

## **Historiography of Various Expeditions and their Results in the Regions Inhabited by Karakalpaks in the First Half of the 20th Century**

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### **ABSTRACT**

*The importance of expeditions in the history of learning of the Karakalpak people is a special recognition. Taking this into account, in this article we have touched on some of the expeditions.*

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It is known that after the occupation of the territory of Central Asia by the government of the Russian Empire, several works were carried out to study the country. The purpose of these works was, of course, to facilitate the management of the population by directly studying the history of the country and to find a convenient market area for the sale of industrial products produced in Russia. In order to realize this goal, the work of studying the Karakalpak people in various ways has begun.

First of all, in 1873, the Karakalpak people were incorporated into the Russian Empire. The future fate of the people now depends on the fate of the empire. The peoples of Central Asia, including the Karakalpaks, have become the object of ethnographic study by Russian researchers. However, significant research work was not carried out during this period.

According to M.Tleumuratov<sup>1</sup>, there are several works of A.Kun from the Russian researchers in the study of the local culture of the Karakalpaks during this period, which includes four cities of Central Asia, including the territory of the Khorezm oasis, Kungirov, Kho He visits Chimboy, Nukus and other places.

In his works, he dwells on the way of life and farming traditions of the Karakalpaks. In general, during the period of the Russian Empire, works on a large scale were hardly carried out.

The second period is the research of the Soviet period, which begins with the collection of historical documents, ethnographic materials and scientific study of the country. In the 20s of the 20th century, various expeditions were organized by Russian researchers, archaeologists and ethnographers in the autonomous region.

From this period, the ethnographic study of this people was also founded. One of the first researchers, G. Shuls<sup>2</sup>, an employee of the Institute of Ethnography of the Academy of Sciences of the USSR, conducted

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<sup>1</sup> Тлеумуратов М. “Истоки культурных связей каракалпаков с соседними народами” – Нукус: Каракалпакстан, 1986. – С. 6-7.

<sup>2</sup> Шульц Г. Каракалпаки дельты Амударьи // Этнограф – исследователь, 1928. №2–3. – С. 35.

field research in the territory of Karakalpakstan and published a lot of information about the population, their lifestyle, and economic life.

Also, in 1926-1930, several ethnographic expeditions were organized to study the Karakalpak people, and this work was headed by S.Y. Malov. Local historians K. Ayimbetov, E. Ergaliyev, K. Ubaidullayev, T. Bekimbetov were also part of the expedition. The achievements of this expedition consisted of jewelry, samples of Karakalpak women's clothing, musical instruments, samples of handicrafts and other ethnographic findings.

A.Kh. Doniyorov<sup>3</sup> said that since the mid-30s of the 20th century, scientific research on the history of Karakalpaks has expanded considerably.

In particular, the Khorezm archaeological-ethnographic expedition led by S.P. Tolstov, which operated in 1938-1941, deserves special attention. During this expedition, a lot of ethnographic information related to the ethnology of the Uzbek, Turkmen and Karakalpak peoples will be collected. T.A.Zhdanko, K.L.Zadikhina, G.P.Snesarov and local historians such as I.M. Jabborov, S.Kamolov were part of the research. provide valuable information about the culture. At the end of the 19th and the beginning of the 20th century, there was very little ethnographic information about the craft traditions of the Karakalpaks of the island. Therefore, S.P. Tolstov and his accompanying researchers faced the task of reviving the rich history of the entire Karakalpak people.

Thanks to the hard work of T.A. Zhdanko<sup>4</sup> and S. Kamolov, who lived among the Karakalpaks of Aralboi in all four seasons using the method of ethnographic research, we will get valuable information about the ethnography of the Karakalpak people of the 20th century, including the traditions of folk crafts. The researches of these researchers have not lost their scientific nature. A number of fundamental works of the researcher T.A. Zhdanko are an incomparable source in the study of the ethnology of the Karakalpak people.

In 1945-1959, T.A. Zhdanko headed the Karakalpak ethnographic detachment. In 1964, he defended his doctoral thesis. Tatyana Zhdanko wrote a number of scientific works on the history and ethnography of Karakalpakstan. Among his students was Sabir Kamolov, an academician of the Academy of Sciences of Uzbekistan.

Together with him in 1980 in Tashkent "Ethnography Karakalpakov. XIX-nachalo XX veka" publishes his work in Russian. The work consists of 5 chapters, the first chapter is about the settlements and settlements of Karakalpak residents, the second chapter is about the classification of Karakalpak national costumes, the third chapter is about Karakalpak national dishes, the fourth chapter is about Karakalpak folk crafts and traditions, and the last fifth chapter is about national there is an opinion about ceremony and education. The fourth chapter of the work is directly related to the traditions of handicrafts, it focuses on such types of handicrafts as blacksmithing, iron smelting and casting, jewelry, and wood carving.

As a result of field research, T.A. Zhdanko emphasizes that the handicraft of Karakalpak is directly related to the traditions of the neighboring peoples, Kazakhs, Turkmens, and Khivas. According to him, at the beginning of the 20th century, the people of Karakalpak were mainly engaged in handicrafts. In particular, at that time, 12.6% of Karakalpaks in the Amudarya region were engaged in handicrafts.

In particular, they included carpenters, goldsmiths, blacksmiths, tailors, saddle makers, and they were not always engaged in this work, that is, merchants, shepherds, fishermen, agriculturalists with these types of

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<sup>3</sup> Doniyorov A. Markaziy Osiyo xalqlari tarixshunosligi, – T, 2020. – B. 325.

<sup>4</sup> Tatyana Aleksandrovna Jdanko – sovet va rus etnografi, tarix fanlari doktori, fan va texnika bo'yicha SSSR Davlat mukofoti laureati Tatyana Aleksandrovna Jdanko 1909-yil 19-iyulda Ukrainada harbiylar oilasida tug'ilgan. 1927-yilda u Moskvaga ko'chib o'tadi. U 1930-yilda 1-Moskva davlat universitetining tarixiy-etnologik (tarixiy-falsafiy) fakultetining etnografik bo'limini tugatadi. 1931-1935-yillarda u O'zbekiston SSR Markaziy davlat muzeyining Samarqanddagi bo'limini boshqargan. 1944-yilda u SSSR Fanlar akademiyasi Etnografiya institutining aspiranturasiga o'qishga kiradi. Uning ilmiy maslahatchisi S.P.Tolstov edi. 1947-yilda u dissertatsiyasini himoya qildi va institutda O'rta Osiyo va Qozog'iston xalqlari etnografiyasi bo'limida ishini davom ettiradi.

crafts<sup>5</sup>. representatives of the tribe are engaged in, mainly during the four months of winter. Also, the researcher mentions in the work that artisans live mainly in the cities of Chimboy, Kungiro, Khojaly, and take their products to the cities of Urganch, Tashkent, Orenburg and even Nizhny Novgorod, and have their own fair called "Makariya". taste<sup>6</sup>

These data prove that the Karakalpak people have been engaged in handicrafts since ancient times. You can also find interesting information in the work that is not found in other books. Speaking about blacksmithing, "Blacksmiths of Karakalpak usually had their own characteristics.

The number of workshops in separate rooms was small. But some blacksmiths, who did not have a workshop, worked in the open sky, near the house, and with the onset of cold weather they went into the house with their tools or stopped working. Such masters received very few orders, because the main orders came in winter or autumn. Customers have already tried to prepare the necessary agricultural equipment for spring. A city blacksmith's workshop is usually located in the market. He gives detailed information about blacksmith craft, citing opinions that a blacksmith or his apprentice worked in each workshop.

In 1925-1930, the history department of the regional archive, the scientific department of the regional library, the local history, museum and scientific-terminological department of the regional public education department were engaged in collecting and studying revolutionary documents. in Karakalpakstan. At that time, it is necessary to emphasize the role of ObLONO, which combined the most diverse functions of leading the formation and development of socialist culture. OBLONO at that time consisted of several divisions and departments. In the 1920s, he managed the OBLONO school, Soviet party school, library and archive work, local history, scientific, literary and publishing activities, etc. OBLONO was headed by the famous statesman K.Avezov. Teachers and representatives of organizations were involved in the work of the scientific section. In this way, the study of the history of the Karakalpak people began.

The history department of the regional archive and the museum of local history coordinated the efforts of teachers and young historians by studying the science of history and made the first contribution to the development of the science of history in Karakalpakstan. At that time, OBLONO did not have enough qualified scientific forces, its employees did not have the necessary scientific research experience to create works dedicated to various problems of the history of Karakalpakstan. However, OBLONO did great work (for his time) in collecting and studying documents related to the history of Karakalpakstan.

In the 1920s and 1930s, the comprehensive and increasing support of the Academy of the USSR played a decisive role in the formation and development of a number of branches of science, including history, scientific institutions and personnel training in Karakalpakstan. Sciences and its many institutes. In order to provide concrete support to the development of productive forces and science in Karakalpakstan, scientific expeditions were conducted by the Academy of Sciences of the USSR, and supply bases and research institutions were established.

The Academy of Sciences began providing scientific support in 1924 after local bodies petitioned the Presidium of the Academy of Sciences to organize various scientific researches in the field. In 1926, at the request of the Soviet of People's Commissars of the Kazakhstan ASSR, the Academy of Sciences of the USSR began a comprehensive five-year study.

Coordination of these works was carried out by the Special Committee for the Study of the Union and Autonomous Republics (OKISAR), established on April 3, 1926 within the Academy, which was transformed into the Expeditionary Research Commission in 1928.

Academicians A.K. Fersman, V.V. Bartold and many other famous scientists took an active part in his work. This committee developed a work program in the territory of Kazakhstan, Turkmenistan, Uzbekistan, including the Karakalpak Autonomous Region.

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<sup>5</sup> Жданко Т.А., Камалов С.К. Этнография Каракалпаков. XIX – начало XX века (Материалы и Исследования). – Т.: ЎзССР Фан, 1980. – С. 145.

<sup>6</sup> Жданко Т.А., Камалов С.К. Этнография Каракалпаков. XIX–начало XX века (Материалы и Исследования) – Т.: ЎзССР Фан. 1980. – С. 147.

In the 20th century, there were workshops in cities such as Kungiro, Chimboy, Khojayli, Mangit, Zangishovul, Shonshiyovul. The number of workers reached 3-4 people. And the blacksmith was called "Dukan". The reason why the researcher gave such accurate information was when in 1956 he personally met Abdusamat Saimbetov, the 18th generation of the 75-year-old family of blacksmiths living in Kegeili city. , horseshoe (horseshoe), iron ties (kisen), various chains (ayansok, etc.), iron stakes (tamirkazik), etc. are given.

In addition, I.M. Jabborov also wrote about blacksmithing in his "Remeslo uzbekov yujnogo Khorezma v kontse XIX nachale XX v ." In the historical-ethnographic essay called, he emphasized that during this period, not only for the Khorezm region, but also for the entire territory of Uzbekistan, a new field of cast iron appeared, and blacksmiths were engaged in this field for many years. taste

Talking about jewelry, T.A. Zhdanko says that traditional jewelry styles are rapidly disappearing among Karakalpak folk craftsmen, and jewelers now work only on the basis of certain orders. In general, the services of this scholar in studying the history of the Karakalpak people of this period are incomparable.

One of the local historians, S.K. Kamalov is also a major specialist in the history, ethnography and culture of the Karakalpak. He also studied the relations of the Karakalpak with other peoples of Central Asia and Russia and is the author of more than 300 scientific articles. In 1968, he published "Karakalpaki v XVIII - XIX vekax" and in 1988 "Iz istorii vzaimootnosheniy karakalpakov s drugi narodami Sredney Azii i Kazakhstan v XVIII - nachale XIX v." publishes his works.

In the 1970s and 1980s, several scientific works on the history and ethnography of the Karakalpak people were published. Among them, M.K.Nurmuhamedov, T.A.Zhdanko and S.K.Kamolov co-authored "Karakalpaki: kratkii ocherk istorii s drevneyshih vremen do nashih dney" (Karakalpak: a brief overview of history from ancient times to the present day) in Tashkent in 1971 in "Fan" publishing house, consisting of six chapters ) will publish a work named.

The introduction and Chapter I "Origin of the Karakalpak" part of the work was written by Doctor of History, Professor T.A. Written by Jdanko; Chapter II "Karakalpak in the 18th-19th centuries", Chapter III "Karakalpak in the early 19th-20th centuries" and Chapter IV "Karakalpak in the Soviet era" S.K. Culture of Karakalpakstan" and the concluding part was written by Professor M.K. Nurmuhamedov, Corresponding Member of the Academy of Sciences of the Uzbek SSR, Doctor of Philological Sciences.

The work is dedicated to the ethnographic political history of the Karakalpak people. The work includes information about Karakalpak crafts, including the helmet-shaped headdress of Karakalpak women decorated with colored stones, insignia and patterns - "saukele", recognized as a beautiful example of folk crafts not only in the 20th century, but also since ancient times. In addition, scientists who have familiarized themselves with the work samples of handicrafts in the field of embroidery say that such samples are distinguished from the embroidery of other peoples of Central Asia by their harmony of colors and the wide use of red color, and that embroidery is mainly used for decoration.

They also list the types of clothes decorated with embroidery, such as "red kimeshek" (a type of headdress), "blue shirt" (blue dress), "white jacket". During this period, jewelers mainly make earrings, bracelets, rings, unique chest jewelry, and children's hats. Wood carving is also well developed, and masters make custom-made doors, household items, and wonderful decorations, making a great contribution to the practical art of Karakalpak<sup>7</sup>. These processes are detailed in the work.

In 1977, Allamuratov<sup>8</sup> studied the Karakalpak national embroidery art and defended his doctoral dissertation on the topic "Khudozhestvennye osobennosti karakalpakskoy narodnyy vyshivki" and published an after-abstract on the same title. The history of embroidery tries to reveal the unique aspects of the various patterns in the field of embroidery, which are common among the peoples of Central Asia.

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<sup>7</sup> Нурмухамедов М.К., Т.А. Жданко, С. К. Камалов "Каракалпаки: краткий очерк истории с древнейших времен до наших дней" – Т.: ЎзССР Фан, 1971. – С. 71-72.

<sup>8</sup> Алламуратов А. Художественные особенности каракалпакской народной вышивки. Автореф. дисс. канд.истор.наук. – Нукус, 1977. – С. 19.

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