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**CENTRAL CITIES OF KARAKALPAKSTAN IN THE XVIII-XIX CENTURIES:  
AK JAGYS-SHAKHTEMIR SHYMBAY**

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**Abstract.** In the 18th century, the central cities and fortresses of the Karakalpaks appeared in the south-eastern part of the Aral Sea. Karakalpaks are a complex type of economy; engaged in agriculture, animal husbandry, fishing, craftsmanship. The cities were located along the Kegeyli, Kok-Uzek, and Esim canals, which are the deltas of the Amudarya. In our article we will talk about the history of the central cities of Karakalpakstan, such as Ak-Jagys, Shakhtemir, Shymbay.

**Key words:** Aral Sea, Amu Darya, Sir Darya, Ak-djagiz, Chaxtemir, Chimbay, Daukara, Xiva

抽象的。18世纪，卡拉卡尔帕克人的中心城市和堡垒出现在咸海的东南部。卡拉卡尔帕克是一种复杂的经济类型。从事农、牧、渔业、手工业。这些城市位于阿姆河三角洲的 Kegeyli、Kok-Uzek 和 Esim 运河沿线。在我们的文章中，我们将讨论卡拉卡尔帕克斯坦中心城市的历史，例如 Ak-Jagys、Shakhtemir、Shymbay。

关键词：咸海、Amu Darya、Sir Darya、Ak-djagiz、Chaxtemir、Chimbay、Daukara、Xiva

**Introduction.** In the XVI and XVII centuries, a small part of the Karakalpak people occupied both the middle(Turkestan) and lower reaches of the Syrdarya. At the end of the 17th century, the most unique group of northern Karakalpaks had a vassal relationship with the Kazakh khan Tauke (1680-1718). By the 18th century, Karakalpak settlements appeared in the south-east of the Aral Sea. One of such settlements is considered Ak-jagys.

**Ak jagys.** According to historical sources, Ak-jagys(fortress) was the first Karakalpak settlement of Khorezm in the XVIII century.

The Khiva sources for the first time define the Karakalpak people living on the north bank of the Aral Sea. According to PP Ivanov, the Karakalpaks, who joined the land of Konyrat in the west, were also called Ak-yakysh in the Khiva chronicles during this period. At present day in the east of the Shymbai region occupied by Kok-ozek (Kuuanysh-Jarma), Esim channel and Daukara lake[1.75].

Preliminary information about the emergence of Karakalpaks in these areas is connected with the chronicles of Khiva khans describing Shergazykhan's (1715-1728) actions of the

Karakalpaks against the Uzbeks living in the Aral Sea in 1715. These events, the author of the chronicles Munis (born in 1778, died in 1829) first reported on the Karakalpak "Ak-Yakish eli".

In the struggle against Khiva, Sherdalybi, an ally of the Aral khan Shah-Temir, after his defeat with the Aral soldiers, crossed the Amudarya and settled among the Karakalpaks on their way to Ak-Jagys[2.100]. "A few years later, the people of the Aral Sea retaliated and defeated Khiva in 1727-1728. In turn, the people of Khiva killed Shah Temir. According to the chronicle, "three thousand people were killed, including the people of mangit and Karakalpaks"[2.102]. According to Munis, Ak-Jagys was part of the Aral Sea in the first quarter of the XVIII century. A special group of Karakalpaks living in the Ak-Jagys region played a major role in the political life of western Khorezm, acting as an alliance of Aral Uzbeks in the struggle against Khiva. The narrations of the Khiva chronicles about the Karakalpak "Ak-jagys eli" written by the Karakalpak ethnographic group of the Khorezm encyclopedia in 1948 are filled with oral folk tales. Information provided by Informator Reyim Agezov is as follows: "Before the Karakalpaks moved, Uzbeks lived in the area; 260 years ago, Uzbeks traded here with Karakalpaks. In boats on the shores of Kok-ozek they brought peppers, apricots, oleaster, carrots and took cattle and small livestock from the Karakalpaks. If the Uzbeks brought us melons and fruits 260 years ago, 100 years later our "Kara oy" (the local name of the place) became so rich that the whole Khiva could be provided with melons and fruits.

The Uzbeks were equipped with a ferry on Lake Kok-Uzek for trade interests. Because they moved from one side to the other on white boats, this crossing was called the Ak jagys"[3.569].

**Main part.** Legend has it that the emergence of the Karakalpaks on the shores of Kok-Ozek is associated with the emergence of trade relations between the "dreamed" Karakalpaks and Uzbeks at the end of the XVII century. The exchange of goods indicates that the Ak-Jagys nomads maintained all the economic traditions of the "lower" Karakalpaks, engaged in semi-nomadic, livestock, fishing and agriculture on naturally irrigated lands. The natural conditions of the Daukara valley, in many respects, were similar to the lower reaches of the Syrdarya and the Kuandarya, where at that time the main part of the Karakalpak people lived. Subsequent reports of Ak-jagys in the Khiva chronicles date back to the early 19th century. This is due to the deep crisis of the Khiva khanate, which began in the middle of the XVIII century. The civil strife between the Uzbek feudal lords was exacerbated by the conquest of Khiva in 1740 by Nadirshah.

To describe the geography of the western basin, where the Ak-Jagys area is located in the middle of the XVIII century, we rely on other data. In connection with the construction of the city at the mouth of the Syrdarya (near Zhanakent) in 1740, the Russian government sent Lieutenant Gladyshev and surveyor Muravin to Abulhairkhan[4.466].

In addition to the officers, the mission was attended by engineer Nazimov (who created the first plan of Khiva), translator Usman Uraslanov, and several Cossacks. They marched from the Orsk fortress to the mouth of the Syrdarya, along the northern shores of the Aral Sea to Daukara, and then to Khiva through the Aral Sea[5.588-589].

A small part of these materials was published by P.I Rychkov in the book "Topography of the

Orenburg province." The full edition was made by Khanykov. According to him, Muravin's original map has not been preserved. Received a copy of Khanykov[6.279,321,325] Muravin's map (with a check degrees) and a manuscript from the "Journal of tract" and "Witness" from Rychkov's relatives. Muravin's map "Landcard from Orsk fortress to the tract ..." is a wonderful historical and geographical chain. But, of course, it is impossible to approach it with modern cartographic accuracy of the route and geographical location. Apparently, the decline of the irrigation system was the result of the influence of social and historical factors[7.37]. The lack of a strong foothold in the Aral Sea rule and the constant feudal strife in the late seventeenth and early eighteenth centuries made it difficult to implement local hydrotechnical measures. The amount of irrigated land decreased. For this reason, the migration of Uzbeks along the Aral Sea to the left bank of the Amudarya began, especially after the destructive marches of the Khiva khans against the mangits and Karakalpaks in the first quarter of the XVIII century. Only this fact can explain the fact that in 1729 the map of Dubrovin showed "Uzbek mangits" on the left bank of the Amudarya, in the Konyrat region[8]. The testimony of Gladyshev and Muravin in the first half of the XVIII century is an indisputable fact. The main population of the northern basin of the delta is the northern Uzbeks (inhabitants of the Aral Sea), and the Mangit tribe ruled in the Shah-Temir region and to the west. It is directly connected with "Ak-jagys eli".

Gladyshev's and Muravin's "Instructions" do not contain any direct indications that the Karakalpaks lived on the eastern side of the Aral Sea. Karakalpaks "live in lakes near the same

rivers on both sides of the Syrdarya and Adam-Ata and Kuandarya"[9.589]. On the contrary, other sources confirm that Karakalpaks lived in the Aral Sea. Thus, Muhammad Kazim, a historian of the rare Nadirshah, describes the conquest of Khiva in 1740 and mentions the Karakalpaks who were among the armies of Elbarskhan. According to him, after the appointment of Takhir Khan as governor of Khiva, Nadirshah sent all the commanders of the mangit tribe to the Aral Sea and Karakalpaks (Nadirshah) to rule and subdue these peoples and nations. The chiefs of these tribes, following a high command, came to Nadirshah with gifts and offers, as a result of which they were rewarded with royal gifts[1.72]. In December 1740, Nadirshah sent his people to gather troops. They gathered six thousand soldiers from the Aral Sea and the Karakalpaks, and ten days later brought them to the King.

These facts indicate that in the 40s of the XVIII century in the territory of Khorezm and the Aral Sea there was a Karakalpak people[3. 573-574].

Detailed geographical information about the northern basin of the Delta and Karakalpak settlements is described in the Khiva chronicles in the period of Muhammad-Amin-inaq, Eltuzerkhan and Muhammad Rahim-khan (late 18th and early 19th centuries)[10.80,336].

In 1743, the "lower" Karakalpaks were severely defeated by Abulkhairkhan. In the 1860s, under the leadership of Eraly and the batyr(hero) Tetli, about 20,000 Cossacks and Karakalpaks were defeated[11.159]. According to P. P. Ivanov, these events the main part of the Karakalpaks moved to the Jana-Darya and then to the Aral Sea. In 1762, Rychkov wrote: "According to recent reports, a small part of the Lower

Karakalpaks joined the Aral Sea and lived with them due to the Kyrgyz-Kaisak oppression"[12.16].

In the Jana-Darya, the Karakalpaks built a large irrigation system in a short period of time, using the new flood of the Jana-Darya (probably the flood of the Jana-Darya could be the result of irrigation work there)[13.222].

From the 60s of the XVIII century the Khiva khanate began to strengthen its economic and political position. In the struggle against the Turkmen, Muhammad-Amin-Inaq called on a number of Karakalpak tribes to join him. The first stage of the mass migration of the Karakalpaks to Khorezm is associated with the period of his rule in the Daukara Valley, the area around the Kok-Ozek basin, in other words, Ak-Jagys. When a number of Karakalpak peoples moved to Khorezm, Muhammad-Amin allocated them "the area from the north side of the Kok-Ozek River to the Aral Sea", ie the eastern basin of the Amudarya delta. According to the chronicles, Aidos-biy[3.575] appeared among these Karakalpak aristocrats, "due to the help of love he became the ruler (ruler) of all the Karakalpak people (ulus) and especially of the Konyrat dynasty ..."[1.128]. Since then, the Karakalpaks began to develop the Daukara Valley, including the Kok-Ozek basin and the banks of the Esim channel (Mangyt-Jargan). "From the time of Hajimkhan (1558-1602) until the death of Muhammad Amin, Daukara was a large sea. It was surrounded by about 30 farsakhs. A large part of the Kok-Ozek water is poured into the river[10.225].

In the second half of the XVIII century, the old Uzbek irrigation system of the eastern basin of the Karakalpaks carried out major work on the

reconstruction of the Kok-Ozek, Esim channel(Mangyt-jargan). And yet, the backward local hydraulic engineering has proved its worth in the fight against drastic changes in the Kok-Ozek regime. By the middle of the XIX century the agricultural area disintegrated. However, at the end of the XVIII century, the region between the lower part of Daukara and the Esim (Mangyt-Jargan) river - Kok-Ozek, in other words, the Ak-Jagys tract underwent a period of rise and development.

The people of this region, subordinated to Khiva, were attracted to the Konyrat (Aral) region. However, in the words of V.V Bartold: "In the XVIII century, the Aral Sea was mainly independent of Khiva, and its main city, Konyrat, at the end of the XVIII century, the ancient Urgench was of great importance for the country in the Middle Ages, this city became as important as Urgench»[14.95]. In constant resistance, the peoples of the Aral Sea appointed khans (sometimes the aristocracy of neighboring Cossacks or Karakalpaks), under whose leadership the people of Khiva struggled against constant attempts to subjugate them. In the early XIX century, the movement was led by Tore-Murat-Sopy. He was joined by the Karakalpak tribes of Khorezm in the north-east. The Khiva chronicles provide detailed information about the "rebel" war against the Karakalpak and Aral peoples. Thus, in describing the march of Eltuzer khan (1803) the name of the Karakalpak tract "Ak-jagys" was mentioned again.

The movement was organized against Bek Muhammed, a pirate and a "Khytai" tribe of Karakalpaks who lived along the Ak-Jagys river, at the head of the Tangri-yar river, and in the Jarty-Kum region[1.95].

The final stage of the resettlement of the Karakalpaks to Khorezm and the surrounding Ak-Jagys region was associated with the reign of Muhammad-Rahimkhan (1806-1825). The struggle for the unification of the Khiva khanate, initiated by Muhammad Amin Inaq, ended effectively during the reign of Muhammad Rahimkhan. His main measures were to centralize power, and in this connection he waged a fierce struggle against the feudal lords who had revolted. The basis of these feudal groups is the Aral rule. The Karakalpaks around the Uzbeks along the Aral Sea joined them directly politically. Therefore, Muhammad Rahimkhan, on the one hand, tried to completely subdue the north-eastern group of Karakalpaks (Kok-Ozek, Esim also occupied the Daukara basin) and use them to defeat the Konyrat Uzbeks, on the other hand, he subjugated the independent Janadarya Karakalpaks[3.577].

In about 1809, fourteen clans and the Konyrat[1.75] clan supported the Karakalpak tribes; By giving gifts, Muhammad-Rahimkhan united the territory of Ak-Jagys and the territories adjacent to Daukara under the rule of Aydosbi and managed to provide various benefits and guarantees and transfer them to his side.

In order to strengthen the rule of Khiva, a fortress was built in the territory of Ak-Jagys, where along with the Karakalpak aristocracy led by Aydos, there were also representatives of the Khiva army.

The fortress of Ak-Jagys became the base of the Khiva khanate in the struggle against the feudal lords of the Aral Sea and the base of the invasion of the Karakalpaks of Janadarya (1809 - 1811)[3.578].

In the first years of the rule of Muhammad Rahimkhan, the people of Khiva organized a march against the Janadarya Karakalpaks. According to Munis, they were in Khiva only in name, but in fact they were independent. Many tribes, led by Orynbay Biy, feared the soldiers of Khiva and submitted to the Emir of Bukhara, Haidar. He brought a man named Khudayar under his command and sometimes gave him zakat and khiraj. Khorezm also resisted Kazakh caravans. Therefore, in the month of Safar in 1224 (1809), the khan sent two armies to subdue them[10.219]. A punitive detachment was sent against them, they crossed the Amudarya and reached the Yarty (Jarty-kum - yarim-kum), Esim channel, where they were sent to collect zakat from the surrounding Karakalpaks". Then we went to the Ak-jagys and from there we attacked the Karakalpak village on the Janadarya through Benltau[1.98-99].

In 1810, Tore Murat supy gathered troops up to 1700 and besieged the fortress of Ak-Jagys, but it ended in failure. In June 1810, the people of the Aral Sea attacked the Hasan-biy tribe near Ak-Jagys. But they were defeated at Tas-Keshu [2.301-303].

In the autumn of 1810, the Arals and Karakalpaks again began to fight Aydosbiy around Ak-jagys. Most of these soldiers were Karakalpaks. They were led by Myrjyq-biy, Islames-biy, Nurtay-biy - Kostamgaly from the Koldauly tribe[1.109].

Thus, as a result of the struggle of the Khiva khanate with the feudal lords of Konyrat, the Karakalpaks were divided into two. Some of them (Konyrat tribes) were on the side of the peoples of the Aral Sea, others were on the side of Khiva under the leadership of Aydosbi

(Fourteen clan tribes and several Konyrat clan tribes). Only in 1812 did Tore Murat supy defeat his troops, and the struggle ended with the capture of Konyrat. With that, the ethnic quarrels came to an end. At the end of 1810, Muhammad Rakhimkhan's last subjugation against the Jandarya Karakalpaks and the Uzbeks along the Aral Sea began a campaign to separate the Karakalpaks from the Tore Muratsupy supporters (see Map 3). "The chief of the Mangyt clan, Orynbay biy, and the chief of the Tonka Chinese tribe, Eshjan biy bessary, the chief of the Chinese tribe, Hasanbiy, and Esengeldi biy were the brothers of these heroes. The leader of this clan, Maman Biy, the eldest of the Toktapolat Biy team of Oimaut, is from Kutly of Janmurad Inoq: One of them raised a banner of resistance in the hands of Janadarya and did not bow to any king. In order to punish them, the emir Qutlymurat Inaq sent an army there by the order of Muhammadrahim khan. Attacking takes their peace. When he returned, Eshjan Biy went to the khan with a few begs and said that he had obeyed him and sent him presents[10.219]. However, many of Orynbay biy (mangyt) tried to preserve their independence. The attack of the Kazakhs on the Kytai and Kypshak tribes, however, forced Janadarya to send an envoy to Khiva to declare his submission to the begs. But they don't want to cut ties with thieves. Abdil Aziz khan, the son of the Kazakh khan Gayybkhani, sent an envoy announcing that he had surrendered as a nation. When Muhammad Rahim khan became aware of this, he ordered the palace officials to join Mullah Eshimbay with Muhammadnazar sheikh and the ambassadors of Janadarya. The decree said: "As soon as you receive this order, go to us. If you do not, prepare your weapons"[10.221-222].

He secretly left under the pretext of the army in the territory of Bestobe, then went to the ferry Tas-keshu, where the army joined him. While stopping at the ferry, the ambassadors from Zhanadarya came with the news that Orynbay biy and Eshjan biy had agreed to move to Kok-Ozek. But the rest of the biys told the khan that they had gone to the seashore with their people, relying on the help of the Kazakhs[10.224]. The khan, together with his troops, began to move from Tas-keshu with the intention of attacking the river bank. The next day Koshkar came down to the bank of the Khasankuly-jargan river near Ata. Then, after passing 1 farsakh along the Kok-Ozek, the Ak-jagys aristocrats Aydos, Aymyrza and others came to him. Passing through the territory of Ak-jagys, Khan Jalanash arrived for dessert. On the same day, stopping at the beginning of Ten Yar, the khan "gave the people Orynbay biy and Eshjan biy the Kok-Ozek hills between Kengyatak and Shylpyk for winter and summer"[3.578].

The Karakalpaks of the Kytai, Kypshak and Keneges tribes, led by Esengeldi biy, Toktapolat biy and Maman biy, who migrated from Janadarya, moved to the mouth of the Kuandarya. Here the ambassadors found Muhammad Rakhimkhan. By persuasion, most of them decided to move to Khorezm, while others went to the Kazakhs. But a group of Karakalpak leaders of the Khiva people drove them to the mouth of the Kuandarya. After a ruthless attack, he forced them to submit to the Khiva khanate. The number of Karakalpaks was very large, as Muhammad Rakhimkhan waited for three days in the lower part of Bel-Tau before the nomads passed.

On his return, the khan crossed the Kok-Ozek ice to the south of the Ak Jagys fortress and

reached Karabura (the forest along the Kok-Ozek).

The khan who stopped in Karabura, issued a decree for Orinbai biy, Eshjan biy, Esengeldi biy, Toktapolat biy, Menlibiy to govern their people. The khan demanded a large tax from the Karakalpaks who migrated not only for the present and the future, but also for their past lives in the Jana-Darya[1.118].

As a result, the freedom of the Janadarya Karakalpaks, who were forced to move to Kok-Ozek and Lake Daukara by force, came to an end.

The Karakalpaks, who moved to Daukara, did not want to lose contact with Janadarya, a beautiful pasture. In the early spring of 1811, the kytai tribe moved to the Khasan-kala district (on the Jana-Darya), but were attacked by the Kazakhs. To help the Karakalpaks, the detachment led by Aydos from Ak-Jagys. The detachment did not expel the Kazakhs, but Aydos placed the kytai tribe and determined their place of residence in the Ak-jagys area.

Thus, the Ak-Jagys and the Karakalpak people living around them increased significantly due to the displacement of members of the Janadarya tribe over the years. Apparently, the Karakalpaks of the Fourteen Clans (Kytai, Kypshak, and Mangyt tribes) lived on the southeast and south sides of Daukara, but did not live long. Due to unfavorable conditions, they soon moved to the Kegeyli pool. The population of the western part of the Ak-Jagys region was mainly ruled by the Karakalpaks of the Konyrat tribe. According to folklore, the Koldauly tribe lived here. The area is even named after the Beskempir tribe of Aydosbi descent[3.581].

Among the treatises searched were the “Ak-Jagys”, located on the Kok-Ozek River in a land use map compiled from statistical and topographic surveys from 1912-1913.

Then, in 1948, during the control ethnographic route of the Karakalpak detachment of the Khorezm expedition, these cartographic researches rendered a great service. The detachment studied the Karakalpak architectural monuments of the XIX and early XX centuries. The Orazatalyk and Auyezaksakal fortresses in the territory of Karaozek district were studied through the old Kok-Ozek river.

Here the discovery of the Ak-jagys was successfully completed. To the right of the old Kok-Ozek canal, 2.5 km south of Ak Otkel, is the settlement of Aydos-kala (Ak-jagys fortress in Khiva chronicles)[3.583].

The city is located in the last part of the corner, to its right. It has a trapezoidal shape running from south to west along the canal. The dimensions of the sides are 830 X 370 X 772 X 254 meters (see the plan). The average height of the walls is two meters from the surrounding relief. According to the leader R. Auezov, in the past the walls of the fortress were so high that the houses behind them could not be seen.

On the late side, the settlement is bordered by a double wall. In addition to the northern gates, there were gates in the south of the settlement. The way of life of the people was temporary, and in the struggle against the feudal lords of the Aral Sea, the fortress of Ak-Jagys witnessed the civil war of the early XIX century, which played a key role in the Khiva khanate. After the collapse of Konyrat, the fortress became a center of defense against the Kazakhs, who moved from the east to

the Karakalpak lands of the western basin. During the events of 1827-1828, when the Karakalpaks, led by Aydos, tried to escape the brutal oppression of the ruling classes of Khiva, Aydos-kala became the center of the uprising. Later, Aydos-kala lost its significance when the Kazakhs no longer needed the protection of the Karakalpaks, even in the Kegeyli basin (by the 1840s they had ceased to be dangerous rivals of the Karakalpaks)[3.584]. The protective dams will be covered with thorns, the Kok-Ozek canal of the mighty Amudarya will dry up, and the name of Ak-jagys "Ak otkel (crossing)" will disappear.

**Shakhtemir-Shymbai cities.** One of the largest central cities on the southern Aral Sea was Shakhtemir (Shymbai). There are speculations that Shakhtemir is located around present-day Shymbai. Through Shakhtemir Shymbai, in the XVI and XVII centuries, the Kesejol trade route, which was important in the right bank of the Amu Darya, passed, connecting the Karakalpaks with Kazakhstan and Russia. Shakhtemir has been the center of handicrafts and administration since the XVI century. There are various legends about the history of Shymbay. In particular, in the works of S. Kamalov, T.A.Jdanko, K.Ayyymbetov, R.Kosbergenov, M.Mambetullaev, V.N.Yagodin, Kh. Esbergenov, O. Yusupov, A. Kudiyarov. From local authors U.Rakhmatullaev, O. Payzullaev and U.Khojanazarov made a great contribution to the history of the city in their books and articles. V.V Bartold writes that the city of Shymbay was formed on the territory of the medieval city of Kerder. Academician Ya.G. Gulyamov says that before Shymbay, the Baghdad canal flowed from here. There was a new fortified city near it. He suggests that the term Shakhtemir originally

means Shymbai. However, O. Yusupov says that in 1689 the "Chinbai" leader had a residence 53 km from the Uly River[15.39-40].

Initially, Shakhtemir was the center of the Aral Sea administration, formed in 1625, and in the XVIII century (1734) it was located in the eastern basin of the Amu Darya (on the Kegeyli River) and became a large city. It was a fortress of that time, where the locals gathered and protected in times of danger[16.25].

Shakhtemir was also known as the administrative center of Khan Shakhtemir in the first quarter of the 18th century. Water and land routes pass through this place, which is geographically convenient for the settlement. The waterway, which supplied the products, connected the city market with all the main settlements of the Konyrat administration and the Khiva khanate. In addition, there were many land routes, the main routes of which in the second half of the XIX century passed through Nukus through the Sultan Uais tau, the Daukara Mountains and the lower reaches of the Kegeyli Canal [1.248].

There is also information about Shakhtemir fortress in the XVII century. For example, in 1643, when Abulgazy was elected governor of the Aral Sea, Shakhtemir was its center[17.46]. In 1715, the people of the Aral Sea region elected Shakhtemir as khan in the struggle for independence. Its center was the city of Shakhtemir on the Kegeyli canal[18.90-91]. From 1728, Shakhtemir became a stronghold and became an administrative and commercial center on the right bank of the Amu Darya. After the assassination of Shakhtemir Ilbarys khan, the ruler of the Aral Sea, the city was renamed Shymbai[19]. In 1740, the city of Shakhtemir, located 30 versts from Uzendarya on the map of

Gladyshev and Muravin, was located on their map, approximately the location of Shymbai[20.59].

P.P Ivanov, one of the first scholars to study the history of the Karakalpaks, says: “In the first decade of the 19th century, the present-day city of Shymbai was founded by one of the rich merchants named Shyn-bai. It was a small center of handicrafts and trade[1.79]. In the Agakhi chronicle, Shymbai was referred to as Chinbai in the mid-19th century [21.138,142].

According to G.Khojanियазov, in the beginning of the XVIII century Shakhtemir played the role of the central city of all the people of the Aral Sea region after the defeat of Konyrat by Shergazykhan in 1715[22.53].

The city of Shymbay has been known by its current name since the 19th century in Russian sources, and according to oriental sources, since 1730. As for the occupation of the people, when A. Kudyarov studied the history of Shymbai, it became clear that the populations change according to the seasons. This is due to the beginning and end of the livestock, navigation and fishing seasons, ie the increase in population in winter and the decrease from spring to the onset of cold weather. Part of the population was regularly engaged in handicrafts and trade[21.372].

According to some sources, the fortress was originally located to the left of Kegeyli. After about 1856, the city began to spread to the right side of the canal. Before that, the area was a saxaul-growing desert. In the late 60s of the XIX century, the city was surrounded by a wall. It collapsed to the same extent five years later, and the city was in danger of extinction. The name of

the master who built the wall has survived — Avadjan Maatem[1.248].

In the 16th and 18th centuries, and even earlier, there was a road from the Shymbai region in the south, known as Kesejol, to the Kazakh desert and Russia, and to the north by the local people.

This road connects Karateran-Takhtakopir-Shoyynshy auyl-Ayymbet ishan-Torgai terek-Biyik meshit-Akhun baba mazary-zayir-Aral sea[23. 86]. Scholar K. Aimbetov says: I heard that before the city of Shymbai, a man named Chin-bai lived here. Nomadic herders sold their livestock during the winter months and sold grain for fodder in the summer. After the summer, the Shymbai market was closed and trade was suspended. But lately, Shymbai has been a market in winter and summer, and Shymbai has become a big city[24.258].

According to Sobolev, the founder of this city was a rich Karakalpak named Shymbai, who lived on the left side of Kegeyli[25. 90].

In the XIX century the city had two madrasas, twelve mosques, various shops, workshops. The people of Shymbai maintained trade and foreign relations by water and land. On the west side of the Kalenderkhan, surrounded by various trees and flowers, along the Kegeyli canal, there is the Sankhai Khoja Mosque, where the Porkhans recite every Friday[24.50].

In the middle of the XIX century Shymbay was an important administrative and commercial center. The city of Shymbay has become a place where the Karakalpak biys, atalyks, mahrams, naibs, aga biys, eluliks and rich people gather and hold ”bolys” elections[26.133]. According to the Agakhi chronicle, at the beginning of 1858 Hakimniyaz led fourteen clans of the

Karakalpaks[27.15-16]. A. Jalilov Erejep biy Rice was a prominent military official and head of the Kypchak tribe of Karakalpaks, and later was appointed chairman. In 1863 he had 20,000 cavalry under his command[28.87].

During the ethnographic expedition in the Chimbai region in the 70s of the XIX century, we see that in the control works written by the Persian prince, officer Riza Kuli Myrza, the Karakalpaks paid attention to the cities and houses. There are one-story houses made of raw bricks in Shymbai[29.18]. The streets of Shymbai are unplanned, with 400 shops, five mosques, and two madrassas. 40,000 Karakalpaks live in nomadic life on temporary arable land, sheltering in Shymbay in winter[30.205]. In order to determine the age of the city of Shymbai, scientists are conducting special archeological and ethnographic research around the old Kegeyli bridge and the Palace of Culture. As a result, fragments of pottery of the XVII-XVIII centuries were found in the south-eastern part of the city. It was concluded that during this period the people lived in the Shakhtemir fortress in the central and eastern part of Shymbay[17.46]. The city of Shymbay is 400-450 years old, there is a place built along the caravan road, central market places [3.573]. During excavations in the Kegeyli canal in 1990, D. Saparov found fragments of pottery from the IX-X centuries. Archaeologist M. Mambetullaev lived in the place of Shymbai in the IX century. This means that the historical age of Shymbai is 1,000 years[31.99].

Specialization was noticed among the artisans in Shymbai. For example, among the carpenters there were masters of sandyk-making, horse-saddlers, and cart-builders in the city mahalla to the west of the Kegeyli canal[32.105-106]. There

was a place for traders to sit near the shops in the market, some of them were from Khiva, but there were also people from Bukhara. Only in Shymbay, and in other cities of Karakalpakstan in the XIX century, as for the additional income of artisans, it was also observed among artisans of Khorezm region in the 30s of the XX century. For example, historians say that "several craftsmen of Khorezm are still not completely separated from agriculture, and in many cases the contribution of artisans as an auxiliary part of agriculture ...", "And the seasonality of the second with auxiliary crafts made it possible to practice."[33.343-378]. As for the regular population of Karakalpakstan in the XIX century and their number, there is no exact data. But in 1874, the regular population of Shymbai consisted of local merchants, artisans, local priests, and Karakalpaks from around the city. According to some reports, there were up to 50 regular families in Shymbay at that time[1.248-249]. According to other sources, there were about forty thousand families in Shymbai during the winter[22.54]. In any case, the exact number of Shymbai people is unknown and can only be estimated.

In the XVIII-XIX centuries in the field inscriptions of the city of Shymbay and the surrounding Kegeyli area there is a lot of information about craftsmen. In particular, the jewelers were buried separately because they did other things against the khan's instructions. Karakalpaks have a lot of confidence in their workshops. For example, an old workshop is a bad idea that revolves around a demon (mamelek); the blacksmith's workshop is harmful, so the young man and the girls are forbidden to enter it; "... in ancient times we heard that people spent the night in a blacksmith's

workshop". Several informants point to the longevity of the blacksmithing profession - the 18th or 7th generation of blacksmiths with their ancestors. Other sources make it clear that the blacksmith's profession was unique: pliers as dogs bite the bone; pots made by Karakalpak artisans; prepared an iron mold used to make the knife[34]. In general, the clarity of the number of artifacts in the cities of Karakalpakstan in the XIX century requires additional research.

Shymbai In the 19th century, handicrafts and household handicrafts developed significantly in the traditional economy of the city and its environs: wool and cotton fabric production, carpet weaving, home carpets, hemp and hemp ropes, and so on. According to the data, at the beginning of the XX century about 25 thousand people were engaged in handicrafts and home crafts[35.223].

Women are also engaged in handicrafts. According to the data, at the beginning of the 20th century, 663 Karakalpak women out of 9768 people engaged in trade and handicrafts were registered in Shymbai and adjacent settlements[36.181].

Among the artisans of the city, as in other Karakalpak cities, there is a certain layer of jewelers, coppersmiths. Jewelers, like other skilled jewelers, made a variety of items in silver and gold, mostly women's jewelry. The jewelry profession specializes in making women's jewelry. Some are just rings, others are jewelry, others are silver bracelets, and so on[37.121]. The Coppermiths formed a certain group of the city's population: bowls, trays, detergents, tobacco boxes, and jugs of various sizes.

Silk and paper weaving were highly developed in Shymbai. Textile production was carried out in the city center and villages. Both men and women did the same thing.

During this period, the wood processing industry (woodworking) was of great importance in the economic life of the rural population and cities. This profession was widespread in the whole cities of the Karakalpaks.

During the study, carpenters were divided into a number of specialized professions. Craftsmen working on the doors of the yurt (ergenekshi), box-maker (box-maker), house-builders (uyshi), horse-saddlers (saddler) and others. Many carpenters were wonderful wood carvers, and the fronts of doors and chests, etc., decorated with artistic carvings. According to ethnographers, carpenters: shygyr, sokhu, omashy, mala, cart, boat, sledding, krli-kelsap, cradles, plate, spoon, gubishelek, sharyk, uyshik, sozak, ormek and made other household items. Many carpenters made a variety of agricultural implements, including gunde, mala, shygyr, and boats[38.75]. In addition, they skillfully worked on fabrics, pottery, shoes, axes, shovels, omashs, carts, and other production tools and household items needed by the people. According to the data, the number of master craftsmen in the Amu Darya region exceeds 1,600 people[37.121].

The crafts of Khojeli, Konyrat, Nokis of Shymbai were connected not only with the cities and villages of the khanate, but also with Charjau, Bukhara, Tashkent, Kazalinsk, Gurev and other cities[39.81].

During this period, agriculture became one of the leading sectors of urban and rural population. At that time, the climate, water, and soil conditions

of Karakalpakstan favored the cultivation of various valuable crops. Along with other cities of Karakalpakstan, the city of Shymbay grew cotton, wheat, barley, rice, corn, sesame, alfalfa, tori, peas and flax. He grew melons, squash, watermelons, onions, carrots, tobacco and red bell peppers. During this period, all irrigated lands were dominated by crops such as wheat and sorghum. The most common type was corn. This product has been consumed as food in the diet of the people. However, a certain part of it was used as fodder for livestock. According to the statistics of the end of the XIX century, crops accounted for 77% of the total area (66.9% in Shymbay, 50.9% in Shorakhan) and 36.3% in wheat[40.78]. Watermelons and melons were also in great demand in rural and urban areas. For example, AV Kaulbars, who studied the Karakalpak way of life, said in 1873: "Melons and watermelons were the food of the people here for several months of the year"[13.538-539]. Watermelons and melons earned an average of 180,000 rubles a year[41].

Horticulture has a special place in the traditional economy of the city and its suburbs. Thus, horticulture was very well developed in Shymbay. The people grew apples, peaches and apricots. Viticulture was also widespread, with 9 acres orchards[42.118]. There are 1,200 acres of melons in Shymbay and 1,700 acres in Shorakhan[41].

Livestock plays an important role in the traditional economy of Shymbay. Most of the urban population (Karakalpaks) grazed cattle, and there were few goats and sheep in the herd. For example, in a number of cities on the right, Karakalpak, Kazakh and Turkmen peoples raised cattle. The people of the city widely used the power of cattle in agricultural production.

Wealthy farms kept cows for meat and dairy products[42.105].

**Conclusion.** Thus, in the XVIII-XIX centuries, great changes took place in the socio-economic and political life of the people of the southeastern part of the Aral Sea on the right bank of the Amu Darya. Initially, the center of the Karakalpaks was formed in the Ak-Jagys in the XVIII century, then the Kok-Ozek channel of the Amudarya dried up, as a result of which in the second half of the XIX century the city of Shymbay on the Kegeyli channel became the center of the Karakalpaks.

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