

KARAKALPAKS AT THE END OF THE 19TH CENTURY AND THE BEGINNING OF THE 20TH CENTURY

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Annotation: This article is about Karakalpaks in XIX-XX century. In this article given some important information about Karakalpaks near Aral Sea.

Keywords: Amu Darya, Kiva Khanate, Syrdarya, population, tribes.

After limiting the nomadic way of life of the Karakalpak tribes, for a short time the Khiva khans organized several Karakalpak fogs as part of the khanate. And by 1870, the Karakalpaks practically switched to a settled way of life. The Karakalpaks mastered the wide expanses lying on both banks of the Amu Darya, growing rice, barley, wheat and cotton on them. In 1868, one of the Russian newspapers wrote: "The one and only skill of this people is agriculture. Thanks to their industriousness and perseverance, the lands cultivated by the Karakalpaks are well irrigated, and nowhere, even in areas where chigirs are indispensable, there is no shortage of water.

After the aggressive campaigns of the tsarist government against the Khiva Khanate in 1873 and the signing of the Gandimyan Treaty, the Karakalpak lands on the right bank of the Amu Darya were included in the Russian Empire. Here, as part of the Syrdarya region of the Turkestan governor-general, the Amudarya department is being created. A smaller part of the Karakalpak population living on the left bank of the Amu Darya remains part of the Khiva Khanate.



Рыбный промысел на Арале

The number of Karakalpaks in the Amu Darya department reached 70 thousand people, which accounted for 48.6% of the local population. There were about one thousand immigrants from Russia who lived in Petro-Aleksandrovsk (now Turtkul), the village of Uralsky and the village of Nukus. Most of them fishing in the Aral were Ural Cossacks, who, for disobeying the new decree of the tsarist

government on military service in 1875, were exiled to these territories. Basically, these Cossacks were engaged in fishing.

In the Khanate of Khiva, the Karakalpaks accounted for 3.8% of the total population, that is, about 25 thousand people. The colonization of the territory of their residence led to the strengthening of the influence of the tsarist government in the region.

More than 70% of the Karakalpaks living in both territories were farm laborers (dekhkans without land) and worked mainly for hire.

The inclusion of the Karakalpak lands into the empire and the penetration of Russian capital led to the development of commodity-money relations. In the cotton-cleaning and fishing industries, the first enterprises appeared, which also employed the local population.

In the 70s of the XIX century. in Chimbay, the administrative center of the Karakalpaks, trade relations began to develop, as a result of which an economically united urban market was formed here. Karakalpak artisans and dekhkans arrived in Chimbay on market days to trade their products. Chimbay connected the main economic centers of the Russian Empire and the Khiva Khanate. Many trading posts were located here, large caravanserais were concentrated near large markets. The first hospital and comprehensive schools appeared. In particular, in 1914, in the places of residence of the Karakalpaks, there were only four general education schools, where 200 students studied, three doctors worked in two hospitals and a medical assistant's station.

Property stratification intensified among dekhkans and livestock breeders. If some biys, yuzbashis, mullahs and ishans had lands with an area of up to 15 thousand tanabs (1 tanab - 2500 square meters), then the areas of simple dekhkans did not exceed 1-2 tanabs.

The stratification of the Karakalpak population was also determined depending on the number of livestock. According to the data of 1871-1872, most of the ordinary members of the tribe did not own livestock, while some bais owned livestock of up to 1000 heads and about 1.5 thousand goats and sheep.

The ruined dekhkans fell into dependence on large landowners and beys. Wealthy members of the community provided half of the harvest to their relatives as assistance on the terms of "zharmshi". Landless and cattleless dekhkans performed the most menial work. Prosperous pastoralists and landowners forced them to hard labor for the right to use their property.

Like all subjects of the Khiva Khanate, the Karakalpaks also paid taxes and carried the duties that existed at that time in the Khanate. A land tax, the salgut, was withheld from the population, as well as a tax in favor of the clergy, the ushur. In wartime, the Karakalpaks also paid "money for a cauldron." Families engaged in cattle breeding paid 40th of their property in the form of zakat. In the second half of the XIX century. from the population for 40 heads of cattle, a zakat in the amount of 9 rubles was withheld, for 40 heads of sheep or goats - in the amount of 2 rubles 50 kopecks.

In addition to paying taxes, the Karakalpaks performed various kinds of duties, the burden of which was often heavier than the payment of taxes.

One of the most exhausting was the work on the construction of ditches, in which one man from each family took part for 12 days. The whole burden of duties fell on the shoulders of ordinary members of the community, who, among other things, were involved in military service in wartime. At the same time, each community had to send from 1000 to 2000 soldiers. Communities that did not comply with this instruction were subject to an additional tax. During the period of mobilization from such communities, from 180 to 250 thousand rubles were collected. During the conduct of hostilities, many Karakalpaks showed themselves to be true fighters, which deserved the favor of the khan.

Toward the end of the reign of Khan of Khiva Muhammad Aminkhan (1845-1855), military pressure from the Russian Empire increased, which provoked the Turkmen leaders, elders and biys of the Karakalpaks against the Khan of Khiva, trying to sow confusion in the khanate. In addition, at that time there were territorial disagreements between the Khiva Khanate and the Emirate of Bukhara. The Khan of Khiva took measures to strengthen the protection of the state, which entailed large expenses. The emptying treasury required replenishment, which was carried out by increasing taxes from the population. The Russian Empire pushed the Uzbek, Turkmen, Kyrgyz, Kazakh and Karakalpak peoples against each other, not disdaining even the policy of bribing the leaders of these tribes.

As a result of this process, in 1855, an uprising broke out against the Khiva Khanate under the leadership of Ernazar-bey from the Karakalpak Kuldovli tribe, and the Karakalpaks declared their disobedience to the khan. Ernazar-biy sought to enthrone one of the leaders of the Kazakh tribe Zarlik, loyal to the tsarist government, and go over to the side of the Russian Empire. The tsarist government sought to support the wave of protest in this tribe not only with finances, but also with the provision of military assistance.

After Said Muhammadkhan ascended the throne of Khiva in 1856, he sent a large army under the command of yasaul-bashi Muhammadniyaz to suppress the uprising of Ernazar-bey, who, preparing to repel the attack, was stationed in the fortress rebuilt on the banks of the Kazakdarya.

The rebels, seeing a huge army in front of them, ready for an assault, started a fight among themselves, Ernazar-biy was killed by a shot. Groups that remained loyal to Ernazar-bey to the end leave the fortress by secret paths and take refuge in the Akmechet fortress, captured by Russian troops in 1853. They appeal to the tsarist government with a request to grant citizenship to the Russian Empire. The statements of some aksakals and biys, who did not have the right to apply on behalf of the Karakalpak people, were distorted and inflated by the Ministry of Foreign Affairs and the military ministries, after which they began to justify their actions, hiding behind the pretext "All Turkic tribes want to join Russia and do not want to remain part of Khiva and Kokand khanates.

In 1858-1859. a number of Karakalpak tribes revolt again. The city of Kungrad turned into a hotbed of revolt. The Khan of Khiva instructs the leader of the Turkmen military forces, Atamuradkhan, to deal with the rebels. As a result, the rebellion was mercilessly suppressed, and its center, the city of Kungrad, was subjected to thorough destruction.

Many Karakalpaks did not want to join the Russian Empire, being well aware of the importance of living together with their blood neighbors - the Uzbeks. Among these peoples, who had common sources of development, the feeling of the need to live on a single Turkic land prevailed over all other impulses.

In Conclusion After the subjugation of the Khiva Khanate by the tsarist government, oppression and oppression against the Karakalpaks living in the lower reaches of the Amu Darya only intensified. The popular uprising in the Biybazar and Nukus volosts under the leadership of Baba Gyoklan lasted about ten years (1881-1891). As a result of the worsening situation of dehkans in 1900, popular unrest took place in the Nukus volost and Kungrad bekstvo, which were brutally suppressed by the colonial government

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