. Integration with the old local Turkic tribes such as the nine oghs, karluqs, kimaks and kipchaks took place. There are written and archaeological sources describing this process, event and events.

"... There are different opinions about the ethnogenesis and historical evolution of the kipchaks, who are nomadic ethnic groups of Eurasia. In fact, the Russian geographer-traveler According to Grum-Grzhimailo fir: the

kipchaks are descendants of the G. Dinils, an ancient people of southern Siberia. According to Chinese historians, they originated from the Huns, who occupied the lands from Enisei to Baikal. Soviet historian According to K. Petrov's hypothesis, the kyrgyz who lived in the region of the Altai region and the Enese River entered Central Asia from the north. During the period of settlement, the Scythian tribe, which formed a local minority: Tyan Shan, Aloy and Khisar kyrgyz were formed under the influence of Turkic and Iranian-speaking tribes such as sak, scythian, gun and karluk (Mokeyev A., 2022).

Among the tribes that lived in Siberia, only the Enese Kyrgyz burned the body on fire, and gradually adopted the tradition of burial. In this way, the culture of Enese kyrgyz, who lived along the Irtish River, Altai and South-Eastern Kazakhstan, changed.

Jean Lebbok, one of the founders of English ethnology, said: "The study of foreign wildlife is of great importance for England, a great country that has colonies of peoples located in all parts of the world and at different cultural levels". Such a need played an important role for other colonial countries, and as a result (Titovoy T. A. 2017). gave impetus to the growth of the science of ethnology. As a nomadic nation, the kyrgyz people lived in close contact with nature since ancient times. Everything from social conditions, lifestyles and clothing are designed to adapt to changes in weather and climate and natural location.

Historian Theodore Roosevelt emphasized the importance of purposeful use of national value and national identity when he said, "It is not our cultural wealth that makes us a great country, but how we use it" and in the kyrgyz people, it means: "National unity is the wealth of the people" (Uluttuk birimdik-eldin baylygy). Therefore, kyrgyz people are made up of representatives of many nationalities and are committed to the values of unity, equality, tolerance and multiculturalism..." (Abramzon S. M., 2009).

Since ancient times, the black house or tent is the most important and integral part of the kyrgyz ethnoculture in the domestic life of the kyrgyz people, and it is not just a place of residence, but as a symbol of the harmony

of the family, mother earth and the universe, it covers all stages of life from birth to death.

“... On the inner walls of black (grass) houses, intricately patterned carpets, cotton or silk embroideries are hung as decorations. Symbols of nature, clans and family trees are reflected in embroidered designs, and children growing up in the family should grow up knowing their clan, descendants and ancestors from a young age”. Jeti uruusun, the kyrgyz who did not know his parents – his own character is a joke (Iakinf. 1851).

Result and discussion

In the socio-cultural life of the nomadic kyrgyz, every household item has its place and special importance, the nature that surrounds us inspires us to create decoration and design. Black (grass) house as a part of daily life of kyrgyz means for Enese kyrgyz living in Tien Shan, Aloy and Hisar, reminding of the past, humid black forest and cherishing the sunny days when they moved to Central Asia. In addition, it is evidence that the common people make a living by performing menial and heavy washing in their daily life. According to the custom, during the ceremony of the new bride, the kyrgyz people sewed a white blanket and tied red ribbons on the top, and the young bride and groom spent forty days of their happiest moments in this blanket. Also, white grass is sewn for the qaza ceremony and to follow the deceased on his last journey, because it is intended that the deceased will be cleansed of his sins and go to heaven.

Also, the members of each clan lived in white grass in their daily life, because if it was to distinguish them from the ordinary clan, then its reputation represented the reputation of the whole clan. The symbol of Shanaraq (tundyuk) is a symbol reflected in the flag of the ancient Enese kyrgyz, and the stamp is considered a symbol of the unification of kyrgyz clans. Similarity and originality can be determined in the comparative study of literature, which includes the concepts of national character, national value and national consciousness of the kyrgyz people. The concept of nation comes from the Latin word “payo” and in kyrgyz it means tribe, people. If the tribe is a relative concept in relation to the formation, and the nation is

in relation to the feudal formation, then the nation is the highest form of ethnic development.

In kyrgyz, the concept of nation as its main sign emerged in the process of formation of the entire territory, economic relations, language, culture and individual characteristics of the person that make up the historical communities of people. Since the natural wealth, historical value and cultural heritage of the multi-ethnic environment are invaluable assets of the kyrgyz people, these concepts reflect the identity of the kyrgyz people as a nation.

The attempt to preserve the historical, ethno-cultural and natural characteristics of the kyrgyz people, and to pass them on to the future young generation, is carried out not only as a dream of the active population, citizens, as a concept of “development of self-awareness”. Bekbay Alykulov, the founder of kyrgyz ethnoculture, said: “There is no history without memory, tradition without history, culture without tradition, education without culture, person without education, nation without personality” (Khalmatov K. A., 2010). The main occupation of the kyrgyz who lived in Central Asia, including Tien Shan, Aloy and Khisar, was animal husbandry. In hunting, they hunted using birds of prey, greyhounds, traps and weapons, and developed fighting skills.

The twelve clans of the kyrgyz of the Fergana Valley are given different information in different sources, but in Sayfiddin Ahsikenti’s “Collection of Histories (Majmua al-tavarih)” there is detailed information about the clans of bul(a)gachi, boston, teit, jookesek, doles, turksha and kangi. given In this source, the sheikh of the Nakshbandi sect, Mir Jalil, the son-in-law of the sheikhs of Shirkent, my spiritual teacher, Seyyed Jalaluddin Dina was also there.

Due to the fact that the nomadic population moves between territories, according to the social and cultural way of life, it is considered to be the propagator of the culture of different nationalities and peoples. Because the nomads show their culture by adopting the aspects they need from the life and lifestyle of the people they are closely related to.

According to the results of large-scale archaeological research and historical evidence

in Southern Siberia, Ettisuv, Tien-Shan and Pamir-Alo, the material culture of the kyrgyz tribes, from the saks, usuns and hunns to the turks and mongols, continues to one degree or another the traditions of the material culture of the nomads.

At the end of the 17th century and the beginning of the 18th century, the inhabitants of the cities and villages of the Ferghana Valley: under the influence of the developed economic and social and trade relations and contacts with the sedentary uzbek, tadjik and uyghur nations, the nomadic kyrgyz gradually adopted the culture characteristic of the sedentary culture.

In the study of the ethnogenesis, ethnic characteristics and ethnography of the kyrgyz of the Ferghana Valley, it is possible to analyze the history and ethnoculture of the kyrgyz, yakut, khakas, tuva and uighurs living in Kyrgyzstan at a comparative level. Written sources of the XVII–XVIII centuries describe in detail the events related to the collapse of the Mongol state, the outbreak of major political events in Eastern Turkestan, and the rule of tribal chiefs in the valley cities.

In the phenomenon of cultural diffusion, it occurs in the process of similarity, identity, merging and assimilation, and in ethnography, it refers to the phenomenon of integration of one ethnic group, nation or nation with its own language, culture, customs and traditions. However, the process of cultural phenomenon, culturally dominant nation, is said in relation to the assimilation and subjugation of the people's culture. The process of cultural diffusion occurs as a result of socio-economic development and the proximity of cultural contact.

According to G. Volkova: "The person is the face of the nation", every person, citizen of his nation, as a carrier of elements of national identity, values and uniqueness of his people, is responsible for passing the national lineage from generation to generation (Tishkov V.A., 2003).

During the Kokan Khanate, the kyrgyz of the Ferghana Valley made a literal change in their socio-economic life and lifestyle. Because in this country, it stood as a symbol of unity and equality of uzbeks, tadjiks, kipchaks and kyrgyz. "The first Kokan rulers sought to establish an alliance with the Kyrgyz

feudal lords, that is, to gain their sovereignty. In fact, Kubatbi (or Kovadmirza), the head of the southern kyrgyz tribe, acted as an equal ally of Jordan in the campaign against the ruler of Ura-Tube. It was not an exaggeration that Kubatbi, the leader of the kyrgyz of the Ferghana Valley, was even called the "Father of Jordan" in Bukhara chronicles (Attokurov S., 1996).

The famous ruler Kubatbi constantly fought for the freedom and independence of the kyrgyz and Dzhungar tribes, and protected Kokan from invaders. He was able to maintain the independence of the kyrgyz tribes with a wise mind, strong military knowledge and a skillful political ruler. In particular, bandits often attacked caravans traveling in the Tien Shan region, so the khanate entrusted the protection of the caravan route to Kubatbi. In the historical source of the Koqan Khanate, "Tarikh-i Rakhimkhani", Kubatbi was even called the "kyrgyz king", and in kyrgyz legends, he was called a khan. He tried to establish a centralized kyrgyz state with his activities aimed at uniting all kyrgyz tribes in (Osmanov O., 2014). Ferghana, Tien-Shan and Eastern Turkestan.

In the 80s of the 18th century, when Norbuta Khan ascended the throne, almost all surrounding kyrgyz lands came under the rule of the Kokan Khanate. After fierce battles, the kyrgyz Aloy territory could not withstand the attack of the Khan's army and was forced to surrender. After some time, the Doroot-Kurgon fortress was built in the western part of the big Oloy (Chong Oloy).

In the development of the Kokand Khanate, the maternal clan led the Uzbek thousand dynasty. In particular, Sheralikhon belonged to the kyrgyz nationality from his mother's side, so he spent most of his life among the Talas Kyrgyz, he married a kyrgyz beauty, Jarkin-Ayim. His sons Mallakhan and Khudoyarkhan were born to a kyrgyz mother and spent their childhood among Kyrgyz nomads. There were also Yusufparvonachi and Alymbek-dodhokh, who claimed the highest and most prestigious position in the Khanate, the position of minister.

Alimbek-dodhokh, a major political figure of the Khanate, was the governor of Andijan region. A member of the nomadic Barot clan of the Southern kyrgyz, Alimbek Dodhokh

was the supreme ruler of Aloy. In Khudoyar Khan's palace, Alimbek holds a prestigious position, he, Kubatbi's dream, united all kyrgyz clans. According to Kubatbi's plan, he wanted to establish the Tian Shan Khanate. After Alimbekni's death, his wife Kurmanjon wanted to continue her husband's work, although her people agreed to it, but the Khan and his officials did not approve of a woman working in state affairs.

Known for his arrogance, Khudayar Khan had to welcome a brave general and an influential official as his wife, Kurmanjan as the most prominent mistress. For the first time in Central Asia and the entire Muslim East, an official party was organized in honor of a woman. In the conversation between Hudayorkhan and Kurmanjon, the woman's self-confidence, deep observation and thinking are noticed, and she entrusts the task of managing Oloy to Kurmanjon. After Hudyor Khan, the emir of Bukhara, Muzaffar, recognized Kurmanjo as the ruler of Aloy, who received the title of dodhokh. Kurmanjan-dodhokh officially led the struggle of Oloy Kyrgyz against Russian troops. The sons of Alimbek and Kurmanjon-do dhoh: Abdildabek, Mamitbek, Asanbek, Botirbek and Qamchibek, fought against the Russian neighbor. However, Czarist Russia faced strong resistance from its heavily armed neighbors, nomadic Uyghur troops. M.D. Skoblev to Margilon, welcoming Kurmanjon-dodhokh not as a prisoner, but with respect, Oh, the mother of so many brave men! "Accept me as your son". A truce will be made between them.

Conclusion

In the above-mentioned kyrgyz heroes, the spirit of Manas seems to exist in the courage, power and spiritual image of Manas. The spiritual heritage of the kyrgyz "Manas" is a monumental epic and centuries-old cultural heritage in the form of archaeological, ethnographic and epigraphic monuments. It is the combination of the idea of statehood carried out by the kyrgyz for centuries with the immutable value of land that allowed this idea to find and create its true image.

Historical-comparative, ethnocultural-comparative and typological methods were used as the main research methodology in the study and analysis of the complex and abstract destiny, ethnogenesis of the kyrgyz of the Ferghana Valley. It is necessary to compare the culture of the kyrgyz of the Ferghana Valley from the study of historical, archaeological sources and artifacts.

The scientific views and approaches related to the history of the migration of the Enese kyrgyz to Central Asia, the adoption of a sedentary cultural lifestyle from nomadic herding, and the role of the kyrgyz people in statehood were analyzed and researched. Until now, this topic has been studied historically, but the main factors from the point of view of ethnocultural and cultural studies have been separately considered. People unite into a single ethnic unit according to the following criteria: ancient unity of ancestors, origin, continuity of historical destiny, traditional way of life, cultural and social life, region of residence and language.

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