

## Description of the Migration of Karakalpaks to Baisyn in Historical Songs

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**Abstract:** The article describes the historical events in the historical song "To Baisyn". This song describes the disintegration of the people from Khorezm after Genghis Khan's conquest of the Khorezmshahs' capital, Urgench. Little is known about the life of the Karakalpaks during Genghis Khan's defeat of Khorezm, but there are many invaluable folklore works of this period.

**Key words:** Karakalpaks, Baisyn, historical songs, disintegration, Khorezm, Genghis Khan's conquest

It can be said that the history of the Karakalpaks in Khorezm in the XIII-XVI centuries has not been studied at all. This is because there are many valuable works in Karakalpak folklore about the historical situation during the conquest of Khorezm by Genghis Khan. If the people had not seen these events with their own eyes, of course, they would not have been able to preserve such a heritage. These facts prove that the Karakalpaks in Khorezm during this period also fought against the invaders in defense of their homeland [1, p. 51].

The folk historical song "To Baisyn" describes the migration of Karakalpaks to Baisyn. Baisyn is a historical place in the territory of the present-day Surkhandarya and Kashkadarya regions. After the destruction of the Khorezm capital Urgench, the Karakalpaks were forced to move to Baisyn:

Din Xorezmniń búlgini,  
Zaman aqırdıń bolǵanı,  
Paymanamızdıń tolǵanı,  
Netip baramız Baysıńǵa?

Zorlıq záhmetinen el kósher,  
Shiyrin janıń otqa túser,  
Yıǵlay-yıǵlay kúniń kesher,  
Netip baramız Baysıńǵa? [2, p. 325]

*In English:*

The destruction of Khorezm,  
It is Apocalypse,  
This is the place where we died,  
How do we get to Baisyn now?

Move the country from violence and humiliation, It hurts.  
The day will pass in tears,  
But how do we get to Baisyn now?

One of the peculiarities of the historical song is that it was born at the same time as the event and reflects the way of life and dreams of the people of that period. The events in the poem "To Baisyn" also reflect the living conditions of the people in the historical events of that period. For example, in the following lines we can see the life of the people during the invasion of Urgench by Genghis Khan's troops:

Dushpan aldı jurttı qorshap,

Duwamız bolǵay mustajap,  
Jarlılardıń halı qarap,  
Netip baramız Baysınǵa? [2, p. 326]

*In English:*

The enemy surrounded the people,  
We must pray,  
The situation of the poor is bad,  
Are we going to Baisyn?

It is known from history that in the winter of 1221 Genghis Khan with 50 thousand troops surrounded the capital of Khorezmshahs Urgench. The people of Urgench defended their hometown for 7 months, despite the dominance of the enemy's military forces and weapons. In the long battles, the Mongols also suffered unprecedented losses. However, Urgench was plundered by the invaders. The dam that protects the city demolished and the city flooded.

The Karakalpaks fought hard against the enemy in these battles. In Western Turkestan, the Karakalpaks and Kipchaks surrendered after fierce battles against the Mongols [3, p. 222].

The Mongols brutally massacred the protesters. According to Abulgazy, Genghis Khan massacred most of the Kangli tribe [4, p. 34-35].

After the massacre of the people of Urgench, Genghis Khan destroyed the dam on the banks of the Amu Darya, which protected it from floods, and the city was flooded. Many canals of Khorezm were lost. The waters of the Amu Darya now flow not to the Aral Sea, but to Lake Sarykamys. From Urgench, there was no water in the area between the Aral Sea.

Due to the fact that the water of the Amu Darya did not flow into the sea, the population moved to another places, including Baisyn from here as early as the beginning of the XIV century. The waters of the Aral Sea recede and form a desert instead of a sea. Sands from the desert bury many historical cities. During the two or three centuries, the lower reaches of the Amu Darya were sparsely populated.

In the Karakalpak children's song "Tulkishek" said that:

... Teńiz suwın qurıttı,  
Aq shabaǵın shiritti [5, p. 474]

*In English:*

... dried up the sea,  
The fish was rotten

These songs describe the ecological situation of that time. Karakalpak archeologist H. Esbergenov states that in his book "Historical and Cultural Monuments of Konyrat" there are a number of lines that provide historical information on a tombstone in Tokmak Ata Cemetery in Moinak:

Haslımdı sorasań Adaq ishinde,  
Ala búyrek edim Adjar ishinde [6, p. 42]

*In English:*

I'am in Adak (my tribe is Adak)  
I was and Adjar

According to the scientist, Adak in this poem is a historical city. Legends about the city of Adak It is possible that the place of the river Oryn, located 16-17 km from Sarykamys, belongs to the city of Adak. This is because in the XV-XVI centuries the peoples created along the Uzboy were called adaks. The city of Adak appeared on the shores of Sarykamys in the XIV-XV centuries, in the period when the Amu Darya flowed into Lake Sarykamys. Later, in the 16th century, when the Amu Darya began to flow back into the Aral Sea along its former tributary, the Adaks moved to the Aral Sea.

The drying up of the Aral Sea has had a negative impact on the nature and vitality of the Amu Darya. That is why in the XIII-XIV centuries a large group of Karakalpaks was forced to emigrate from the Aral Sea and the lower reaches of the Amu Darya. A number of Karakalpaks head for the upper reaches of the Amu Darya, ie the Baisyn in the Kashkadarya and Surkhandarya regions [7, p. 16].

This is stated in a later historical folk song "Karakalpak":

Qaralpaqtıń qonısları baytaqtı,  
Sháńgiz qamal etti ullı paytaxttı,  
Elli mıń qol menen Góneni shaptı,  
Zulımlıqqa kónbey kóshti qaralpaq.

Qalağa ot berdi keshiw-sáhári,  
Neshshe kún órtendi orda sháhári,  
Sawashqa túskenniń mert boldı bári,  
Ne batırlar sheyit ótti qaralpaq.

Biygúna tógildi adamnıń qanı,  
Jawızlardıń joqdur insap-ıymanı,  
Sebil qaldı Jiydelibaysın baǵları,  
Babajurtın taslap ketti qaralpaq [8]

*English means:*

The settlements of Karakalpakstan are rich,  
Genghis Khan besieged the capital,  
Fifty thousand troops captured Urgench,  
Karakalpaks did not succumb to oppression and moved.

The city was set on fire in the morning,  
How many days the central city burned,  
Everyone who went to war died,  
Many heroes were martyred.

Innocent blood was shed,  
The wicked have no conscience,  
The gardens of Jiydelibaysyn were empty,  
Karakalpaks left their Homeland

It is known from history that the Khorezm capital was destroyed for the first time by the Mongol invaders. Soon, however, the fighting subsided and peace was restored. Near the abandoned city, a new capital city will be rebuilt.

This rebuilt capital was destroyed for the second time by Amir Temur in 1388. The city was driven away, and barley was planted in its place. Now this place is called Gone (Old) Urgench. The city of Gone Urgench belongs to the Republic of Turkmenistan. Thus, the reason why the Karakalpaks left Khorezm is that it was destroyed in 1221 by Genghis Khan's troops.

Russian scientist P.Ivanov argues that in those days there was no Karakalpak name, but today it was part of the tribes that formed the backbone of the people [9, p. 35]. In the Khorezm state the Kipchak tribe and Mangyt, Kangly and others lived. According to A. Tazhimuratov, the assumption that the modern Karakalpaks were a part of a large tribe at that time is true. Names of that time Kipchak, Kanly, Mangyt are preserved in modern Karakalpaks as the names of the former largest tribes [2, p. 21]. Another version of the historical song "Karakalpak" says that the Karakalpaks who migrated from Khorezm traveled to Baisyn for three months:

Qaraqalpaqtıń haslın sorsań araptı,  
Ámir, patshasınan kórdi azaptı,  
Qırq mıń ásker menen Góneni shaptı,

Zulımlıqqa kónbey kóshti, qaraqalpaq.

Biygúna tógildi adamnıń qanı,  
Órlep jaǵaladı Ámiwdáryanı,  
Jiydeli-Baysın Qońıratnıń mákanı,  
Úsh ayday jol júrip bardı, qaraqalpaq.[2, p. 321]

In English:

The basis of Karakalpaks is Arabic,  
They (karakalpaks) suffered from the Emir, the kings,  
Forty thousand troops attacked Gone (Urgench),  
Karakalpaks did not give in to oppression.

Spilled innocent blood

They went to upper of the Amu Darya,  
Zhideli-Baisyn – the place of Konyrat,  
Karakalpaks have gone for three months

The Emir's kingdom mentioned in the song was in Bukhara, and the Mongol invaders and the military leaders of the Samarkand kingdom were also called emirs by the rulers. All this indicates that in his time he did not make peace with the Khorezm state. We know this from history. Between the Khorezmshah Empire and the Emirs there were constant bloody battles and massacres. The period of the emirs, especially the Mongol invaders, who repeatedly attacked the Khorezm state, and in turn Gone Urgench, dates back to the first half of the thirteenth century. At that time, the Khorezm state was growing stronger.

Therefore, the songs composed by the people correspond to the historical data.

The song "To Baisyn" was written in 1946 by Ibraim Yusupov in Shymbay.

The content of the poem illuminates the period of Genghis Khan's invasion. For example, the "siege of the enemy" and the "destruction of Khorezm" are reminiscent of the situation in the country in the spring of 1221. However, we think that some changes may have been made to the song in recent times due to the demands of the people.

In general, this is not a historical memory of the people, but a historical event. Although the poem does not specify the exact date of the historical events, it is clear that the Karakalpaks moved to Baisyn in the early thirteenth century.

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