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ABOUT THE HISTORY OF THE KARAKALPAKS ENTERING THE ZARAFSHAN OASIS

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Abstract:

Karakalpak tribes have lived in the southeastern region of the Aral Sea, the foothills of the Amu Darya and the Syrdarya since ancient times and considered this blessed land their homeland. Mainly engaged in cattle breeding, Karakalpaks migrated to the northern regions with the arrival of spring.

Keywords: Zarafshan oasis, Central Asia, the north of the Caspian Sea, the Urals, the Emba and Volga rivers, the Khiva and Ural deserts, the Kazakhs of the Small and Middle Juz.

Introduction

The study of the Karakalpak peoples' entry into the Zarafshan region, their reasons, their location in the oasis, and their specific and common culture and traditions is of urgent importance. Also, the issue of cultural and socio-economic ties of the Karakalpak peoples in the Zarafshan oasis with the Uzbek tribes is one of the still incompletely studied areas of Uzbek history.

The Zarafshan oasis is a region where for centuries many peoples and tribes (mainly Uzbeks, Kazakhs, Tajiks, Turkmens, Karakalpaks, etc.) with similar economic, cultural and lifestyles have lived in active ethnocultural contacts throughout a long historical period. The coexistence of representatives of different peoples, cultural ties, and strong mixing processes played an important role in the formation of the cultural unity characteristic of the oasis. The

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settlement and ethnic life of the population of the Zarafshan oasis, which has historically been unique and has preserved all its ancient traditions of life, was greatly influenced by the socio-economic and political processes that took place in the Middle Ages. Among them, the entry of Karakalpaks into the oasis also had an impact.

It is known that the Karakalpaks are one of the indigenous peoples of Central Asia. The Karakalpak tribes have lived in the southeastern region of the Aral Sea, the foothills of the Amu Darya and the Syrdarya rivers since ancient times and considered this blessed land their homeland. Basically, the Karakalpaks, who were engaged in cattle breeding, migrated to the northern regions with the arrival of spring, moving to the north of the Caspian Sea, the Urals, the Emba and the Volga rivers. Some of them remained in those regions, while others returned to their native lands [1.b.144]. Therefore, historical sources mention that the Karakalpaks played an important role in the political life of the regions from the Syrdarya to the Urals and the Volga rivers in the 16th-19th centuries.

It is believed that in the late 17th and early 18th centuries, the Karakalpaks, as a small tribe, settled in the Fergana Valley. The work "Ubaydullanoma" of this period states that the territories of Khojand, Andijan, Tashkent, Sairam, Turkestan, Kazakhs and Karakalpaks, as well as the entire people of Ulitov and Kichiktov, were under the rule of Muhammad-Rakhimbiy Yuz, the son of Ghozibiy Yuz [2.b.77]. This suggests that there were Karakalpaks among the population of Andijan and Khojand. Thus, at the beginning of the 18th century, the Karakalpaks began to divide into different territorial groups. Some of them lived in the lower reaches of the Syrdarya and were under the rule of the Kazakh khans. Other groups migrated south and came to the territories of the Bukhara Khanate. It is likely that at this time a third southeastern group of Karakalpaks began to settle in the Fergana Valley.

Together with these groups of Karakalpaks, their western branches lived around the rivers Yaik (Ural), Itil (Volga) and Emba. Due to their close ties and alliances

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with the Nogais, these groups of Karakalpaks constantly organized campaigns to the Siberian regions. In the 70s of the 17th century, the Karakalpaks opposed the Russian occupation of the Zakamsk region and, together with the Bashkirs, launched attacks on the Ural and Siberian provinces [3.b.144]. The Karakalpaks at that time occupied quite large territories and had great political importance, and these events were associated with their migrations.

The first half of the 18th century was marked by events that greatly influenced the further fate of the Karakalpaks. The first of these was the invasion of the Dzungars, who entered the territories of Central Asia in 1723. This period of invasions, which caused great losses to the Kazakhs and Karakalpaks, entered the history of the Kazakhs under the name "Years of Great Destruction". As a result of the Dzungar invasion, the Kazakhs of the Small Zhuz were forced to abandon their places of residence and flee to the territories of the Khiva Khanate, the Yaik and Emba regions. The Kazakhs of the Middle Zhuz began to settle in the vicinity of Samarkand and Bukhara. Some of the Kazakhs of the Great Zhuz also moved towards the interior regions of Central Asia. In such a situation, the Karakalpaks were also forced to migrate to various countries along the Syrdarya River, to Tashkent and the regions south and east of it, and some went west to the deserts of Khiva and the Urals. Due to these events, the Karakalpaks also migrated to the "jokargi", that is, to the regions above the Syrdarya River.

A.I. Levshin, who studied the political events of the 18th century, notes that during the years of the Great Persecution, part of the population of the Ulug-Katta Juz, together with the Middle Juz, migrated to Khojant, which was considered the gate to the Fergana Valley [4.p.69]. Before the Dzungarian invasion, the territory of the Ulug-Katta Juz extended to the vicinity of Otrar, Karatov and Tashkent, and some of the Karakalpaks also lived in these areas. In a song recorded from the Fergana Karakalpaks, which begins with the words "... I remained alone under Karatov, the Kalmyk's arrow pierced my heart" [5.p.54], it is known that the Karakalpaks lived in the middle reaches of the Syrdarya and fought against the

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Dzungarians in the areas near Karatov. So, the middle reaches of the Syrdarya, the slopes of the Karatau and the hills adjacent to Turkestan were where the main part of the Jokargi Karakalpaks lived in the 17th-18th centuries. At that time, the "Jokargi" Karakalpaks, due to the oppression of the Kyrgyz and Kazakhs, became dependent on the Dzungars, and the Idzungars moved about 3 thousand Karakalpaks to their territory (around the Ili River). At the same time, in 1750, they gave the city of Turkestan to the Karakalpak principality. However, the Karakalpaks could not stay in this city for long. The reason was that the Kazakhs of the Small and Middle Juz began to fight against the agreement between the Dzungars and Karakalpaks. The Karakalpaks, fed up with the massacres of the Kazakh Juz, were forced to leave these territories. In 1762, part of the Kazakhs of the Small and Middle Juz settled in these lands and completely occupied the lands of the Karakalpaks on the banks of the Syrdarya River [6.p.201]. They also expelled the remaining part of the Karakalpak tribes who had not fled from these lands. At the same time, the Kazakhs of the Middle Juz also took most of the Karakalpaks with them [7.p.68]. In this regard, in the 50s of the 19th century, the traveler A. Vasilyev wrote that he saw a small population of Karakalpaks among the Kalmyks and that they had mixed considerably with the Kalmyks.

In conclusion, the khans of the Great and Middle Juz of the Kazakhs, divided into groups, organized campaigns against the "joqorgi" Karakalpaks. They took away their livestock and took them into captivity or exterminated them [8.b.39]. In particular, the sources mention that in the 40s of the 18th century, the Karakalpaks were subdued by the Sultan of the Middle Juz, Barak. On the eve of the submission of the "joqorgi" Karakalpaks to Sultan Barak, the campaigns of the Middle and Great Juz were also organized to occupy the Fergana Valley [9.b.97]. In particular, there is information that Shigai Khan, the son of Sultan Barak, occupied the Namangan region in 1748 and the Karakalpaks submitted to Shigai Khan [10.b.115]. Shigai Khan subdued the Karakalpaks around Shymkent,

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Tashkent, and Namangan. It is possible that not only Kazakhs but also Karakalpaks who submitted to him came to Shigai and Namangan.

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