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STUDY OF THE KARAKALPAK PEOPLE IN ETHNOLOGICAL SCIENTIFIC WORKS HISTORY

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ABSTRACT

The works of ethnographers and archaeologists used as primary sources were analyzed while working on the article on the living conditions, climate and characteristics of the materials used by Karakalpaks over the centuries. The article talks about customs and traditions related to the country. It reveals the role and importance of the house in the life of the Karakalpak people, as well as its educational component.

KEYWORDS

Karakalpaks, Uzbeks, land, Turkic peoples, ethnogenesis, art, residence, clothing, customs, Central Asia.

INTRODUCTION

S.P. Tolstov "The history of the Sogds, Bactrians, Khorezms, Massagets, Sakas, Usuns, Hephthalites, and Turks in ancient Central Asia is the history of their ancestors. The peoples of the flourishing republics of the East were considered to be the peoples who demonstrated in practice that there are worthy descendants of Central Asian antiquity in their image".

T.A. Zhdanko's research on the ethnogenesis and ethnic history of Karakalpaks used it as one of the decorative and artistic handicrafts.

I.V. Savitsky, A. Allamuratov, H. Esbergenov, some types or general issues of the Karakalpak folk art, ways

of formation and development of the Karakalpak people, art against the background of the historical destiny of the people, including mutual relations, specific ethnic characteristics, and at the same time, the art of other peoples Karakalpaks embodying similarities with the Karakalpaks and formed the ethnic image of Karakalpak artistic crafts.

The Oghuz-Pecheneg stage of the culture of the ancestors of the Karakalpaks (IX-X centuries) is characterized by the formation of the main features of the ornamental grass characteristic of many peoples, which were especially developed among the

Karakalpaks in the post-Nogay period (XVI-XVIII). widespread.

19th century Khorezm period The development of Karakalpak artistic crafts was characterized by the further improvement of the traditions of the nomadic image, the development of relations with the art of Turkmens and Khorezms.

In these periods, Turkmens, Khorezm Uzbeks, and Karakalpaks recorded the presence of ornaments or objects that preserved traces of ancient beliefs related to frog worship.

Among the cattle-breeding tribes of Central Asia, the house appeared due to the need to have an easily portable and assembled housing for personal movement. In time, he found a smoke hole in the shape of a wooden circle, giving the appearance of a hemisphere of light in the form of a spar in the middle. Thus, the design of a house with round walls and a domed roof was established among all Turko-Mongolian peoples, because the life experience of many generations of nomads showed the optimal aerodynamic qualities, relative ease of transportation, stability of parts and parts, assembly ease of operation and disassembly covered with wool felt.

Karakalpaks live in the Fergana, Khorezm, Bukhara regions of Uzbekistan, in Turkmenistan and Kazakhstan, and partly in Afghanistan.

There is no doubt that the territories of Uzbekistan are one of the hotbeds of world civilization from the earliest times. The results of large-scale research conducted not only in Uzbekistan, but also in the entire region of Central Asia, once again confirm the high position of our country in the world civilization.

Central Asian civilization appeared and developed in different regions in different periods. Settlements of

people who lived at the end of the first Paleolithic period were also found and studied in the land called Borsakelmas in the Ustyurt plain of Karakalpakstan. The tribes of the Mesolithic period were mainly engaged in hunting and harvesting. Towards the end of this period, the first domestication or domestication of animals begins.

In Karakalpakstan there are Mesolithic sites on the heights of Ustyurt around the Aral Sea and in the Kyzylkum desert.

Mesolithic sites in Ustyurt BC. The monuments of the Mesolithic period found in the Kyzylkum desert for 2 thousand years belong to the last stages of the Mesolithic and the period of transition from the Middle Stone Age to the New Stone Age (Neolithic). By the Neolithic period, great changes took place in the life of ancient tribes.

The people of this period were engaged in fishing and hunting or agriculture and animal husbandry and partially handicrafts. One of the greatest achievements is the emergence of pottery. Also, by this period, weaving and boat building appeared.

The Jaloyr tribe of the Kazakhs unites 13 clans in its union, each of which includes many clans and divisions in its place (that is, they also have small clans and divided into divisions). During the 13th century, a large group of Jaloyirs moved to Azerbaijan and Iraq and established their own states. According to several historical sources (for example, in the Aksikenti list of Uzbek clans), the elders of the Jaloyir tribe, together with the elders of the thousand, one hundred and forty tribes, played a very important role in the political life of the country in the 16th and 17th centuries.

It is known that in the 14th century, nomadic Turko-Mongol tribes began to move to Movarounnahr itself,

that is, to its civilized (urbanized) oases. V.V. According to Barthold, it was in the 14th century that the ulus system, different from the previous ones, was created here. The uluses are now distributed not to the representatives of the Khan's generation, but to the main Turko-Mongol tribes that make up the military power of the state. It is known that when Genghis Khan gave his son Chigatai an ulus, he gave a group (original) Mongol army of four thousand people and the locations of their uluses. According to Ibn Arabshah, there were four main clans in the Chigatai tribe: Orlot, Jalayir, Qavchin, Barlos. Thus, the tribe of Jaloyirs was located in the Syrdarya basin, and the main city was Khojand. The Barlos clan was located in the Kashkadarya oasis, and its main city was Shahrisabz.

The tribe of Kavchins was on the right bank of the Panj in the Saraykamar region (district), and the tribe of Orlots was on the left bank of the Amudarya in Balkh and Termiz regions. According to the writings of Rashididdin and Abulgozi Bahadirkhan, the first ancestors of the Jaloyirs lived in the basins of the Onon River in Mongolia. In the first quarter of the 13th century, some of them settled in the Ili river basin. In the 60s of this century, a thousand families came to Movarounnahr. Rashididdin says that the Mongols Turkified the Jaloyirs.

A. Yu. And Yakubovsky repeats the same idea at the beginning of his preface to the first edition of the book "History of the Peoples of Uzbekistan". The editor's note says, "The origin of Barlos and Jaloyirs has not yet been scientifically proven."

A. Yu. It is not surprising that Yakubovsky made such an opinion based on Rashididdin's lines that "Barlos go back to the Mongols". Currently Yu. Thanks to the researches of A. Zuyev, it has been proven that the origin of Jaloyirs does not actually go back to the Mongols, but to the Turks. Jaloyirs, if we refer to the

results of the research of many historical scientists, the ethnonyms Kurykin (wolf), Tulangit, Turi (wolf) are mentioned among them. All of the names of the above-mentioned tribes go back to the ancient Turkic people - tribes. These tribes took an active part in the political life of the Great Turkic Khaganate, Turgesh Khaganate, which was established in the early Middle Ages, and later the state of the Qarluqs or Karakhanids, which was named "Khakan land". In particular, science has proven that the wolf totem goes back to the ancient Turkic peoples. It follows that Jaloyirs are also one of the ancient Turkic peoples according to their ethnic origin.

V. V. Barthold and I. P. Petrushevsky say that the Jaloyirs were a Mongolian-speaking people. The linguist scientist S. A. Omonjonov, relying on Rashididdin, notes that the Jaloyir tribe contained kurikin (wolf) and tulangite seeds. K. Shaniozov says: Kurykin, Yakut and Yenisei were the first ancestors of Kyrgyz (Khakas), Turkic peoples. Jaloyirs spoke Turkish when they settled in the Angren oasis in the 60s of the 13th century. Adilshah, the son of Bahrom, the chief of Jaloyirs, served in the army of Amir Temur's grandson Jahangir as an official (head of the army). But he turned to betrayal and marched to Samarkand during Amir Temur's Khorezm campaigns together with Saribuga Kipchak. In Temuriza, when Jahangir met them near Karmana and dealt a heavy blow, Jaloyirs and Kipchaks fled to Dasht-i-Kipchok for their lives. And Amir Temur disperses the tribe of Jaloyirs in Movarounnahr. Dissatisfied with the treachery of their superiors, a part of the Jalayirs remained in the Angren oasis and continued to serve Amir Temur earnestly.

From the second half of the 13th century, some ethnic groups began to come to the neighboring areas of Movarounnahr. Jaloyir, Barlos, Kavchin and Arlat ethnic groups were among the first to come during this

period (V. V. Bartold "History of Turkeстана" vol. T - II, ch. 1, M. 1963. P. 109-102). Genghis Khan's son Chigatoy, along with his brothers (except Tulu), inherited a 4,000-strong military unit from his father. The army given to Chigatai was composed of these ethnic groups (Jaloyir, Barlos, Kavchin, Arlat). There were a thousand people in each of the mentioned ethnic groups, and during the Chigatoy period, together with their leaders, their families and clansmen were located on the left banks of the Ili River, in Yettisuv and in the western regions of East Turkestan. The Jaloyirs settled in the Angren basin and the surroundings of Khojand (in the middle of the 14th century, a group of the Jaloyir tribe went to the northern regions of Iran and established the Jaloyir dynasty (1356-1411). According to the information of Abulghozi ("Shajarayi Turk" Tashkent. 1992, pp. 42 - 43), the first ancestors of the Jaloyirs lived in the basins of the Onon River.

In the first quarter of the 13th century, some of them settled in the Ili river basin. In the 60s of this century, some of their groups settled in the Angren oasis, as mentioned above. Rashididdin mentioned Jaloyirs among Turkic tribes called Mongols. Based on what the historian said, we can come to the opinion that the Jaloyirs were Turkic tribes in ancient times, and then adopted the Mongolian language. But great scholars V. V. Barthold and I. P. Petrushevskii say that the Jaloyirs were a Mongolian-speaking people. S.A. Amanjulov, a linguist, came to the conclusion based on a number of evidences that the Jaloyirs are mainly Turks. Indeed, what the author says has soul. Rashididdin mentions the ethnonyms kurikin (wolf), tulangit, turi (wolf) as part of the Jaloyir tribe.

Jaloyirs living in Central Asia later became part of the Uzbek, Kazakh, Karakalpak and Kyrgyz peoples. At the beginning of the 20th century, Kazakhstan mainly lived in Kapal and Verni districts of Yettisuv region, Avliyota

district of Syrdarya region. The Kazakhs are divided into large clans:

- syrmanak (syrmanak)
- ariktinim (oriqtinim)
- baychigir (boychegir)
- scissors - siirshi (cowboy)
- with a hammer
- kuchuk, karachapan, andas, kalps, mirza
- orakti (with a sickle)
- white-haired

The Kyrgyz included Kuchuk, Mingitai, and Supatay clans of Jaloyirs. In 1920 and 1926, it was determined that the number of Jaloyirs living in Uzbekistan was close to 25,000. They lived in Tashkent, Bukhara oasis, Nurota mountain foothills, Jizakh, Kattakorgan, Karmana (now Navoi), Karakol districts and Khorezm (Chimboy). The Uzbeks included two large clans of Jaloyirs with scissors and a hammer, and several small clan divisions (Kargali, Bashkird, Karaabdual, Karakoli, Karachopon, Chuvuldok, Jastaban, etc.). By the beginning of the 20th century, Jaloyirs living in Uzbekistan lost their clan and tribal characteristics (they mixed with Uzbeks). In the past, Jaloyirs were engaged in cattle breeding. But at the end of the 19th century and the first decade of the 20th century, their main occupation was farming.

CONCLUSION

In conclusion, we can emphasize that Jaloyir tribe as a separate clan division is related to Uzbek, Kazakh, Kyrgyz, Turkmen, Uyghur, Mongolian, Tatar, Bashkir, etc. peoples. absorbed into the composition. Even

their ethnic clan names are the same. For example, sirmanak (sirmonaq), ariktinim (oriqtinim), baychigir (boychegir), kachili, siirshi (cowherd), balgali (hammer), kuchuk, karachapan, andas, kalps, mirza, oraqti (sickle), aqbiyum (Akboyim), and other clan names belong to the Jaloyir clan, which is part of all the sister nations of Central Asia, and their ethnic composition is compatible with each other. It can be concluded from this that the peoples of Central Asia are blood relatives and brotherly peoples. They are united by a common history, life, territory and common ancestors

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