

# Description of the Life of Karakalpaks in the Period of the Khiva Khanate and the Russian Empire

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**Abstract.** The article says that the Karakalpak people, who emigrated from Khorezm after the invasion of Genghis Khan in the XIII century, became the Aral Sea five centuries later. It is also said that the situation of the population has begun to improve with agriculture.

**Key words.** Karakalpaks, Khorezm, invasion of Genghis Khan, Syrdarya, Aral Sea region, Khiva Khanate

Although the Karakalpaks migrated from the Syr Darya to the Aral Sea in the 19th century, their peaceful days did not last long. In the 19th century, the political situation in the Khiva Khanate worsened. The atrocities committed by the khan led to several popular uprisings. The largest of them were the national liberation struggles of 1827-1828 led by Aidos Biy and 1858-1859 led by Ernazar Alakoz.

During the Khiva Khanate, not only Karakalpaks, but also Uzbeks, Kazakhs, and Turkmens had a difficult time in the region, and they worked together to protest against the khan's policies. However, the khan cautiously pitted the representatives of the nation, even the Karakalpaks, against each other, who had made peace in the Khorezm lowlands, and continued his bloody policy of suppressing the struggle for national liberation. Crucifixion, beatings, trampling with horses, murder and beheading of men – these were the sad days of the people.

In the 19th century, the khan's tribute tax increased from year to year. The Karakalpaks had 20,000 households during this period and paid a tax of one gold to the khan's treasury each year. Of course, this tax was heavy. Moreover, the Khiva khanate was constantly at war, and during the war the tax of 20 thousand gold was raised to 144 thousand gold [1, p. 29]

During the Khiva Khanate and after 1873, during the reign of the Russian Empire, one of the most difficult issues for the people was excavation the canals and day labour.

As we know from history, the Karakalpaks who migrated to Khorezm from the Zhanadarya River were engaged in hard work, such as digging canals under the Khiva Khanate. There were three forms of land tenure in the Khiva Khanate: state, property and waqf lands. All these categories of land tenure were also characteristic of the Karakalpak territory. Large landowners were feudal lords. The share of Karakalpak farmers in most areas did not exceed 1-2 fields. A farmer who had little or no land was forced to use the land of his tribal neighbor or landowner. To do this, the farmer gave part of his produce to the landowner or hired the landowner to work during the sowing, harvesting, and cleaning the irrigation ditches and etc.

Murap (water-supervisor) was also an important official in the administration. He was responsible for the distribution of water from the canals, the involvement of the population in the excavation of internal irrigation. The big murabs supervised the distribution of water from the main inter-tribal main canals, and the human murabs supervised the distribution of water from the inner small canals. In addition to paying all taxes, the Karakalpaks had to pay for the excavation work in the irrigation department. To do this, they had to hire 6,000 people each year. All the funds related to the excavation of the canal and embankments were raised by the Karakalpaks themselves.

After the conquest of the Karakalpaks by the Khiva khans, they settled in the areas they are currently living. They settled on both banks of the Amu Darya. The Karakalpaks settled along the Shomanai canal between Konyrat and Khojeli.

A man from each village was forced to dig the canal for 12 days.

Stories about these epochs are told in such songs as "Talmagai, talmagai, belim talmagai", "Kegeyli's excavation", "Bir alamat zaman boldy", "Tazkara", "Konyrat legendasy".

Take, for example, the song "Tazkara". According to folklore, Adil Atalyk was a tyrant in his time. At that time he dug a big canal in Tazkara from Kegeili. The excavation was difficult. A girl from the Anna tribe also took part in it. She was a tea maker, not suitable for digging. Seeing that the excavation was difficult, the girl sang the following song:

*Tazqara degeniñ ullı salmadi,  
Alamanda diñke dárman qalmadi,  
Buringı qáwender sirá bolmadi,  
Alamaniñ óler boldı, Tazqara.  
Alxandı uslağan Dosxoja murap,  
Qatar-qatar alaman tur zar jılap,  
Alxan paqır qaldı ultanda qulap,  
Jıldan-jılğa qıyın boldı, Tazqara.*

*In English:*

*Tazkara is a big canal  
People did not have energy  
There are not former sponsors  
People will die, Tazkara  
Doskhoja murap caught Alkhan  
Many people are crying  
Alkhan poor fell bottom of the canal  
It is very difficult year after year*

In connection with the excavations, such folk historical songs as "Kegeyli's excavations" and songs of Annakul ("Kazyuda"), Abdikadir ("Kyzketken"), created in the late XIX and early XX centuries, are deeply preserved in the memory of the people and their differences are well known.

The uprising of 1916 was triggered by the sharpening of land and water relations in the Khiva Khanate, increased taxes, and the political disenfranchisement of Uzbeks, Karakalpaks, Kazakhs, and Turkmen. By order of the Ispandiyar khan, the Turkmen feudal lords constantly took the girl away. In January 1916, the people of Khojeli came to the house of Auezzhan Khoja and set a goal to stop the violence of the khans and feudal lords, and then to become an independent country. However, the end of these actions was tragically finished.

Events related to the girl's tax are connected with the name of Ispandiyar khan.

According to folklore, Ispandiyar Khan fell ill with syphilis. On the advice of the palace doctors, the khan's staff received an order to gather 40 girls to get rid of the disease [2, p. 69]. 20 girls were being prepared to marry from Khojeli. In order to save their children from such a disgrace, the parents of the girls dressed their daughters in men's clothes the day before the arrival of the khan's men and sent them to Nukus on the right bank of the Amu Darya. But the boat carrying girls overturned on the Amu Darya River and 16 girls drowned [3, p. 56]. The next day, the people of Khojeli mourned the tragedy. The khan's maids were attacked by the people.

On January 8, 1916, it was reported that Turkmen feudal lords might forcibly abduct girls in the Khojeli fortress. Peasants in the city of Khojeli and nearby areas began to revolt [4, p. 13].

The rebels went to the house of Auezzhan khoja, who bek (mayor) of Khojeli.

On January 14, 1916, Auezzhan Khoja left for Khiva with about 300-500 rebels. They were joined by insurgents from Kipchak, Mangyt, Porsy, Ket, Taskyshlak and other places, and their number reached 2000-3000.

The uprising was led by Auezzhan Khoja. However, the uprising was suppressed by the troops of Galkin, the representative of the Russian tsar, and 11 people who led the uprising (according to some historical sources, 8 were hanged) were hanged. Historically, the events of 1916 are also called the "Year of Galkin". One of those hanged was Auezzhan, and the song was dedicated to him.

Along with this song, the people created a melody in memory of Auezzhan.

Thus, the historical song "Auezzhan" is not a simple anthem, but is associated with the uprising of 1916 against the khan of Khiva. In order to satisfy their lust, the Ispandiyar khan and his supporters forcibly

took the girls to the harem in Khiva. This was the main reason for the uprising of Uzbek and Karakalpak workers in Khiva in 1916 [5, p. 75]

In 1916, Junaid khan conquered Khiva and proclaimed himself khan. He made a lot of money from the Ispandiyar khan. However, the soldiers of Tsarist Russia expelled him from Khiva. Such songs as “Askar batyr”, “Zalym yaumyt”, “Yaranlar”, “Keregennyn basynda kynap turgan”, “Oler boldyk baspasynyn dartinen” were dedicated to the robbery of the Turkmen Basmachi led by Zheneytkhan.

For example,

*Qalamızdın dárwazası oymalı,  
Baspashılar tınıshımızğa qoymadı,  
Zalım xanlar qanlar iship toymadı,  
Óler boldıq baspashınıń dártinen*

*Yawmut qurısın naymutlıgın bildirdi,  
Berzenkisin dárwazağa ildirdi,  
Názelim qızlardı atqa mindirdi,  
Óler boldıq baspashınıń dártinen [6, p. 42]*

*In English:*

The gates of our city are carved,  
Basmaches did not us to rest,  
The tyrants were not satisfied with blood,  
We were dying because of the Basmaches

Yomut (Turkmen tribe) expressed his displeasure,  
Put their boots on the gate,  
They put young girls on horses,  
We were dying because of the Basmaches

In these songs, it is said that the tyrants ruined the peaceful people and took away many women.

The plight of women can reach us only through such songs. It is difficult to understand such a spiritual condition of a person in historical data.

Historical songs about Otesh, Eskene and Markabai batyrs, who showed generosity in the fight against the actions of the Turkmen basmaches, were written by the people. They were handed over to the Manuscripts Department of the Karakalpak branch of the Academy of Sciences of the Republic of Uzbekistan.

In 1912, 46-year-old Otesh Batyr (1861-1916) collected money from the people, took weapons, selected forty young men from the country, gave them weapons, and decided to protect the people from the tyrants. Otesh Batyr defended the lands from Karabayly to Konyrat from Turkmen yomuts. He and forty of his men were killed while trying to defend the country. The heroic death of Otesh Batyr among the people is the reason for the creation of the poem. After the death of Otesh Batyr, a hero named Eskene came out and went to war to protect the peace of the country in order to get revenge for Otesh Batyr. At the same time, Kazakh poets also wrote poems for Otesh and Eskene batyrs [7].

In 1948, during a scientific expedition, K. Berdimuratov recorded the legend "Otesh Batyr" from Allan Bainiyazovich, a resident of the 7th village of Konyrat district. [8, p. 65-66]

In his book, Professor K. Bainiyazov gives a lot of information about Otesh Batyr, who defended his people in 1916.

Folk tales about Otesh Batyr are stored in the Manuscripts Department of the Karakalpak branch of the Academy of Sciences of the Republic of Uzbekistan [9].

In general, there are many great historical events of political and social significance in the past lives of our people. Along with archival sources, folk poetry is important for a deeper and clearer understanding of it. Therefore, it is necessary to compare history with historical songs. This is because history and folklore

help and complement each other. Oral education is as important for the correct and deep understanding of the history of the people as it is for its deep knowledge of history.

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