



## **ETHNIC HISTORY OF THE LEFT-BANK POPULATION OF KARAKALPAKSTAN**

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**Annotation:** The article discusses the ethnogenesis and ethnic history of the Karakalpak people, including information about the ethnogenesis of the population living on the left bank of the Amu Darya. It discusses the occupations and social thinking of the population of the left bank of Karakalpakstan, providing information, firstly, about the professions of farmers and livestock breeders, places of farming, and types of farming. Also, The material and spiritual culture of the population living on the left bank of Karakalpakstan is discussed based on historical sources.

**Keywords:** Left bank, ethnic, Salg'ut, Talliq, Aybuyir.

## **ЭТНИЧЕСКАЯ ИСТОРИЯ НАСЕЛЕНИЯ ЛЕВОГО БЕРЕГА КАРАКАЛПАКИСТАНА**

**Аннотация:** В статье рассматривается этногенез и этническая история каракалпаков, с акцентом на население, проживающее на левом берегу Амударьи. Анализируются профессии и социальные перспективы этого сообщества, особенно в отношении сельского хозяйства и животноводства, а также географические районы и типы практикуемого земледелия. Кроме того, в статье исследуется материальная и духовная культура населения левого берега Каракалпакстана, опираясь на исторические источники.

**Ключевые слова:** Левый берег, этническая принадлежность, Салгут, Таллик, Айбуйир.

### **ENTRANCE**

The study of the history of the origin of each nation requires special work together with scientists specializing in archaeology, ethnology, anthropology, linguistics, toponymy, and other sciences.

Research level. The 9th-century Arab historian A.N. Nuveriy writes that the ruler of Khorezm at that time called the name of the cavalry guard, selected from the desert tribes of Altyn Tas, "Kalpaks." Written sources confirm that the Karakalpaks consist of Turkic tribes. On this basis, the question of the origin of the Karakalpak people began to interest scholars from the first half of the 19th century. In 1818, the Russian historian N.M.Karamzin said that the name of the Black Clubs is connected with the name of the Karakalpaks. This idea is also present in the works of N.I. Berezin, V. Tyzenhauzen. Academician V.V.Bartold and Turkologist I.A.Faleev, M.A.Chaplichka came to the conclusion that there is still not enough material to link the name of black skullcaps with the Karakalpak name. Many scholars have tried to solve the question of the origin of the people, including the Karakalpaks, based on the similarity of ethnonyms. Khovoros and P. Rychkov called the Karakalpaks Nogais, T. Miller called them Mangits, N.A. Aristov called them Pechenegs, Academician I. Giorgiy called the Karakalpaks Kara-Kipchaks. According to the historian P.P. Ivanov, the Karakalpaks emerged on the basis of local tribes that had long lived in the middle and lower reaches of the Syr Darya, around the Aral Sea.[ Камалов С. Каракалпақлардың халық болып қәлиплесиўи ҳәм оның мәмлекетлигиниң тарийхынан. Н.2001, 9-бет.

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A significant contribution to the study of Karakalpak ethnogenesis was made by the Khorezm archaeological and ethnographic expedition led by S.P. Tolstov, and especially the Karakalpak

ethnographic community led by T.A. Zhdanko, who was part of this expedition. In addition, the works of historians S.K.Kamalov, archaeologists V.N.Yagodin, M.Mambetullayev, anthropologists Yarho, T.K.Khodzhaev, N.Risnazarov, ethnographers L.S.Tolstova, Kh.E.Esbergenov, A.S.Morozova, linguists and literary scholars N.A.Baskakov, D.S.Nasirov, Kh.Khamidov, K.Mambetov, and Berdakh's "Genealogy" are of great importance.

Recently, in the study of the history of the origin of a people, attention has been paid not to its name, but to its culture. From this point of view, the researcher's opinion regarding the above-mentioned research the conclusions of scientific research were published in the press.. Among them, it is worth noting the research of Academician S.K. Kamalov, ethnographer Kh. Yesbergenov, literary scholar K. Mambetov, and archaeologists M. Mambetullayev and M. Turebekov. According to the terms of the agreement concluded between Tsarist Russia and the Khiva Khanate, the state borders of the Khanate were changed. The lands on the lower right bank of the Amu Darya, traditionally cultivated by the Karakalpaks, passed to Russia. According to the second clause of the terms of the treaty, the borders of the dependent Khiva Khanate were determined from Kukirtli along the lower reaches of the Amu Darya from its western branch - Tallik, to its confluence with the Aral Sea, then along the sea to Urge, then from the south of the Ustyurt to Sarykamysh and the banks of the Uzboy.

Results. The Khanate's previous territory of 130,590 sq. km (14,8611.4 sq. km) decreased to 54,680 sq. km (62,225.8 sq. km). After 1873, the Khiva Khanate was administratively divided into 20 beyliks and two naibliks.

The Turkmens constituted less than a third (26.7%) of the Khanate's population. They lived on the borders of the desert and arable land on the outskirts of the khanate, occupying the lower reaches of the main canals supplying the population with water. Channels such as Shamurat, Lavzan, and On Quloch were entirely under the control of the Turkmens.

The Kazakhs occupied the border lands of the Khojeyli, Urgench, and Kungrad principalities. According to data from the 1870s, about 2,000 Kazakh households lived among the Karakalpaks. About 50 thousand of their households led a nomadic lifestyle between Tallik and Lake Aibayir. Here, the Kazakhs have Tabin, Alim, Bayuluvli, and other clans, among which the Tabin clan is the most numerous. The Kazakhs, like the Turkmens, were mainly engaged in animal husbandry (sheep breeding) and partially in agriculture. As evidence of the development of agriculture among the Khorezm Kazakhs at the beginning of the 19th century, Girshfeld and Galkin indicate that the Kazakhs along the river "abandoned nomadism and lived year-round near pasture fields."

At the end of the 19th century, the number of Karakalpaks in the Khiva Khanate was 19,995, and the number of Karakalpaks under Russian rule on the right bank of the Amu Darya was 94,464. Of the Karakalpaks on the left bank, 5 thousand consisted of fourteen tribes of bees, and about 15 thousand - of Kungrad bees. Under Russian subjugation in the Amu Darya Department of the Karakalpaks living there, 27 thousand belonged to the Kungrad wasp, about 67 thousand to fourteen tribes [ Ўша асап 350-6ет.].

Karakalpaks mainly lived along the Shumanay and Kiyatzhargan rivers of the Kungrad agricultural oasis and in the Kuhna-Urgench district. The Karakalpaks living in other parts of the khanate consisted of very small groups. The Qiyot and Ashamayli tribes lived along the Talliq River. They occupied the banks of the Qiyotjargon and Sorkol rivers, and the area around the Mulla Pirim fortress.

Along the banks of Tallik lived the Kiyats and Ashamaylis, and their neighbors - the Balgalyans. Some of them lived under Russian rule on the right bank of the Amu Darya River. In the Shumanay oasis (in the Shumanay bekstvo), most often, the clans of the Jovingir branch of the Kungrad clan of the Karakalpaks lived: Qazoyoqli, Teris tamg'ali, Uyghur, Tiyeqli, and Irg'oqli. (Some parts of Baymakly and Irgakly were also registered in the territory of the Amu Darya Department during the 1912-1913 census.)

Among the Javongirs, the Nayman, Baymakli Uyghur, and other clans also lived in the Old Urgench bekstvo.

In 1910, Muhammad Rakhimkhan died. The throne passed to his son, Asfandiyar Khan. With the accession of Asfandiyar Khan to the throne, protests intensified among the local population. Khojeyli, Kungrad, Old Urgench, and Janga Kala (in the Shumanay bekstvo) were trade centers of the Karakalpaks within Khiva. The further exacerbation of land and water relations in the Khiva Khanate, the strengthening of taxes, led to an uprising in the Khojeyli bekstvo. The rebels' goal was to overthrow the Khan of Khiva, Asfandiyar, and in his place, to free the population from heavy taxes, allocate appropriate lands, and elect a khan who would protect the honor and dignity of the people. However, to achieve this goal, they did not have a clear work plan, a political organization, or a leader that would centralize the people's movement. The rebels demanded that officials restrict the actions of the Khivan Khan, his officials, and Yomut Basmachi against the honor of citizens. Almost all strata of the Karakalpak, Uzbek, Kazakh, and Turkmen peoples of the city of Khojeyli and its environs participated in this uprising. Among them were farmers, industrial workers, artisans, some wealthy people, and ishans. On January 14, 1916, a group of rebels from 500-600 men, led by Avezjon Khoja, invaded Khiva. Going towards. Along the way, peasants and artisans joined the rebels, and the number of the detachment reached 2000-3000 people..[ Төреев А. Қарақалпақстанда 1916 жылы халық көтерілисі, Нөкис; «Қарақалпақстан» баспасы 1967 жыл 21-бет.].

The uprising was also led by the famous Tatar eshon Isamatdin. In January 1916, the Tsarist government again raised the issue of liquidating the Khiva Khanate and unifying it into Russia. This did not please Isamatdin Eshon and Junayd Khan, who sought to create a Muslim state. In connection with this, Isamatdin Eshon, together with his close associates, began to carry out propaganda work among the people against the abolition of the Khiva Khanate and its unification into the Russian Empire. On January 17, the rebels approached Khiva. On the morning of January 18, the rebels set off for the khan's palace to file their complaints. However, this movement was stopped by the forces of the Russian troops in Khiva.

The Karakalpaks lived in three principalities of the khanate - the principalities of Old Urgench, Shumanay, and Kungrad. They submitted directly to the Khan's official, the Divanbegi-Matmurad. After Matmurad's death, when all the positions in the khanate were redistributed among the khan and his close associates, the administration of the Karakalpaks passed into the hands of Yunus Yasovulbashi. The next position in the Khanate's administration was the hokim, who had unlimited power. The post of governor, administrative management, was held by the Karakalpaks. The Karakalpaks of the first half of the 19th century were governed by large clan leaders - Aidos, Ernazar biy. It is mentioned in many works of Karakalpak folklore and other sources.[ Мамбетуллаев М., Төребеков М., Юсупов О. Қарақалпақстан тарихы Н. 2010. 27-бет]

At the end of the 19th - beginning of the 20th centuries, the Khivan Karakalpaks were divided into four branches, and at the beginning of each branch, begs-begis ruled the people.

The appointment of Beks-Beks in this order was determined not by the clan structure of the Karakalpaks, but by their territorial distribution.

All administrative management actions were subordinate to each other. There was a governor in the khan's presence who governed the Karakalpaks. Beklar-begi were subordinate to the ruler. Begs are subordinate to begs, and beys to begs. Administrative management was thus multi-tiered, and the last lower rank from the biy was the aksakal among the Khivan Karakalpaks. But the elder didn't have a seal. The position of elder emerged after Khiva became a semi-khanate, replacing the previous position of fifty.

Each bek's bek had two attaliqs under his care. Each father had two biys under his care.

In governing the people, the division of the people into clans was not taken into account.

In administrative management, the territorial character is taken as a basis. In some cases, beklar-begi were under the governor's supervision, and "yuz boshi" was under the atalyk's supervision. Until 1873, "hundred-headed" was a highly respected position. The "centurion" had an armed detachment of one hundred men under his command. The title of centurion itself originated from this, and after 1873, it was connected with the cessation of hostilities and the disbandment of the

Khivan army, for which there was no need. The centurion managed a small detachment of 10-15 people, remaining only under the governor's supervision and performing the duties of a mirshab. Among the lower administrative management positions, the mirob occupied an important place. The excavation and water supply of canals were organized by mirobs. From the positions that governed the Karakalpaks under the Khan to the centurion, the officials were chosen by the Khan and approved by him. The mirob was appointed and approved by the village elder. The positions of Beklar-Begi, Ataliq, and Biy were inherited from father to son. The children of the officials who ruled the people studied and were raised in Khiva. Therefore, they were considered convenient and reliable people in place of their fathers. The Khiva Khanate was a true feudal state. At the head of power stood large landowners - feudal lords. The Khan, who turned almost all the lands of the Khanate into his own, became a large landowner - the feudal lords. Dependent peasants paid the feudal lord for the use of land by giving money and grain. Some peasants settled on common state or royal land. He used the land through lifetime lease. Some peasants worked on the estates of large feudal lords. The lands belonging to the Khan himself were also included in the count of such property lands. A third group of peasants used waqf lands. Waqf lands were legally considered the lands of mosques, madrasas, etc., and were in fact the property of the clergy who managed these religious institutions.

Depending on the form of land use, the population of the Khiva Khanate paid land tax in various forms. The peasant who cultivated the Tsar's land became like a person who leased state land. The kingdom indicated that the land was given to tenants on the condition of receiving 2 batmans of rent from 5 batmans of harvest. Some paid 2 batmans out of 4 batmans. In such cases, payment, water

paid depending on the transportation status. According to Hirschfeld and Galkin, a monetary payment (one-tenth of the income) - ushr - was collected from royal land. Tax-ushr was collected 1/10 times from the harvest of land irrigated with a winch, and 1/5 times from the harvest of land that drank water from feet.

Conclusion. The Karakalpaks used royal lands along the lower reaches of the Shumanay to the Aybuyir lakes, around the city of Ketens, and up to Old Urgench. Along with the Karakalpaks, these lands were also used by the Turkmens.

All property lands were divided into three types in terms of taxation: "yorliqli mulk," "mulk," and "otayyi mulk." "Legendary property" and "property" lands are considered private lands. "Legitimate property" refers to lands granted to a person by the khan's decree for lifelong use at the expense of the king's land for some "good" service. Such documents were certified by the seal of the khan and the chief judge. The owners of such a document were called certified owners. However, anyone who received such a document-decree with the city's seal from the khan and judge had to pay a certain amount of money. Although the kingdom received land for its services at the expense of the land, many people could not find money to receive a decree. Such people were registered only in the khan's book of accounts. Such landowners were called proprietors.

The Khivan government, while transferring land to the people's ownership, also levied a paid land tax. The landless, who lived among the landowners and the endowed owners, paid the same taxes as the landowners. Hirschfeld and Galkin also include the Turkmen horsemen's land within the estate. O.A. Shkapsky, on the other hand, includes the horse-drawn land of the Turkmens in the count of royal land. These opinions cannot be opposed to each other. For example, each Turkmen household was allocated 30 tanobs (900 square meters) of land. For this, when the Turkmen deemed the khan necessary, the khan's army was obligated to provide one mounted soldier, each occupying 30 tanobs of land. He came with his horse and weapons. Hence the name "horse land." At that time, these lands were called royal lands. Until 1873, mounted lands and lands belonging to another person close to the khan were exempt from paid land tax and obligations (mining, etc.). After 1873, when the Khan's army was disbanded, there was no need to take riders from the Turkmens. Consequently, taxes were levied on the horse-drawn lands occupied by the Turkmens. The Turkmens paid a paid land tax - "solg'it" - of 10 gold pieces per horse, as well as an additional

tax of 2 gold pieces per horse. Thus, the lands of the former kingdom, called "mounted" lands, passed into the ownership of the Turkmens, turning into a fief

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