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## FORMATION OF THE KAZAKH DIASPORA IN UZBEKISTAN IN THE SOVIET ERA

The article is devoted to the historical period of the 20-50s, the time of the formation of the Kazakh diaspora inhabiting Uzbekistan. Its goal is to show the reasons for the transformation of Kazakhs, disconnected from their historical homeland, into a diaspora, to characterize the demarcation of the ethnic-territorial borders of the Central Asian republics in the initial period of the Soviet era, 1942-1947. In the article, the author provides an overview of the studies and sources associated with these problems. At the same time, the results of the demarcation of the ethnic-territorial borders of the republics of Central Asia in 1924-1928 are considered. It is noted that due to the fact that the interests of indigenous peoples were not taken into account, territorial disputes arose, in particular, between some volosts of Tashkent district, land lease agreements between Uzbekistan and Kazakhstan as a result of the transformation of part of the Kazakhs into a diaspora.

The author substantiated the political events indicated in the article with numerous archival and statistical data obtained from the archive of Uzbekistan. The main stages of the formation of the Kazakh diaspora in Uzbekistan during the Soviet period, related political events are shown. The article can be used for textbooks, topics related to the Kazakh diaspora, special elective courses.

**Key words:** Kazakh diaspora, Uzbekistan, Central Asia, ethnic-territorial demarcation, Tashkent district.

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### Кеңес дәуірі кезеңіндегі Өзбекстандағы қазақ диаспорасының қалыптасуы

Мақала Өзбекстанды мекендейтін қазақтардың Кеңес дәуірінің 20-50 жылдарына дейінгі диаспора ретінде қалыптасуының тарихи кезеңдеріне арналған. Мақсатымыз Кеңес дәуірінің бастапқы кезеңіндегі Орта Азия республикаларының этникалық –территориалдық шекарасын межелеумен, 1942-1947 жж. жерді жалға берумен байланысты өзінің тарихи Отанынан ажыраған қазақтардың диаспораға айналуындағы себептерін көрсету. Мақалада осы мәселелерге қатысты зерттеулер мен деректерге шолу жасайды. Сондай ақ, Кеңес өкіметінің 1924-1928 жж. аралығындағы Орта Азия республикаларының этникалық – территориялық шекарасын межелеуіне байланысты Ташкент уезінің кейбір болыстықтарына қатысты даулар, межелеу барысында жергілікті халықтардың мүддесінің ескерілмеуі, онан кейінгі кезеңдегі Өзбекстан мен Қазақстан арасындағы жерге қатысты келісімдер нәтижесінде қазақ халқының бір бөлігінің диаспораға айналуы мәселелері сөз болады.

Автор мақалада көрсетілген саяси оқиғаларды Өзбекстан архивінен алынған көптеген архив және статистикалық деректермен негіздеген. Өзбекстандағы қазақ диаспорасының кеңес дәуірі кезеңіндегі қалыптасуындағы саяси оқиғалармен байланысты негізгі кезеңдері көрсетілді. Мақаланы қазақ диаспорасына қатысты оқулықтармен, арнайы элективті курстарда пайдалануға болады.

**Түйін сөздер:** Қазақ диаспорасы, Өзбекстан, Орта Азия, этникалық-территориалдық межелеу, Ташкент уезі.

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### Формирования казахской диаспоры Узбекистана в советское время

Статья посвящена историческому периоду 20-50-х годов, времени формирования казахской диаспоры, населяющей Узбекистан. Ее цель – показать причины превращения казахов, оторванных от своей исторической родины, в диаспору, охарактеризовать размежевание

этническо-территориальных границ среднеазиатских республик в начальный период советской эпохи, 1942-1947 годы. В статье автор дает обзор исследований и источников, связанных с этими проблемами. Вместе с этим рассматриваются результаты размежевания этническо – территориальных границ республик Средней Азии в 1924-1928 гг. Отмечается, что из-за того, что не учитывались интересы коренных народов, возникали территориальные споры, в частности, между некоторыми волостями Ташкентского уезда, соглашения о земельной аренде между Узбекистаном и Казахстаном в результате превращения части казахского народа в диаспору.

Указанные в статье политические события автор обосновал многочисленными архивными и статистическими данными, полученными из архива Узбекистана. Показаны основные этапы становления казахской диаспоры в Узбекистане в советский период, связанные с этим политические события. Статья может быть использована для учебников, тем, связанных с казахской диаспорой, специальных элективных курсов.

**Ключевые слова:** Казахская диаспора, Узбекистан, Средняя Азия, этническо-территориальное размежевание, Ташкентский уезд.

## 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.

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 (Results of the All-Union population..., 1991:356.; Demographic Yearbook of Uzbekistan..., 2006:191.; Statistical composition of population of Kyrgyzstan, 2000:272., The population of the Republic of Tajikistan., 2000: 155). 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.

Such kind of study will strengthen the unity of the nation, as well as it will define the ratio of other countries to a small nation and facilitate the research. That's why all ethnic and social problems or difficulties of our compatriots living abroad are counted as the main challenges of today's Kazakhstan. If we really intend to focus on the issue of national integrity, we should deeply look into the traditional cultures and current ethno-cultural practices of our compatriots living abroad as well as the preservation level of cultural heritage, because all of them are regarded as the main factors in creating the national idea of the Republic of Kazakhstan. Moreover, at present time, it is necessary to conduct thorough historical and ethnographic study of all these issues.

Apart from the abovementioned reasons, some of our compatriots reside in Central Asian countries making the Kazakh diaspora there; they as well as their problems are being overlooked by both the government and local scholars. Under the severe communist ideology, no one could dare say that they had relatives living abroad as it was equal to a crime. Moreover, those, who had left the country, were labeled "Traitors to their country" or "Ran away for the sake of wealth". So, it was really difficult to talk upon this topic under the ruthless Communist totalitarian regime. Not only talking about the research of the topic 'the Kazakh diaspora', this word hadn't been uttered until the 90s of the XXth century. Otherwise, it could have unveiled the dominant policy of the then government which had a direct impact on the emergence of the diaspora. Contradicting the principles of the Communist Party of the Soviet Union was equal to treason.

However, our historians have recently made a huge success in making some objective conclusions on the historic events which had been lapsed under some definite circumstances. But we are lack of the

literature which emphasizes either the history of the Kazakhs living abroad or their ethnic and cultural development, or the way they preserve and change the cultural heritage. In fact, the Kazakhs in Central Asia make a bigger part of all Kazakhs living abroad.

Apart from them, “Materials on zoning issues of Uzbekistan” (Materials on the zoning of Uzbekistan, 1926), N.B.Arhipov’s “Republics of Central Asia” (Arhipov N.B., 1930) and I.I.Zarubin’s “The list of nationalities in Turkestan krai” (Zarubin I.I., 1925) are also of considerable significance in making the research into the Kazakhs of Central Asia.

T.A.Zhdanko wrote about the results and importance of the 1924-1926 national-state delimitation in Central Asia in his work “National-state delimitation and the process of ethnic development of Central Asia population” (Zhdanko T.A., 1967), as well as X.T.Tursynov did also touch upon this topic in his “Formation of the Uzbek Soviet Socialist Republic” (Tursynov H.T, 1957).

During the Soviet Union, it was U.X.Shalekenov who had made a wide research into the subject of the Kazakh diaspora. His research called ‘Kazakhs of Amudarya. Interrelations of the Karakalpak population in the XVIII-XXth centuries’ (Shalekenov W.H., 1966), which is based on the archive materials and steppe research, is of great importance in learning the history and ethnographic characteristics of the Karakalpak population. A well-known scholar, historian U.X.Shalekenov deeply looked into the historical roots of the Karakalpak Kazakhs’ accommodation, number of population, ancestral composition, their main occupations and trades, family relationships and social status. So-called research works “The formation of multinational population of Kazakhstan and North Kirgizia (last quarter of the XVIII th-60s of XIX)” and “Multinational population of Kazakhstan and Kirgizia in the era of capitalism”, written by N.E.Bekmakhanova (Bekmakhanov N.E., 1980, 1986), are devoted to the historical demographics of the Kazakhs in Kazakhstan, Central Asia and West Siberia.

S.K.Kamalov’s work (Kamalov SK., 1968), which was published in Tashkent in 1968, interpreted the relations of Khiya Kazakhs and Kara-Kalpaks with Russia, and described the struggle of local population against the Khiya khanate. X. Salimov’s “Population in Central Asia” (Salimov H., 1975), K.Shaniyazov’s “Main branches of cattle-raising in the pre-revolution period of Uzbekistan” (Economic – cultural traditions..., 1975), I.Mulyadzhanov’s two books “Population of the Uzbek SSR” and

“Demographic development in the Uzbek SSR” (Mulyadzhanov I., 1989) are about the population in Uzbekistan, their ethnic composition and some of their economic and social problems. They gave a detailed description of social and economic situations in the Soviet Uzbekistan and analyzed the demographic dynamics of the nation and ethnic groups in the country. Similarly, L.P. Maksakova also focused on the same topic in her research “Demographic development tendencies in Uzbekistan” (Maksakova L.P., 1986). Besides, K.I.Kobylandin’s article about the demographic situation of the Kazakhs living in Uzbekistan (Kobylandin K.I. Kazakhs..., 2008: 62-67) and his co-work with G.M.Mendikulova “The history and current development of the Kazakhs in Uzbekistan” (Kobylandin K.I., Mendikulova G.M., 2009) were really important in revealing some facts about the history of “irredentists” or “diaspora” of the Kazakhs in Uzbekistan, their growth and reasons of their accommodation.

The question of “Kazakh diaspora” became an important item on the agenda of the governments as well as of scholars only after gaining the independence in 1991. The best solutions concerning the question of “the Kazakh diaspora” were made during the World Kurultai of the Kazakhs. Since its foundation, this association has assembled the Kazakhs from all parts of the world and become a research center of the Kazakh diaspora issues.

Furthermore, A.V.Konovalov analyzed the ethnographic features and location of the Altai Kazakhs in his work “Kazakhs of South Altai: (Problems of ethnic groups)” (Konovalov A.V. 1986); (M.T.Tatimov “Kazakh world (What’s the number of the Kazakhs?)”, (Tatimov M., 1993) and G.M.Mendikulova (Mendikulova G.M., 1997) made a great effort in researching the historical-social situations and number of the Kazakh diaspora. The latter, paying much attention to the historical background of the Kazakhs living abroad, tried to make an analysis of the terms “irredentists” and “diaspora”. Some scholars are directly concerned about the history and ethnography of the Kazakhs living abroad and conducted serious research works on them. For instance, they are: Z.Khinayatuli’s ‘Kazakhs in Mongolia (Kinayatovich Z., 2001), (N.Mukhamedkhanuly’s History of Kazakh-Chinese relations in the XVIII-XXth centuries (1860-1920)), (Muxamedxanuly N., 2001), D.B.Yeskekbayev’s The Kazakh diaspora: its present and future (Eskekbayev D.B., 2003) and D.Khatran’s Traditional food system of the Kazakhs in Mongolia’ (Khatran D., 1996). Consequently, Kazakh Scientific-research

Institute of culture and art has issued a collection of scientific articles “Research into the Kazakh diaspora culture” (To understand the culture..., 2004). Z.E.Kabuldinov wrote about the Kazakhs living in Russia (Kabuldinov R., 2009), and some oversea periodicals (Wheeler G. The Russian Presence in Central Asia..., 1975.), (Central Asia and the World..., 1994) also regularly report about the Kazakhs in Central Asia.

### Materials and methods

Part of the data in the article consists of the materials collected from the Kazakh-populated villages of Tashkent, Zhyzak, Syrdarya and Nauai oblasts during the 1990-1993th, 1999-2003 and 2004-2013 th, Uzbekistan, and Karakalpakstan. All the facts about the Kazakhs’ accommodations in the abovementioned areas, their ancestral composition, economics, social status, family relations, customs and traditions were collected from more than 150 informants. They were piled up being measured against the local people’s traditional cultures.

The facts obtained from the Central State archive funds of Uzbekistan P-1, 12, 17, 20, 25, 34, 86, 90, the Central State archive funds of Kirgizstan 20, 105, 847, and materials from 555-volume “Turkestan collection”, which is in rare books Fund of the Central library in Tashkent, are of great significance in doing the research. For example, the State archive of Uzbekistan P.39 (a confidential document) (Central State Archive of the Republic of Uzbekistan P.39, list 2, 454 doc., P.20-24), concerning the upper volosts of Tashkent uyezd says about the delimitation: “Under the consideration of the Special Committees of the Central-Asian Bureau of the CCR CP (Central Committee of Russian Communist Party) and Likvidkom, it has become clear that the main cause for the discords between the Kirgiz-Kazakhs and Uzbeks is the fate of Kaunshy, the first station, which lies southward of Tashkent along the Central Asia railway in the vicinity of the above-mentioned 6 Kyrgyz Zachirchiq townships that had been given to the Uzbeks (with a population of 59 200). This station is a part of a rural community, Kaunshy (Kirgiz). Transferring it to Kirgiz people would have cut Tashkent from a single train line from the rest of the Uzbek territory and through Haldarminsk rural society (also Kirgiz) would tie the corridor, geographically Kirrespublika with Zachirchiqsk volosts”.

Research methodology is based on the contemporary complex research methods which

adjoin to theoretical and practical approaches. In carrying out the research work, we’ve guided the basic theoretical principles of historical sciences such as: finding necessary sources and relying on historical cognition to characterize these sources, referring to authentic historical facts to investigate the past events and situations, relying on real historical actions in analysing the formation of social structures and using versatility in cognition and link between the past and present. In the course of research, we’ve also applied many other universal research methods such as analysis, synthesis, historical systematization, historical and chronological comparisons. Accordingly, the ethnic and ethno-cultural practices and processes of the Kazakhs in Central Asia have been compared and logically arranged.

### Results and Discussion

The Kazakh diaspora developed in Uzbekistan during the Soviet Union

The migration of the Kazakhs to the inward regions of Uzbekistan was not connected only with the political situation but also with their some basic needs. For example, in one of the archival documents it was written about the Kazakhs who went on labor migration to Shol-dala (Myrzashol) between 1920-1924: “Korezm Kazakhs and Kara-kalpaks moved toward the north-west part of Korezm oblast, while Kyzylkum Kazakhs rushed to the steppes adjoining to Karakul and Bukara oasis, majority of whom were shepherds and dockers. The migration of Kazakhs from Bukhara and Karakul towards the west caused discontent with the settled Uzbek shepherds about the pastures. Thus, the Kazakhs gradually had reached the unoccupied pastures of Karshyga, Central Bukhara and Baisyn rayons, even the Korgan tobe vilayats of South Tajikistan. The distribution of the Kazakhs to those rayons, on the one hand, was connected with the quality of the pastures, on the other hand, with their growing desire to be employed to the industries neighboring the oasis. Besides, there one could see all residents of one village as well as all family members working in irrigation or railroad building sites” (Central State Archive of the Republic of Uzbekistan, 1 fund.:349). Further, one more document presented the following information: “Like the nomads, 70 000 of 86 000 Konyrats of Central Bukhara spent the winters in the steppes, and went up to the mountains in spring and in summer, sometimes they even reached the pastures of the Alps. Apart

from them, there were 6.5000 saray (unknown clan – K.B), 5.5 000 khatagan, more than 1 000 yuz and 90 000 nomadic Uzbeks there” (Central State Archive of the Republic of Uzbekistan such as, R-1 fund: 351). However, one more historical document shows the fact that the Kazakhs lived in a range of vilayats such as Kermenin, Nurata and Karshy. They were 160 000 in Kermenin, 100 000 in Karshy, 100 000 in Guzar, 80 000 in Bukhara and 5 000 in Nurata (Central State Archive of the Republic of Uzbekistan, P-5 fund: 7).

Moreover, the formation of the Kazakh diaspora in Central Asia was much more triggered by the national-territorial demarcation policy of Central Asia during the 1924-1926th. It was not an easy policy for the neighboring countries which had shared the pastures for donkey’s years. While demarcation process related to Kazakhstan, Uzbekistan, there were endless conflicts between them.

One segment of the Kazakhs are considered as irredentists, while the other makes the diaspora. In 1924, the total population of newly-formed Uzbekistan accounted for 3 963285 people, including 1 319498 in Bukhara, 320023-Khorezm and 170682 in disputed regions (Central State Archive of the Republic of Uzbekistan..., 86 fund.: 431). One part of Tashkent and Myrzashol, which is located in the south east part of Syrdarya oblast (Turkistan Republic), and disputed Zengiata and Nyazbek volosts went under the rule of Uzbekistan. Besides, in Bukhara, Kenimekh rayon, which was set up with a massive amount of Kazakhs, was controlled by the Central government (Balashov,1925:5). The Kazakhs of Bukhara Soviet People’s Republic (BSPR) asked the RKP (b) (Russian Communist Party, (b) – Bolshevik) Political Bureau of CC (Central Committee), USSR, CEC (Chairman of Central Executive Committee) M.I.Kalinin, CEC members of the BSPR and Kazakh delegates of BSPR with request to create Kazakh Autonomous oblast (Central State Archive of the Republic of Uzbekistan, P-5 fund.:41). Their request was deliberated at the Kirgiz (Kazakh – B.K) regional committee of RCP (b). In relation to this matter, K.I.Khobylandin has given evident facts based on the archive materials: ‘The members of Kirgiz regional committee (Kazregcom- K.B.) of the RCP claimed for better living conditions of the Kazakhs, granting them a separate Autonomous oblast from Bukhara region, providing equal relations between Bukhara Kazakhs and Republic of Uzbekistan, preserving national identity of the Kazakhs and stopping assimilation of the Kazakhs (Koblandin, 2008:78).

Unfortunately, due to incorrect calculations of F.Khodjayev, Chairman of People’s commissariat of Bukhara Republic, which showed that only 40 000 Kazakhs lived in the BSPR, it was possible to create only one rayon (Kenimekh) (Central State Archive of the Republic of Uzbekistan, P-30 fund:42). On 24 October, 1924, following the demarcation process of Central Asian Soviet republics, the BSPR had joined newly-formed the USSR (Uzbek Soviet Socialist Republic). Thus, the Kazakhs remaining in Uzbekistan during that period and the others living in today’s Tashkent, Myrzashol and Syrdarya oblasts make irredentists, while those who reside in Bukhara, Khorezm and Fergana form the Kazakh diaspora. A part of the Kazakhs resisting such administrative divisions, expressed their anxiety to join Kazakhstan.

For instance, in the course of the demarcation process between Kazakhstan and Uzbekistan, there were disputes concerning Bolat, Zengiata and Nyazbek volosts of Tashkent. As a matter of fact, in spite Tashkent city was inhabited by the Uzbeks, it was mainly surrounded by the abovementioned volosts: Nyazbek in the north east, Bolat in the west and Zengiata in the south. All these three volosts are situated westward of the Shyrshyq River, and eastward, on the other side of the Shyrshyq there are six sedentary Kazakh volosts containing rice-producing districts. Those 6 sedentary Kazakh volosts were handed to Uzbekistan as a compensation for the Uzbeks who had moved into Kazakhstan and their fertile lands left behind (Central State Archive of the Republic of Uzbekistan, 39 fund: 20). The Kazakhs of those regions claimed Tashkent, one of the big centers of USSR, and Shyrshyq including its volosts to go under the rule of Kazakhstan. In order to get it, the Kazakhs thought that it’d be wise if the border of Kazakhstan got approached as close as possible to the territory of the city, then, to divide Tashkent, surrounded by the Kazakh ownerships, into different Uzbek segments. But, the Uzbeks regarded that separating 18 500 Uzbeks (including minorities) of Tashkent and its uyezds from Uzbekistan would have contradicted the national demarcation (Central State Archive of the Republic of Uzbekistan, 39 fund.:20).

Later, it became clear that similar disputes, which were settled by the Liquidation Committee (Liquidcom) and Special committee of Central Asian Bureau (CCRCB), took place due to the fate of Kazakh-populated Kauynshy station (59 200 people), too. This station was a rural community of the Kazakhs. If the station had been handed to

Kazakhstan, Tashkent would have been separated from the Uzbek territory by the only rail line. By gaining the station, the Kazakhs intended to create Central Kauynshy uyezd that would unite all Tashkent Kazakhs. Weighing up all possible matters, the Commission made its decision. If that station were handed to the Kazakhs, Tashkent would be encircled by the Kazakh territory as a result of what Tashkent either would have to join Kazakhstan's territory or declare itself as a self-governing city. Of course, it would have caused a lot of problems, that's why, the handover of Kauynshy station to Kazakhstan was considered economically as well as politically ineffective to Uzbekistan (Central State Archive of the Republic of Uzbekistan, 39 fund:20). Following such opinions, the government made a final decision: "On July 24, 1925, with the decision of the Presidium of the Central Executive Committee of the USSR, Tashkent city with all its adjoining volosts, entire Nyazbek volost, the rural community in north east part of Nyazbek, Troytsk, Kensai, Bolat, Zengiata, Kauynshy and Kaldarma including all their lands and irrigation farms are to be handed to the Uzbek Soviet Republic" (Central State Archive of the Republic of Uzbekistan, 39 fund: 20). According to the conducted research and information of the Liquidation Commission, the area and border of every volost was defined. For instance, the total number of ownerships in Nyazbek volost reached 6265 including 3575 Uzbek, 1906 Kazakh, 679 Russian and 5 of other nationalities. 1217 of those 6265 ownerships went under the rule of Kazakhstan including 919 Kazakh, 200 Russian, and 72 Uzbek. As for the Uzbekistan's share, it gained 3603 Uzbek, 987 Kazakh and 453 Russian ownerships, totally 5048 (Central State Archive of the Republic of Uzbekistan, P-1 fund:20). As the facts show, the number of ownerships handed to Kazakhstan is several times less than (72) those given to Uzbekistan (987).

Bolat volost had had 7273 ownerships including 2803 Uzbek, 4464 Kazakh and 6 Russian. 4826 of them were passed to Kazakhstan (3968 Kazakh, 858 Uzbek), and 2447 of them to Uzbekistan (1730 Uzbek, 717 Kazakh) (Central State Archive of the Republic of Uzbekistan, P-1 fund.,:20). There were 6939 ownerships in Zengiata volost (4169 Uzbek, 2650 Kazakh and 120 Russian); 2985 of them were handed to Kazakhstan (1783 Kazakh, 1082 Uzbek and 120 Russian); Uzbekistan gained 3954 of them (3097 Uzbek and 857 Kazakh) (Central State Archive of the Republic of Uzbekistan, P-1 fund: 21). Analyzing from the statistical point of view, one

can see that the number of the Kazakh ownerships (2561) handed to Uzbekistan is considerably more than the Uzbek ownerships (2062) gained by Kazakhstan. Here, we should highlight some outstanding Kazakh statesmen such as S.Khodjanov, S.Asfendiyarov and others who made every effort to protect the interests of the Kazakhs in the course of abovementioned conflicts. For example, the total number of the ownerships in all 3 volosts made 20 477 (10 547 Uzbek, 9020 Kazakh, 810 Russian and 100 not included in ownership). As the Commission member S.Manzhara had suggested, 8790 Uzbek and 3718 Kazakh ownerships were expected to be given to Uzbekistan, while 3638 Kazakh and 1880 Uzbek ownerships were to Kazakhstan (Central State Archive of the Republic of Uzbekistan, P-1 fund:18). However, his statement was rejected by S.Asfendiyarov who insisted on Kazakhstan's gaining 2012 Uzbek and Uzbekistan's 2561 Kazakh ownerships. Thus, he offered to decrease the number of Kazakh ownerships handed to Uzbekistan to 1157 (Central State Archive of the Republic of Uzbekistan, R-1: 20). As a result, the dispute was settled in favor of S.Asfendiyarov: instead of recommended Manzhara's 3718 Kazakh ownerships only 2561 were handed to Uzbekistan.

With the decision of the Presidium of the Central Asian Liquidation Commission of March 17, 1925, and №11 protocol of the session of the Central Executive Committee of the USSR as well as the resolution July 5, 1925 of the Presidium of the Central Executive Commission of the USSR, the problem of 3 disputed districts of Tashkent and Shurakhan uyezd was finally resolved: 1. Zengiata volost including all its irrigation farms as well as Kauynshy and Khaldarma rural communities became a part of the UZSSR (Uzbek Soviet Socialist Republic). 2. Rural communities of Bolat volost such as Kensai, Khiovan, Chuvashi, Yaueldi were handed to Uzbekistan, while Kokterek market to was given to Kazakhstan. 3. Nyazbek volost entirely became a part of Uzbekistan. In accordance with the administrative division appendix of 10 mile-map introduced by the Presidium of the Central Asian Commission on March 17, 1925, the boundaries of Central Asian countries were marked and defined (Central State Archive of the Republic of Uzbekistan, P-1 fund: 63). Thus, on March 27, 1926, the commission of the Central Executive Committee of the USSR had finished its activities related to the demarcation of Central Asian countries. As a result of demarcation process, 41 localities of Zhyzak, Kattakorgan oblasts and Khojent uyezd,

24 counties of Tashkent and Myrzashol uyezds, 70 volosts of Andizhan, Kokhan, Namangan and Fergana uyezds and 7 rural communities formed the Republic of Uzbekistan. Kazakhstan obtained 9 volosts of Tashkent uyezd, 2 volosts of Myrzashol uyezd and 6 nomadic volosts of Zhyzak uyezd of Samarkand oblast. Mainly, they were Kazakh-populated villages located in adjacent regions of today's Uzbekistan. Nevertheless, a majority part of the Kazakhs (according to some statistics, about 1-1,5mln) in those disputed areas live hand in hand with Uzbek comrades, now.

On April 6, 1929, the national-state demarcation commission weighed up the issues of minorities and united regions at the session of the Presidium of the CEC of the UZSSR, and issued the following statement: 1. In Upper Shyrshyq district of Tashkent – 82% Kazakhs, united in Angren okrug of Tashkent (72.3%), Kenimekh district – Kazakh and Karakalpak (26.2% Kazakhs of 41.7%); United regions: Middle Shyrshyq of Tashkent – Kazakh-Uzbek (33.8% Kazakhs of 44.4%); 3. Tashkent okrug including urban village Pskent – united-uzbek (44.2% united, 39,4% Uzbek); 4. Myrzashol okrug – Russian-Uzbek (39,1% Uzbek, 43.6% Russian); 5. Korgan-Tepe okrug of Andizhan – Uzbek, Kirgiz (48,1% Uzbek, 39,5% Kirgiz); 6. Markhamad okrug of Andizhan – Turk-Uzbek (38,9% Turk, 35,2% Uzbek); 7. Fergana okrug including Fergana city – Uzbek-Tajik (45,1% Uzbek, 26,9% Tajik) (Central State Archive of the Republic of Uzbekistan, R-86 fund:6).

The border problems were on the agenda of the Soviet government, too. Particularly, it was connected with Uzbek-Kazakh borders. In 1942, referring to the fact that Tashkent was irrigated by the North canal, the Uzbek government asked for 34 000 hectare lands of Saryagash region of Kazakhstan. The Kazakh government partly satisfied their needs and agreed to lease them 6 397 hectare lands for 3 years period. It covered: 1. 2051 hectare lands of the 1st May and Kurama kolkhoz (collective farms) of Saryagash district; 2. All in all, 4346 hectare lands of Keless district: Birlesu -145, K.Marx -920, Voroshilov -670, Untustyk – 335, Kyzyl Asker – 636 and GZF – 1640 (Central State Archive of the Republic of Uzbekistan, 90 fund: 37). Unfortunately, there is still no fact whether they've been returned back or not. Besides, the following document collects some evidence that the Kazakh SSR, in 1947, provided some industries of Tashkent city and its outskirts with irrigated lands. It says: "The resolution of the Council of Ministers

of the Uzbekistan SSR on joining the lands along the Tashkent Canal to the industries of Tashkent city: 1. In accordance with the appendix №1-1089, to join some lands (that were not used, but irrigated since 1942) of Zhanazhol and Tashkent communities to the industries. 2. In accordance with the 1947 resolution appendix №2, to leave 843 hectares of lands, which were temporarily given to Uzbekistan and currently being irrigated by them, in the territory of Uzbekistan". It was signed by Deputy Chairman of the Council of Ministers of the Uzbekistan SSR P.Kabanov (Central State Archive of the Republic of Uzbekistan, 90 fund: 39). So, the area that once united a big group of the Kazakhs is a subject of Uzbekistan, now.

Another segment of the Kazakhs residing in Uzbekistan is composed of the settlers of the rented communities (50-60s of the XXs century). Adil-Bek Khaba, a well-known journalist presents some facts about it: "In general, in 1924-1971, nearly 5.1 mln hectare land (not including Kara-kalpak) of Kazakhstan was handed over to Uzbekistan. The Uzbek government strived to own the 329 hectares of lands which were obtained from the border regions for temporary use in 1930 and with the resolution of Supreme Council of the USSR realized their plan. Thus, former Kazakh communities such as Kyzyl sharualar (840 000 hectares), Udarnik (104 000 hectares), Nurata, Kyzylsha, and Kirov (180 000 hectares), Konzavod (76/17 000 hectares), and about 381 000 hectares of Zaomin, Zhyzak, Myrzashol districts are Uzbekistan's territories, now' (Adil-Bek Khaba Young Alash., 2000). But, Uzbekistan kept on asking the lease of the Kazakh lands. On the pretext of increasing the cotton production by 4200 tons, and referring to the resolution of the Council of Ministers of the USSR and Central Committee of the CPSU (Communist Party of the Soviet Union) on "further development of cotton-raising in the UzSSR in 1954 – 1958" as well as resorting to nepotistic actions, the then Uzbek officials Sh.Rashidov, N.Mukhitdinov and A.Nyazov wrote a letter to their Kazakh counterparts N.Ondasynov, E.Taibekov and P.Ponomorenko. They asked to get the following territories:

- 1) 95 000 hectares of the land from Maktaral and Khyzylkum districts;
- 2) 329 000 hectares of the land that was given to Uzbekistan in 1937, for temporary use;
- 3) The whole territory of Bostandyk region (522, 6000 hectares). Chairman of the Presidium of the Supreme Council of the USSR K.Voroshilov signed the document stating the entire Bostandyk district

and one part of Golodnaya steppe to be handed to the Uzbek SSR (Bulletin of the Supreme Council, 1963).

On January 21, 1956, the Supreme Council of the Kazakh SSR decided to transfer Bostandyk district and one part of Myrzashol to Uzbekistan. The decree said: "... taking into account the close economic, territorial, cultural ties between Bostandyk district in south Kazakhstan and Uzbek SSR, and, in accordance with Article 14 Section "d" of the USSR Constitution and Article 16 of the KazSSR Constitution, to transfer the following lands to Uzbekistan: excluding the pastures of Bostandyk district that are used by Zhambyl and South Kazakhstan farmers, Bostandyk district itself, 95 000 hectares of the Myrzashol Canal area, and 329 hectares of the lands given to Uzbekistan for temporary use in 1936-1937. The document was signed by Chairman of the Presidium of the Supreme Council of the Kazakh SSR Zh.Tashenov and Secretary of the Presidium A.Amreyev" (Bulletin of the Supreme Soviet, 1956.).

It is worth mentioning a strong objection of Zh.Shayakhmetov, First Secretary of the Central Committee of the Communist Party of Kazakhstan, and Zh.Tashenov, Chairman of the Presidium of the Supreme Council of the Kazakh SSR, to the pressure of the central government power. However, it was impossible not to obey their order. Let's have a look at the statement made by K.Arystanbekov, one of the witnesses of that bitter historical event: "Despite the fact, that on June 1, 1955, Commission members Zh.Tashenov, M.Beisebayev, S.Daulenov, A.Morozov, V.Gogosov and V.Sheremetyev agreed to transfer some areas of Maktaral to Uzbekistan, but their rejection to give Bostandyk district was completely ignored by the Central government. So, Bostandyk district with its vast and most fertile lands and about 370 000 sheep was handed to Uzbekistan" (Central State Archive of the Republic of Uzbekistan, 215 fund: 33).

Thus, those areas became part of Uzbekistan. But, as soon as the lease time had expired, Sh.Rashidov, being scared of the constant claims of the people, returned some rented lands of Maktaral and Zhetisai regions. "However, some Kazakh ownership remained there. For instance, premium astrakhan plant "Shymkorgan" with its astrakhans and territory was given to the Uzbeks. Moreover, 418 hectares of the lands taken from Bostandyk district also had belonged to Kazakhstan" – said K.Arystanbekov, one of the Commission members. Further, on March 15, 1956, with unanimous

decision of the State Commissions of the two sides, the fate of Bostandyk district and one part of Betpakdala of the Kazakh SSR was finally decided. Paragraph №1 of the Commission stated: 'In accordance with decree №133 on making partial amendments into the regulations of Kazakh-Uzbek borders, 418 000 hectares of the land of Bostandyk district enlisted in the appendix of the Presidium of the Supreme Council of the USSR, on February 13, 1956, is transferred to the Uzbek SSR.

The protocol had been signed by the Kazakh officials R.B. Baigaliev, Kh. Arystanbekov, N.X.Zabezhansky, K.R.Ospanov, V.A.Sheremetyev, and from Uzbek side, L.A. Abdurakhmanov, B.G. Myrzabekov, M. Ismukhamedov, N.I. Mangu-tov and M.N. Kunyivsky. Moreover, the decree of the Supreme Council of the Kazakh SSR stated: "to transfer 418 000 hectares lands of 539 000-hectar Bostandyk district to Uzbekistan, and to leave the 121 000-hectar pasture to South Kazakhstan and Zhambyl oblasts" (Murat Bekei // Young Alash., 2002). The Uzbek government was able to realize all their ambitious strategy thanks to their compatriot N.Mukhitdinov, a member of the Presidium of the Supreme Council of the USSR who lived in Moscow. With his further intentions, in 1963, January 26, with the decree of the Supreme Council of the Kazakh SSR, 1150 000 hectares of lands from Kyzylorda oblast became a part of Uzbekistan, too. After that, in 1963, April 16, the boundaries of the two countries were defined. However, in 1971, some parts of the abovementioned lands were returned back. Still, Kazakhstan's 10 farms had remained in the territory of Uzbekistan, where the Uzbeks set up their 5 districts and 50 farms. In 1963, September 19, according to the amendments made into the regulations of the boundaries of Kazakhstan and Uzbekistan, districts such as Myrzashol, Arnasai and Dostyk were handed to Uzbekistan (Bulletin of the Supreme..., 1963).

Evidence for this information is as follows: in 1962-1963, in accordance with the decree of the Presidiums of the Supreme Council of both countries and the Presidium of the Supreme Council of the USSR, "... totally, 959 hectares of lands from Pakhtaral, Kirov districts and from Kyzylkum, Shymkorgan rural communities of Shymkent oblast as well as 1154 hectares of pastures, and 1150 hectares of lands from Kyzylorda oblast, which has been temporarily owned by Uzbekistan, are transferred to Uzbekistan" (Murat Bekei // Young Alash., 2002.). In 1962, 404, 1 000 hectares of Kirov district, 0,1000 hectares of Saryagash



district, 17,1000 hectares of Keless district, and, in 1963, entire Pakhtaral (153,6000 hectares) and Kirovsk districts (805,2000 hectares) including 1554,3000 hectares of Frunze and Kyzylkum massives were given to Uzbekistan (Bulletin of the Supreme..., 1963: 191). Thus, our compatriots were confronted with the biggest crises of their life, and reluctantly left their native land for Uzbekistan. As a result of such bitter historical moments, the Kazakh diaspora emerged. However, in 1970th, one part of Kirov, Zhetisai and Pakhtaral districts were returned back to Kazakhstan. In general, in 1956-1963, Uzbekistan had gained 187 8000 hectares of Kazakh lands (Central State Archive of the Republic of Kirgizstan, 847 fund: 91).

It also increased the number of Kazakhs in Central Asia among labor migrants. For example, the total number of people who came to the Uzbek SSR from Kazakhstan is 19,925 people.

### Conclusion

Administrative-regional divisions during the early period of the Soviet Union were like the continuation of the divisions of the Tsar's government: regions, uyezds and volosts. Lack of the definite borders between the volosts and scattered settlements complicated the process of regional division. Concerning the history of the Kazakhs living in Central Asia, there are sufficient evident facts which prove that Uly jus Kazakhs had been indigenous people of North Uzbekistan until

the reign of the Soviet Union. Moreover, there is enough evident information thatkanly, dulat, syrgeli, zhalayir, and other Kazakh tribes had lived in those areas. Nowadays, we connect them with the nations that were part of Uzbeks and Kazakhs who lived there. The fact that there are many villages like "village of kanly", "village of balgaly" shows the connection of their grandfathers with the ancient tribes.

In conclusion, the history of the Kazakh settlement can be divided into several stages. Some compatriots living in Central Asia are the descendents of those who remained there due to the demarcation process between the countries conducted in 1924. So, the first wave of the Kazakhs separated from the native land took place in 1924-1926, during the ethnic-regional demarcation of Central Asian countries. The second wave makes the victims of the famine of the 1932-1933 and maladministration of the central government. Mainly, the number of the Kazakhs living in the neighboring countries increased due to the political developments of the XXth century, collectivization, famine, political persecutions and other economic hardships in the country. Particularly, first, the Kazakhs (naiman, konyrat and kipshak) moved from Central Kazakhstan and Kyzylorda to Kokhan then remained in the regions of Tashkent; The third wave makes the Kazakhs who were residents of the lands which were primarily leased then handed to Uzbekistan in the period of 1942-1947 and 1956-1963.

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