

HISTORY OF KARAKALPAKS AND KAZAKHS ON THE VOLGA-YOYAK COAST

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ABSTRACT

*One of the researchers of the history of the Golden Horde, the Kazakh scholar Shokhan Valikhanov, in his 1858 book *The Fall of the Horde*, always referred to the term "Mangits" as "Karakalpaks". The last dancer of the Horde to save the people from such poverty was Ormonbet, the son of Tinaxmat. His reign during the Horde (1584-1596) coincides with the years. The reason is that after the death of Ormonbet (1596), the last dancer of the Mangits, the population regained its former name, the Karakalpaks. However, in the historical manuscripts of that time, no historian gave a specific idea that the Mangits were Karakalpaks. They occupy lands from the banks of the Edirne River to Turkestan. Some parts of it have reached the Crimea. " Sources about this population are often found in the historical works of the peoples of the East and Europe.*

KEYWORDS: *"Karakalpaks", Tinaxmat, population*

INTRODUCTION

The Karakalpaks have been completely mixed with the Uzbek and Kazakh tribes since the time of Uzbek khan, Janibek khan and Shaibani khan.

This is the essence of the connection of the Soppasli supra jirov, Asan kaygu, Jironcha Chechens, who lived in the XIV-XV centuries, with the provinces of Edil, Jayik and Turkestan.

Karakalpak culture is realized through three known centers.

- 1) Around the palace.
- 2) Chimboy, Satemir,
- 3) Yangikent, Uzgen.

These cities can tell the secret of the Karakalpaks for ten centuries.

The six major sections, the Kipchak, the Keneges, and the Mangit, began calling themselves Karakalpaks after the complete collapse of the Nogai Association in the 16th century,

acknowledging that their former ethical names were Karakalpaks. This is the reason why most of the Karakalpak folklore begins with "Nogaili elida". The Karakalpaks formed the Nogai Association in the 14th century and tried to strengthen it in the 16th century. That is why our history is full of the loss of Karakalpaks from Nogai. [1]

The period of Karakalpakstan's separation from Nogai is full of historical events. Although Musa Biy had many children, each of them fought for a career and disbanded the Horde. It is said that even the youngest children, Yusuf and Ishmael, could not come to an agreement and divided the nation.

The Nogai state collapsed by the end of the 16th century. The main reason for this was the escalation of Jungar aggression during this period. After the death of Ismail, the youngest son of Musa, a struggle for the throne begins between his children Tinaxmat and Rusbek. After Tinaxmat's death, the Horde, which had fallen into Rusbek's hands, had reached the point of complete collapse.

Hunger and poverty were rampant. The last dancer of the Horde to save the people from such poverty was Ormonbet, the son of Tinaxmat. His reign during the Horde (1584-1596) coincides with the years. In the dream of Ormonbet, there was a time when the population was completely prosperous and a sparrow was crowing over the sheep. Because he was a brave and intelligent man, the people created various myths, legends and epics about him. But that did not last long. [2]

In the spring of 1596, Ho Urlik, the evil king of the Dzungars, invaded with a large army, destroying the peaceful population. Ormonbet Biy dies heroically in this battle. The people who have lost their leader are forced to live under the grass, like sheep lost in a herd. According to the program of that time, it was necessary to have a descendant who would replace the head of state. Ormonbet did not have a son. He had two daughters, Biybaysha, Gulaysha and Sariqcha, and the locals tried to choose his youngest daughter, Sariqcha, wisely.

From the 14th century onwards, the Uzbeks, and from the 15th century onwards, the Kazakhs, as well as the Zangars and Bashkirs, began to separate from the Golden Horde as a separate population. In the 15th century, the territory was called the Mangits as a mixture of Uzbeks and Kazakhs in the Golden Horde, and we see the emergence of a single nation.

So the issue is self-evident. In the Golden Horde, two tribes with great prestige, the Mangits and the Kungrad, tried to settle down. The rule of the Mangits, led by the Edi, may have been the reason for the unification of the two peoples into one people. The reason is that after the death of Ormonbet (1596), the last dancer of the Mangits, the population regained its former name, the Karakalpaks. However, in the historical manuscripts of that time, no historian gave a specific idea that the Mangits were Karakalpaks. Thus, in the sources of the XIV-XVI centuries, the Mangits were considered to be an organized population of Uzbeks and Kazakhs. [3]

For this reason, the Mangits, as a certain population, were actively used in the works of historians and poets of that time.

This means that the fate of the people of Mangit, which has been a mystery to many historians, is not far from the Uzbek and Kazakh peoples. However, no specific scientific studies have been conducted on the fate of the Manchus after the 16th century. It was this tribe that gained the title

of population for three centuries, but also became a tribal unit of the Turkic peoples. This is because the Mangits are one of the six main ethnic groups of the Karakalpaks.

Therefore, it cannot be denied that the Mangits and the Kungids played a key role in the Karakalpaks during the division of the Turkic peoples in the 14th and 16th centuries. The identification of this problem is not so prominent in the works of historians of the XVII-XVIII centuries, but in the works of historians of the XIX-XX centuries. For example: Mangit is sometimes referred to as a tribe, sometimes as a population, and is said to be a Turkic-speaking Kipchak dialect from the Edirl Jaiyk. Especially since their eastern Edi was associated with the Amr, Soviet-era historians have added a lot of confusing information to the history of this people. Nineteenth-century historians have made a number of fair statements about this. [4]

One of the researchers of the history of the Golden Horde, the Kazakh scholar Shokhan Valikhanov, in his 1858 book *The Fall of the Horde*, always referred to the term "Mangits" as "Karakalpaks". He even mentioned that from the 14th century the Karakalpak horse was changed to "Mangitlar" and "Nogaili". According to him, Mangit and Kungrad were one of the largest tribes of Dashti Kipchak even before the conquest of Genghis Khan. That is why he writes in his book: "In connection with the disintegration of the Golden Horde there were nomads called Uzbeks, Nogai, Kazakhs. The Kyrgyz and the Mangits lived here long before Genghis Khan." It is a well-known fact that the origin of the name "Mangitlar" was not accidental.

Academician W. W. Barthold says of this tribe: "The Mangits were one of the Turkic peoples, and in the 14th century they formed the Nogai Association in the Golden Horde. They occupy lands from the banks of the Edirne River to Turkestan. Some parts of it have reached the Crimea. " Sources about this population are often found in the historical works of the peoples of the East and Europe. The same name is used in those sources as Mongol-Nogai. In earlier Russian chronicles, it was said, "The Mangits, formerly known as the Nogays, began to migrate."

With the naming of Nogai in history in the 14th century, the role of the Magi in the formation of this alliance seems to have been different. It is possible that the activity of Nuraddin and Aqqas, who came from this tribe after the death of Nogai, raised the prestige of this tribe and at the same time.

It was after the death of Nogai that the Mangits became known to the people. Many historians who have written in recent times have called these Mangits "the cult of the Edis and Nuratdin who tried to unite under the banner of only one people." Basically, these ideas come close to the truth. Although we contradict the transformation of Nogai into "Mangits", we cannot give up the two-century-old source of Karakalpak history with this term. The reason is that the Kazakh scholar Shokhan Valikhanov, who studied the history of the Golden Horde, and the Russian scholar V. Sheglov had the same attitude. Therefore, the ratio of mangits to Karakalpaks requires special research. We do not recommend giving preference to any tribe here. Because history itself is a science.

The facts there cannot be shown without proof. This is because the fact that Edirge, our historical east, has been embodied for so many years has completely buried three centuries of our history. That is why we need to prove why the Karakalpaks were called Mangits during this period.

In all historical legends, the lands inhabited by the Karakalpaks are the territories of the Nogai Khanate on the lower bank of the Syrdarya - Ediral (Volga), Binosik (Ural), Kirrasim. In

Karakalpak folklore, the so-called nogai category is associated with the names of well-known Nogai khans and mirzas (Edilarga, Orus, Ormambet, etc.). Similar 17th-century Russian documents describe the combined military operations of the Karakalpaks and the Nogays of the Six Boys on the banks of the Binosik.

The basis of all the above information confirms that in the XV-XVI centuries it was a part of the Nogai association of Karakalpaks. Within this political alliance, the complex process of their ethnogenesis was completed. With the ancient centers of Central Asian civilization (Khorezm), as well as the lower reaches of the Syrdarya (Kazakhstan), and at the same time with the Dashti-Kipchak deserts and Eastern Europe - the Urals, the Volga and the North Caucasus. the main features of the Karakalpak language and culture, with which relations with the peoples were strained, were formed.

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