



History And Development Of Karakalpak National Ethnogenesis

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ABSTRACT

It is about the relations between the fraternal peoples living in the land of Turkestan, the traditions of each other. The world recognizes the customs of each nation. Examples include throwing tomatoes in Spain, escorting a coffin to a funeral in Ghana, making an ice statue in Japan, swimming in ice in cold weather in Russia, and so on. The Karakalpak people also have their own traditions. In this article, you will see the interdependence of fraternal peoples.

Keywords:

Development, international, friendship of peoples, history, culture, art, customs, traditions.

The task of today is to further strengthen the unity of the fraternal peoples living in the land of Turkestan, to continue the spiritual and cultural relations in the new socio-historical conditions, in the spirit of national independence. The most important thing is to awaken and form in the hearts of our people a sense of historical unity and spiritual integrity. Naturally, the role of literary and cultural ties in this process is enormous. After all, the motto "Friendship of literature is friendship of peoples" is true. Through the friendship of our literatures and cultures, the cooperation of our peoples is strengthened and formed.

The creators of the Uzbek, Tajik, Kazakh, Kyrgyz, Karakalpak and Turkmen peoples of Central Asia, whose history, literature, culture, language and way of life are very close to each other, must show their devotion to this cause.

In the study of the history of Karakalpak holidays, it is necessary to fully understand the interconnectedness of events, the sciences that study certain historical events as a whole, the inseparability of its parts and the constant change of events, requires study in development. But if you are thinking about a

holiday or a ceremony, you need to understand the specifics of that period and show it. Based on the dialectical method, it is necessary to understand the historical process of the holiday in terms of the rules of generality and individuality.

In addition, the dialectical method requires the study of Karakalpak holidays in connection with the holidays of Central Asia, as well as the peoples of the world. Because every existing people, nation or ethnic group has its own characteristics in common with the development of all mankind.

Indeed, the political, socio-economic and cultural development of the Karakalpak people is an integral part of world historical development. Because from ancient times to the recent past, there was a single economic and cultural space between the regions of Central Asia, East Turkestan, Yettisuv, Iran, Afghanistan, North India.

The historical method also plays a special role in the study of Karakalpak holidays. This method requires a sequence of events in the course of history. The causal link between one event and another is also shown. History

teaches us to think correctly about the events that took place, about individuals and their role in the development of society.

Holidays require a view of the people's past, present and future as a historical process based on the law of development: the past prepares the present, the present creates the future. The more deeply and comprehensively we study, understand and promote the historical and cultural processes that have taken place, the great heritage left by our ancestors, the more we understand the present and the brighter the future.

The history of the origin of any nation consists of two stages: The first stage is ethnogenesis; the second stage is ethnic history. The ethnogenesis of a nation's history covers the period before it became a people.

Tuprakkala, home to the palace of the Khorezm kings, is one of the largest monuments of antiquity.

Folk ethnogenesis is a very long historical and ethnocultural process. Its origins lie in the tribe and tribal alliance. When the ethnogenesis of the people under study is complete, its ethnic history begins.

Ethnic history is also a very long historical and ethnocultural process and when ethnic history reaches a certain point in its development, the process of its formation as a nation begins. There is no nation in the world that has not mixed with other ethnic groups in the region during its ethnogenesis.

Archaeological and ethnographic expeditions led by well-known archeologists Yahyo Gulamov and Sergey Tolstov in the 1930s in the lower reaches of the Amudarya and Syrdarya rivers, adjacent to the deserts of Karakum and Kyzylkum. In the following period, archaeologists found and studied archeological monuments of different periods, including the Stone Age and the late Middle Ages. As a result, the history and culture of the people of the southern Aral Sea region have been restored.

S.P.Tolstov a scholar of the history of the peoples of Central Asia, said that none of the peoples of Central Asia today is directly related to the ancient ethnic groups. On the contrary, in their formation, the indigenous peoples and the

surrounding peoples are reflected in different proportions.

The Karakalpak people are no exception. Karakalpaks are a people of Turkic languages. The territory of Karakalpakstan is one of the centers of high culture and an integral part of the ancient Eastern world.

The favorable natural conditions of this wonderful country, rich flora and fauna have attracted the attention of our ancient ancestors. This area was inhabited by ancient people 130-150 thousand years ago.

Yesen-2, located on a hill southwest of the Borsakelmas depression in Ustyurt, is one of the last Stone Age monuments. Various nuclei, plastics, scrapers, cutters, cones and prismatic blades were found here. The weapons found in Yesen-2 preserve the traditions of the Mustye period weapons.

The people of this period lived in open settlements and caves. Their main weapons were stone cutters, scythes and spears, which were undoubtedly made of wood and bone. The people of this period used ready-made food - hunting, gathering and fishing.

Livestock predominated in the steppes near the shores of the Aral Sea. These tribes were mainly small cattle breeders, cattle and horses. Crafts were related to household occupations (pottery, metallurgy, sewing). Kyzylkum has ancient bronze deposits and ore smelting pits.

The origins of the Karakalpaks go back a long way. In the VII-V centuries on the island of the Aral-Caspian Sea the Sak, Massaget, Day, Apasiak, Issedon tribes formed a political-military alliance with the Khorezmians. In the second half of the 6th century, the Sak-Massaget tribes took an active part in the formation of the political-military-democratic kingdom "Great Khorezm", which appeared on the South Aral Sea.

The Apasiaks and Augasians among the Massaget tribes played a major role in shaping the foundations of the Karakalpaks. Researcher T.A.Jdanko notes that the program of motherhood in the life of the Apasiaks and Augasians is expressed in the epic "Kirq-kiz" of the Karakalpak people. In the second stage of the ethnic formation of the Karakalpaks, the

Turkic-speaking tribes - Gunn, Tele, Uygur, Usun, Kangar, kanli, as well as the eastern branch of the Ira language, Ass, Alan tribes took part. Some of the nomadic Yuezhi-Tokhars are located along the Aral Sea. S.P.Tolstov states that the Tokhars joined the Union of Massagets, one group lived in eastern Turkestan, the other group lived in the lower reaches of the old Syrdarya River Kuvandarya and came to Khorezm in the III-II centuries.

In short, the process of ethnic formation of the Karakalpaks took place in the VIII century - XVI century.

The roots of the culture of the Karakalpak people have a very deep and rich history. It also includes a mix of different peoples cultural traditions. The unique way of life and customs of its people has developed and refined over the centuries and differs from the cultures of other nations with its unique features.

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