

Types Of Farms and Methods of Agriculture At The Karakalpaks (Xix Century)

Zh.Kh. Khakimniyazov

Associate Professor of KSU, Candidate of History

R.Kh. Sherniyazov

Assistant teacher of KSU named after Berdakh

Abstract. The article provides information from historical and written sources about the occupation of the Karakalpaks in the 19th century, along with agriculture and animal husbandry. It also marks the sown areas suitable for agriculture and the location of cities and auls, as well as the life of the Karakalpaks.

Keywords: Economic and rural culture of the Karakalpaks, historical and manuscript heritage, Dekhkan (Diyqan), Amu Darya River, Ustyurt plateau, Sarygamysh, Aral lakes, Daukara

Introduction.

The natural habitat of the Karakalpaks has been diverse since ancient times. The oasis was located in the lower reaches of the Amu Darya, bordered from the north-east by the Kyzyl Kum, from the north by the Aral Sea, from the west by the Ustyurt plateau, and from the south-west by the Karakum. Due to the land conditions, the Karakalpaks, starting from the ancient period, were engaged in several types of farms at the same time.

The economic culture of the Karakalpaks of the 19th century is a very rich heritage, its development from an early period and its significance is great in the economic life of the people.

In connection with the type of economy among the Karakalpaks, since ancient times they have been widely engaged in agriculture, material heritage associated with it has appeared and developed. Some of them are still preserved in our everyday life.

Scientific research work has become regular since the 30s-40s of the twentieth century. Ya.Gulyamov, S.P. Tolstov, B.V.Andrianov conducted archaeological and ethnographic research in our region, contributed to the development of science¹. Scientific research related to the history of this period can be obtained in the works of Academician S. Kamalov, R. Kosbergenov, K. Ametov, O. Zhalilov, Shkapsky, Yuldashev, K. Sarybaev, O. Yusupov and others.²

Materials and methods.

In Karakalpakstan, the economic culture, the tax system of the Karakalpaks are comprehensively studied in the works of ethnographers T.A. Zhdanko, U. Shalekenov, A. Otemisov³. Many works have been created by scientists regarding the culture of agriculture of the Karakalpaks.⁴

It is known that since ancient times the Karakalpaks had three types of agriculture: seasonal - coastal zones of lakes and rivers, fertile lands, where useful plants were sown, as well as continuously irrigated fields. If the first two types of agriculture are associated with periodic floods near the delta, canals, river mouths by flooding, and the third type is associated with a complex irrigated system, with the digging of new canals, ditches and continuous farming ”.

¹ Gulomov Ya. Gulomov Ya. The history of irrigation in Khorezm from ancient times to the present day. T.1959.Tolstov S.P.Po drevnim deltam Oksa i Yaksarta. M. 1962., Tolstov.S.P. Ancient Khorezm. 1948., B. B. V. Andrianov “White Djagys” Trudy Khorezmskoy archeological-ethnographic expedition. Moscow, 1952, T. 1 Andriyanov B.V. Ethnic territory of the Karakalpaks in northern Khorezm (XVIII-XIX centuries) Materials and research on the ethnography of the Karakalpaks., TXAEE. t. III. M. 1958,
² Kamalov S., Karakalpaki in the XVIII-XIX centuries. T., 1968., Qosbergenov R.K. The culture of the Karakalpak people in the colonial period is raw. N., 1970 Yusupov O. White Castle Vestnik KK FAN RUz. 1986.

³ Zhdanko T.A. Essays on the historical ethnography of the Karakalpaks. Moscow, 1950. Zhdanko T.A. Karakalpaks of the Khorezm oasis. In the book: Proceedings of the Khorezm expedition. T-1. M., 1952, Shalekenov M.U. Loan relations between the peoples of the Aral Sea region in the 18th-19th centuries Almaty, 1995zh.,Otemisov A. Nukus, Karakalpakstan. 1991,

⁴ The economy of the Karakalpak in the 19th and early 20th centuries. T.1972., Ethnography of the Karakalpaks in the 19th and early 20th centuries. T. 1980.

H. Vamberi notes: "When the Amu Darya overflowed its banks, the whole plain was under water. The Karakalpaks, after the departure of water, began to cultivate slightly moistened land. They sowed melon, millet and oats on these lands. They buried the harvested crop on the subways near the house. They had few livestock, if there were 2-3 animals in the house - a camel, a horse, a cow, then this house was considered rich. Such a plight of the Karakalpaks is the result of large extortions and tributes of the Khiva rulers. As noted above, the genus that lived near the river - kungrad (kyat, ashamayly, balgaly) is included in the warlike branch. In the middle of the 19th century, two more large agricultural regions arose on the land of the Karakalpaks, in addition to Shorahan, Mangyt, Kypshak and Khodjeyli: they are Chimbay and Kungrad.

The Karakalpaks, along with farming, made extensive use of flooded lands along lakes and rivers. Rice and vegetables (pumpkin, melon) were planted on these lands. The lands that remained under water, as well as the empty lands, stood out for their unusable state. These lakes were widely used by the population of northern Khorezm, primarily by the Karakalpaks for sowing. The tradition of using the flooded lands, coming from the ancestors of the Karakalpaks, once again confirms the assumption of S.P. Tolstov that the historically close relationship of the culture of the Karakalpaks with the culture of the sedentary population of Khorezm.

Scientist Ya.G. Gulyamov, who collected legends about the agriculture of the population of these areas, notes that the mouth of the canals opened after harvesting, until September the coast of Ustyurt remained ready for sowing, which supplied water. The sources of the irrigated canals were closed in September. "The news was spread about this everywhere. Even messengers at the bazaar announced to the people: "The water supply of the lake has been suspended." Nomadic, semi-nomadic Karakalpaks, Kazakhs, and Turkmens began to move to the fertile dry lands from different sides of the Khorezm oasis. They began to sow seeds directly on the swamp. The next year, in the summer, they returned for the harvest. An integral guarded system was built between the crops. Each of these fences was a hill on which a sentry stood. People got up on these hills and began to guard their crops, it meant a visible danger during field work, mainly during harvesting. After the harvest, everyone returned to their places of residence: the majority of the population was engaged in animal husbandry.

T.A. Zhdanko divides the semi-sedentary people of Central Asia and Kazakhstan into two groups: in terms of the type of economic genesis and way of life, and the second group, which makes up the bulk of the population, includes the semi-sedentary people of the 18th-19th centuries and their ancient tribal ancestors. The variability of the natural and geographical conditions of the Karakalpaks, due to not constant farming, they were largely engaged in animal husbandry and fishing. A similar complex method of farming - one part of the tribe was engaged in animal husbandry and wandered from one place to another, while the other part was engaged in agriculture, but after harvesting they left for pasture. The functions of the farm were shared between the collective of the village, even between members of some families. " This group includes the Karakalpaks, Turkmens, Kazakhs and other peoples living on the banks of the Sir Darya and in its northwest. In general, agriculture among the Karakalpaks testifies to a special branch of the economy.

The Karakalpak dehkans used a very small part of the land suitable for sowing in northern Khorezm; agriculture was small and unstable. This was mainly a result of the lack of irrigation networks and the investment of significant labor on irrigated land. A small harvest from the unstable soil at the river mouth required a lot of labor with simple techniques and careful tillage. It was not possible to farm in large areas, since the cultivation of the land in terms of volume, despite the quality, was ineffective. SK Kondrashev notes that farming in Khorezm was possible "at high labor costs". Footnote In 1874, a member of the Amu Darya expedition of the Geographical Society, artist N. Karazin figuratively describes the difficulties of the Karakalpak farming:

"A sultry day, a summer without a drop of rain that lasts ten months, a sandy desert - such a terrible enemy stood at the farmers, he stood against them with his instrument; he plowed the land all day without stopping, if he stops for a moment, then he will lose a lot, that is, the heat and heat will destroy the crops. Where there is water, there is life, and where there is no water, there is desert. If the farmer stops at least a little in the incessant struggle, then life and death will become close to each other. " footnote

There is information that the Karakalpaks have about 30 types of agriculture. They grew wheat, jugara, oats, barley, carrots, onions, pumpkin, watermelon, melon, millet, sesame seeds. Before sowing, the fields were cleared of weeds. In the Karakalpaks, good sowing development is associated with proper watering. Among the people, proverbs about the importance of water for dehkans are widely known: "He who is at the

source drinks water, and who at the end is poison”, “Let the earth be below, than your father will be a distributor of water”. The dehkans were doing hard work all day. The intense heat destroyed all the crops.

Preparation for spring sowing begins in autumn. In the fall, they plowed and watered the land. Therefore, among the people there is a proverb "the land should be plowed in autumn, otherwise it will have to be plowed a hundred times", which has survived to this day. Some farmers associate the beginning of sowing with the arrival of the cuckoo bird. This is given in the song lines "Spring has come", which is among the people.

Many crops were sown in the month of May, so there is a proverb “there is a lot of crops in May”. Among the people there is a calendar called "centurion". Dehkans planted crops according to the calendar. The enumerators watched the weather. At the khirman, after cleaning the grain, removing the sweat from the forehead, the dehkans separately folded the “red”. Taking a sieve in their hands, saying “let Kydyr ata come, let there be more khirman”, before putting the harvest in the sack, the farmers observed a certain ritual. At this time, wealthy families made sacrifices in honor of Kydyr ata. At the khirman's, Kydyr ata with his stick touched the red grain and believed that the harvest would be a lot, to find out if Kydyr ata had come, they drew a line near the khirman, if these lines were not there, they believed that Kydyr ata had really come.

Along with other peoples of Central Asia, the Karakalpaks at the beginning of the 19th and 20th centuries had several calendar systems. In small and middle-eastern countries there was a Muslim monthly calendar, widely spread by the religion of Islam and which was led by the Arabs, there was also a solar calendar, which was called the signs of the zodiac; in addition, the 12-year Türko-Mongolian calendar, which is based on the cycle of animals, is widely used.

Written calendars are found among the older generation. For example, during an ethnographic expedition conducted in 1965 at the Ayyrbahan cemetery (Shirkat association "Karauzyak"), a written calendar was found among the manuscripts. This calendar divides the year into 12 months. The solar calendar contains the name of the month, the length of the day and night. According to this calendar, the year starts on March 22nd.

Taking into account the local natural conditions and on the basis of labor experience, apart from the written calendar, another agrarian calendar was widely spread among the Karakalpaks. Thus, in 1960, SK Kamalov was able to record information from informants, the national calendar of farmers called "one hundred".

Observing the sun, the Karakalpaks determined the beginning of the timing of agricultural processes and the seasons. Phenological observations are essential. Observing various natural phenomena, they determined the appearance of grasses (reeds, thorns), the arrival and departure of birds, the beginning of agricultural work. For example, some associated the arrival of the cuckoo with irrigation.

The Karakalpaks, in turn, had folk meteorologists - those who predicted the weather were called counters. Observing the sun, the branch was planted on the ground and, based on the shade of the trees, the time of sowing and hirman and the length of the day were determined. Observing on March 21-23 predicted about the weather on September 17-21, that is, the negative effect of "cool days" on the plants of frost or ice.

Result and discussions.

The Karakalpaks had professions that the people were engaged in, which were carried out jointly, in many cases, agriculture and animal husbandry, which are an important branch of the economy. The Karakalpaks kept cattle. Since they were kept by the dehkans in everyday life. Cows on winter days could not graze in the pasture. Cows, like other animals, cannot graze in the snow. They only graze in spring and summer, and in winter they must be provided with fodder: clover, wheat, oats, dry feed for cows. Thus, animal husbandry depended on farming, and agriculture depended on animal husbandry - because they cultivated the land with cattle. MI Bogdanov notes that “the Karakalpaks are specialized in cattle. There were pastures and herds of Karakalpak cattle starting from the shores of the Amu Darya delta Zhanasuu, Daukar, Kuanyshzharma to the shores of Tallyk. For example, bulls were used as transport in agriculture. They kept a horse, goats and rams. The camel was not enough. The documents contain that the clans of Koldauly, Muyten, Kypshak, Bessary, Mangyt were largely engaged in animal husbandry on the shores of lakes in the lower section of Yesim, Chimbay and Akkala, in the Biydayli region, in the Daukara valley.

The life of the Karakalpaks was as follows, they hibernated in winter, in the spring after warming they moved to a summer camp. The hibernation was in the same place, there was a yurt for the family, in many

cases there was a barn, a cellar and an underground. During wintering and to the summer inn, they used a bull or horses with a cart as transport. Horse and cart were considered the main transport of the Karakalpaks. They also used sledges on winter days. The boat and the ship played the main role as transport.

At the beginning of the 19th century, the Karakalpak dekhkans did not have a place of residence - an aul. They built themselves houses for temporary residence. They were called kurens and became a place in the form of a fortress for keeping a book of accounts for collecting sunset (tribute) and compiling a list of shepherds. The kurens were named after the districts, auls and aksakals who ruled the clans and the place of residence. In the second half of the 19th century, kurens: kuren around Khojeyli, kuren Beklerbegi ata and Mahmud atalyk in Akkala, Arzy atalyk in Bozkol, kurens Hasanbay, Yermukhammedbay, Khalmukhammedbiy, kuren Oraz atalyk, kuren Beknazar and Damakbaybaydin atalik Naib (Chimbay), Beklerbegi ata and Ernazar atalyk in Aktobe, their total number is 13. Karakalpak livestock breeders paid zakat (tribute) to the khanate every year. Sunset was taken from the kurens on the basis of accounting books.

The summer camp was located close to the sown lands. In spring and summer, the Karakalpaks were engaged in agriculture. After collecting crops and preparing feed, they went to winter. Although the dekhkans were in the summer near the sown lands, in winter they gathered in one place to protect themselves from the invasion of enemies and dug holes around the aul.

Conclusion.

Due to the fact that they were engaged in agriculture for many years, the Karakalpaks influenced cultural and economic traditions, their manifestations appeared, on the one hand, in public education and labor experience, on the other hand, appeared in their traditions, customs and beliefs.

At the beginning of the 19th century, agriculture found rapid development in places where the people lived densely - in the lower reaches of the Kuanyshzharma delta, Kegeyli, Kyyatzhargan. In connection with the development of the consciousness of the people and the transformation of agriculture into the main type of economy and as a result of the expansion of sown areas at the end of the 18th and the beginning of the 19th centuries, the main three agricultural regions were formed: Kanlikul, Kuskanatau and Kegeili.

References:

1. New history of Karakalpakstan. N. 2003.
2. Zhdanko T.A. Patriarch-feudal relations among the semi-sedentary population of Central Asia. Materials of the first All-Union conference of orientologists in V.G. Tashkent June 4-11, 1957 Tashkent, 1958.
3. Tolstov S.P. In the footsteps of the ancient Khorezm civilization. M-L., 1948.
4. Gulyamov Ya. G. Istria oranges of Khorezm from ancient times to the present day. Tashkent, 1957.
5. Sarybaev. K. Irrigation history of Karakalpakstan. N. 1995.
6. Bregelt Yu.E. Documents from the Khiva khans' archive on the history and ethnography of the Karakalpaks. Moscow 1967
7. Jalilov O. From the history of Karakalpakstan in the XIX-early XX centuries. T. "Fan", 1986
8. Vambery G. Travel across Central Asia. M., 1874.
9. Tolstov S.P., Zhdanko T.A. Itina M.A. Works of the Khorezm archeological and ethnographic expedition in 1958-1963 MCE. Issue 6, M., 1963.
10. Tolstov S.P. Khorezm archeological and ethnographic expedition (1945-1948
11. yy) -Proceedings of the KhAEE. Volume I.
12. Tolstov.SP Ancient Khorezm. M. 1948.
13. Tolstov.SP In the footsteps of the ancient Khorezm civilization. Moscow, 1948.