



ETHNOGRAPHY OF ZARAFSHAN PEOPLE AND HISTORY OF ITS STUDY IN VARIOUS SOURCES

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Annotation: Today's article talks about the origin, programs, culture, works, people, deeds, and rituals of the Karakalpaks of Zarafshan. In addition, researches and sources studied by different peoples were also mentioned

Key words: wedding programs, cultural, ancient dates, farming, space, origin, architectural monuments

Karakalpak people have a very ancient history. Its traditions cannot fail to attract people. If we talk about Karakalpak culture and their origin: Karakalpakstan has a unique and rich cultural heritage. This is reflected in its ancient archeological and architectural monuments, unique folklore, performing arts, traditions and national crafts.

There are many archaeological and architectural monuments in the territory of Karakalpakstan. The most ancient of them dates back to the 4th century BC (the time of the separation of Ancient Khorezm from the Achaemenid Empire). At the beginning of the 1st century BC, Ancient Khorezm came under the influence of the culture that reached the Kushan Empire. The most striking example of this is the construction of the magnificent Tuproq-kala city and fortress. In the 18th and 19th centuries, farming, animal husbandry, and fishing flourished among the Uzbeks of the island along the Kokozak River, which flows from the eastern side of the Amudarya and flows into the Aral Sea. On the banks of this river, a tribal association named Akyokish is formed. The preserved fortress in the territory of the current Takhtakoprik district, famous for the Akyokish horse, is called Oydost fortress. It is mentioned in the documents that Kuchukkhan and Taburchak were among the Karakalpak khans of the XVII-XVIII centuries.

In 1709, the son of Taburchak sultan / Ayib Sultan Iris Muhammad became the ruler of Karakalpak. In the years 1747-1748, Abulkhair Khan made a camp on the Karakalpaks: he moved some of them to the banks of the Talas river and forced them to engage in agriculture. Most of the Karakalpaks lived on the banks of the Yangidarya and Kuvondarya by farming, cattle breeding, and hunting. In order to turn the Khanate of Khiva into a centralized, economically strong state, Muhammad Rahimkhan I sent an army to the Karakalpaks on the banks of the Yangidarya, and tried to sway the Karakalpak nobles to his side. Also, as a result, the karakalpak dance helped to move the karakalpaks from the Yangidaryo riverside of Oydostbiy to the Aral coast. The Karakalpaks living in the foothills of the Amudarya also came under the care of Khiva Khanate. In the first half of the 19th century, serious changes were taking place in the social and political life of Karakalpaks. This change was first of all manifested in the fact that they began to engage in more farming. Fishing plays an important role in the life of Karakalpaks. Now there are fishermen's villages. In the 18th and 19th centuries, farming, cattle breeding, and fishing flourished among the Uzbeks of the island along the Kokozak River, which flows from the eastern side of the Amudarya and flows into the Aral Sea. On the banks of this river, a tribal association named Akyokish is formed. The preserved fortress in the territory of the current Takhtakoprik district, famous for the Akyokish horse, is called Oydost fortress. It is mentioned in the documents that Kuchukkhan and Taburchak were among the Karakalpak khans of the XVII-XVIII centuries. In 1709, the son of Taburchak sultan / Ayib Sultan Iris Muhammad became the ruler of

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Floating houses built on the ground appeared. During this period, handicrafts were growing to a certain extent. The Karakalpaks now began to weave woolen cloth, rugs, made various wooden products, tanned leather, made saddles, rugs, rugs, and felt. There are many archaeological and architectural monuments in the territory of Karakalpakstan. The uniqueness of the Karakalpaks is reflected in their folklore, dance and music culture and rituals, and today they are an integral part of the people. Their most popular types include jiras (folk tales) and bakhshis (singing songs) and epos (Alpomish and Kirq kiz, etc.). The traditions of Karakalpakstan are also well represented in crafts. The simple patterns and shapes of Karakalpak ancient crafts show their connection with the art of Central Asian nomads of the Ancient and Middle Ages.

The ancient crafts of the Karakalpaks developed on the basis of their ancient dwellings (yurts), necessary household items and available materials (wood, leather, bone, wood, cotton). Karakalpaks are mainly followers of the Sunni Hanafi sect. They converted to Islam in the 10th-13th centuries, during which they emerged as a separate ethnic group. Of the 553 mosques recorded in 1914, a few have been preserved in Nukus, Tortkol, Khojayli and Chimboy. Many Karakalpak mullahs use their houses for Friday prayers.

From the middle of the 19th century, a change in clan-tribal relations began in the Karakalpak region. At the same time, collective ownership of land began to disappear. Now a large zamindari has settled in its place.

Karakalpaks do not spend their weddings without songs, epics, and historical dramas. Their folklore is very rich. The publication of 20 volumes of Karakalpak folklore samples is proof of our opinion. They loved Chechens, their masters of words, and their bailiffs. El elders and leaders were not spared by the storytellers. After the meal, the new bride or the owner's wife takes a tray from the hands of the guests. Then the bride bows deeply to the guest, takes the tray from the guest's hand, and then slowly turns back. After that, the guest of honor will make a speech, wishing everyone good wishes and special thanks to the owner of the house. After that, the youngest member of the family (for men - the youngest son or for women - the daughter-in-law) pours water from the sand for the guests to wash their hands. Pre-wedding and post-wedding rituals of Karakalpaks include very interesting processes. For example, a celebration and a party are organized in the bride's house, in which the bride's family members, all clan members and neighbors participate. On this day, the groom brings a sheep or a calf (sometimes a bull) to the bride's house, as well as gifts for the bride's relatives.

The traditions of Karakalpakstan are also well represented in crafts. The simple patterns and shapes of Karakalpak ancient crafts show their connection with the art of Central Asian nomads of the Ancient and Middle Ages. The ancient crafts of the Karakalpaks developed on the basis of their ancient dwellings (yurts), necessary household items and available materials (wood, leather, bone, wood, cotton). At the beginning of the 20th century, women made decorative mats, colorful felts, knitted embroidered polos and shawls, and were engaged in weaving qiqims to decorate the country. All adult women mastered the craft of embroidery. Men were engaged in more complex crafts, making yurts and musical instruments, woodcarving, jewelry, leather processing, etc.

In conclusion, it can be said that Karakalpak people are hospitable and friendly people. They appreciate each other very much. Their rituals are also celebrated as very interesting and touching rituals. The Karakalpak people have been a people with its own history and culture since its inception. That is why the Karakalpaks are still considered very hospitable and friendly people.

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