

From the History of Friendship Between Karakalpak and Kazakhstan Around the South Island.

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ABSTRACT: The memory of history plays an important role in the restoration of the objective and true history of the people, the native land, the country's past, the understanding of our national identity, the restoration and development of our national programs. Based on the work of historians SK Kamalov, U.Shalekenov, V.Andrianov, M.Tleumuratov and others, we want to dwell on the deep historical roots of the friendship of the Karakalpak and Kazakh peoples along the southern Aral Sea.

KEYWORD: Pedagogical, Methods, History, Methods.

The natural conditions of northern Khorezm, where Karakalpaks and Kazakhs live, are very special, large areas are occupied by pastures, reeds and tugai, lakes, rivers, apples, and very little cultivated land.

The lands of the Davkara plain were developed by the Karakalpaks and Kazakhs, who carried out drainage and many irrigation works. In 1898, the Amudarya was flooded, and the waters of the Amudarya and the Syrdarya merged to form a basin at the bottom of the Beltav, east of the Davkara plain. It is interesting to note that a Russian traveler and scientist, AV Kaulbars, wrote about this from an old Kazakh man: At that time the New River was a large and fast-flowing river, flowing into the sea. Its left tributary flows into the Davkara lakes on the shores of the Tirakol Lake, which is covered with poetry.

In the 18th and 19th centuries, a group of Karakalpaks and Kazakhs, and at the same time a group of them, settled in the western part of the lower reaches of the Amu Darya. The head of the Orenburg customs, P.E. Velichko, described the roads from Khiva khanate and Saraychi fortress to Khiva in 1893, and described the caravan route to Khiva as follows: The road is straight, the shores of the city of Old Urgench gradually turn to the right and lead to Khiva, 300 km away. In summer, the desert and the desert, Karakalpaks and Kazakhs migrate, to the left of the Aral Sea. The second road is from Karashimbet to Kungrad after descending from the Usti land, where you will also see nomadic Kazakhs and Karakalpaks. If you go from Kungrad to the left bank of the Amudarya in the Red Sands, you will see tugai and nomadic Karakalpaks, and the distance between them is 120 km.

B.V. Andrianov notes that in the XVIII-XIX centuries the location of the Kazakhs and Karakalpaks expanded significantly. The whole valley between Old Urgench, Usti Yurt and Kungrad was occupied by Kazakhs and Karakalpaks.

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In the life of the Kazakhs and Karakalpaks, Kungrad was as important as Old Urgench in the middle Ages.

Along with the Kazakhs, the plains of Shumanoy were occupied by the Teskaritamali, Kazakh, Takty, Baymakli, Uyghur, and Tiyekli battles, which penetrated into the rain skin of the Shoti.

The Karakalpak battles in the desert between the bells were in the northernmost part of the lower reaches of the Amudarya, in the lower reaches of the Amu Darya.

Keneges, chin-mochin, Which are among the fourteen of the Karakalpaks. The Kipchak and Manchu wars occupied the central and southeastern parts of the lower reaches of the Amu Darya.

According to the narrator, in the XVIII-XIX centuries, the Amudarya began to change its main course to the west of the Zangori-Uzak and Davkara - Lake Aybuyir. Qiyat jargan and Shumanoy canals have become large areas of the river. They joined each other in the Soy crossing and flowed into the Aral Sea. It was impossible to cross the river and the Horse Road without a boat. The settlers dug large and small canals for their farming in these areas and irrigated their lands.

Karakalpak biy Lavdan biy dug a smaller canal between Old Urgench and Khojeyli, where the Aybuyir and At roadsides flow. This channel then became a large channel, which Tokmak poured into the Aral Sea from his father. The Lavdan channel widened from year to year, and eventually the Amudarya changed its course and more water flowed into this channel. Thus, at the expense of the lands between the Darya and Lavdan, it was possible to expand the arable land.

The use of fallow lands has been a program since time immemorial. The floodwaters were organized by the settlers as a community, gathering large and small lands for their farming. This means that the Khorezm peoples were historically closely related to the agricultural culture.

The Karakalpaks also made extensive use of arable land near lakes and lakes to cultivate crops. He planted rice and vegetables - pumpkins and melons.

The forks of the canals opened after the harvest from the fields. When the canals closed, market announcers shouted at the residents, "It has enriched the water of the lakes." Don sprinkled directly on top of the pile. The connection between the crops is made in a gypsum system. Each of the locks took the place of a guard. The guards rode on the ridges to guard the crops, and the white field work, the danger of the harvest, was imminent. Well, the farmers returned to their homes after harvesting the seeds. Other times he was engaged in animal husbandry.

Instead of the white coast, Kegeyli or Shakhtemir occupy the basin. Chimboy, a trade and handicraft Tribe, appears on the banks of the Kegeyli.

The Karakalpaks began to develop the Kegeyli oasis in the first quarter of the 19th century. During this period, Khiva khan Muhammad Rahim 1 moved the Manchit, Chin-Mochin, and Beshsari wars of the Syrdarya Karakalpaks from the New River to the Khorezm border. The Keneges first came from Turkestan to Piyola, then to Dongiz and Kegeyli. originally sitting on the shores of lakes. Chortanbay, the head of the water, dug the Torli canals and began farming. Torli planted a lot of tariq along the canal, after which the name of the canal was changed to "Tariqli-torli". They were led here by dancers Sanoqsizbay and Oralbay.

At the beginning of the 19th century, the Kazakhs of the Lesser Face occupied the distance from the lower reaches of the Syrdarya, Kuvandarya and New rivers to the Ural and Tobol rivers. The Kazakhs briefly moved to the Aral Sea. While the thick reeds here were sheltered from the harsh winters, the cattle could easily see and eat the ground in the snow. From the small hundred, the wintering Kazakhs had the tribes of Kereyit, Tiyrasaqal, Tortqara, Tiyraqitay, Marrani, and Adai. The

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Kereyit, Quartkara, and Marrani tribes wintered in the Kuvandarya and Yangi Darya. The Aday group wintered from Mangyslav to the Aral Sea, from Kungrad to Ustyurt.

Due to the policy of the Khiva khans, in the 1840s there were the Tabin tribes in Gurlan, the Kartchak tribes of Kartchak, Tabin, Owl, Olshin, Marrani, Tabin in Manchit, Aday in Ustiyurt, and Marrani in Davkara.

Kegeyli split in two below Chimbay and was called Wofir and Kegeyli. In the former direction of Wafir, it flowed in a single turn to the north of Kegeyli. The population built Qiyat dam, Tepakal dam, Kazakh dam, Iyshan dam, Khoja dam, Mardummurat dam to store water in the upper reaches of the river. Between Kushkhanatav and Qubatav there are clear lakes Aykol, Koshganatkol, Yomonkol, Sarikkol, Tiyrakol and others. Lakes called Tira Teran were formed from the zilal tiyra of water.

This means that the history of friendship between the Karakalpaks and Kazakhs along the Aral Sea Dates back to ancient times.

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