

**ON THE ISSUE OF STUDYING THE TRADITIONAL SETTLEMENTS
AND DWELLINGS OF THE KARAKALPAKS**

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ABSTRACT

At the present stage, society needs the affirmation of values, panhuman ideals and guidelines that contribute to its spiritual and moral uplift. Ethnographic science plays one of the defining roles in this, and studies peoples-ethnoses and other ethnic formations, their origin ([ethnogenesis](#)), structure, settlement, cultural and community features, as well as their material and spiritual culture. Dwellings and settlements are one of the components of the traditional material culture of the Karakalpaks, which reflect in a certain aspect the ethnic territory, climatic conditions, types of farms, and spirituality of the people. The study of the history of settlements and dwellings of the Karakalpaks of the Southern Aral Sea region allows us to consider the types of settlements, dwellings, social order and other issues of the XIX-early XX centuries of the Karakalpaks' history on a specific material.

KEYWORDS: *Natural-Climatic, Tribal Association, Breeding, Ancient.*

INTRODUCTION

Natural-climatic, economic and historical factors determined the formation and development of types of settlements, dwellings, outbuildings, building materials and construction equipment. One of the features of the Karakalpak settlements is its connection with a complex type of economy, namely: agriculture, cattle breeding, fishing, hunting, in a certain aspect are reflected in the types of settlements. Karakalpaks, as it is known, have been characterized since ancient times by a complex type of economy, combined with a semi-sedentary lifestyle, and had a significant impact on the peculiar features of the social system and culture. Scientists have established that the processes of emergence and development of settled agricultural and pastoral nomadic cultures proceeded in close contact, having common origins. Therefore, the schematic division of the peoples of Central Asia and Kazakhstan only into "pure" nomads and farmers has long been outdated. Not always and not necessarily the pastoralists of the steppe and desert and the farmers of neighboring geographically regions were ethnically different populations. Throughout history, as part of the same nomadic people from the tribal association, some part was semi-nomadic and even sedentary, and as part of sedentary peoples there were very often semi-nomadic groups. This provision applies equally to the ancient population of Central Asia and Kazakhstan, as well as to the modern peoples of this territory. This connection is clearly manifested in the traditional dwelling of the peoples of the Aral Sea, in particular, among the Karakalpaks. Regardless of their lifestyle, they have dwellings characteristic of both sedentary and semi-nomadic populations (stationary, portable, temporary). In addition, by studying the types of houses of medieval Khorezm in comparison with earlier Khorezm and synchronous residential buildings of neighboring regions, scientists traced the continuity of the building traditions of Afrigid Khorezm

in the dwellings of Khorezm of the XII-XIII centuries. [Nerazik:188]. On the other hand, scientists note that due to urbanization and the scientific and technological revolution, strictly folk skills and construction techniques are gradually disappearing from life. Social problems associated with the drying up of the Aral Sea are imposed on this circumstance.

One of the main reasons for the emergence of various Karakalpak settlements is due to the geographical location of the region: in the north - the Aral Sea, in the east - the Kyzylkums, in the west - the Ustyurt plateau, in the south - the northern edge of the Karakum and the lower reaches of the Amu Darya and Syr Darya deltas. In this regard, various types of farms and related types of settlements and dwellings were formed among the Karakalpaks, which are characterized by a sedentary and semi-sedentary lifestyle. Natural-climatic, economic and historical factors determined the formation and development of types of settlements, dwellings, outbuildings, building materials and construction equipment.

The types of Karakalpak settlements trace the relics of social institutions, such as large-family and territorial communities. They caused a certain isolation and inertia in changing the economic structure and conditions of domestic life. Apparently, in this regard, there is almost the same type of settlements and dwellings among the Karakalpaks, despite their numerous tribal divisions, and scattered settlements in the Southern Aral Sea region. Local variants of settlements, dwellings, and decorations are minor. Some elements of the types of settlements of the Karakalpaks also indicate ethno-cultural ties with the surrounding local population.

The data on the settlements and dwellings of the Karakalpaks indicate that the processes of the emergence and development of a sedentary and semi-sedentary lifestyle proceeded in close contact and had common origins. Elements of a sedentary and semi-sedentary lifestyle existed in the traditional settlements and dwellings of the Karakalpaks. In particular, this is evidenced by compact and scattered (farmstead) types of settlements, stationary and portable dwellings of Karakalpaks.

During the study of settlements, ancient forms of dwellings of the peoples of the Southern Aral Sea region, including the Karakalpaks, such as dugouts, frame houses, hawli, yurts, etc. were discovered. The origins of the types of settlements and dwellings and their evolution can be traced depending on the availability of building materials, changes in social and family life. This is evidenced by the data on hauli. "Hauli" was the dwelling of wealthy people and at the same time an undivided family that existed in the XIX-beginning.XX centuries . Karakalpaks, Uzbeks of Khorezm, Turkmens. According to E.E.Nerazik, hauli in their current form appeared in the V-VII centuries. on the right bank of the Amu Darya and they can be considered as distant prototypes of rural hauli of the XIX-beginning.XX centuries .[Nerazik:194]. This fact alone testifies to the continuity of building traditions among the population of the Southern Aral Sea region from the V-VII centuries to the beginning. XX century . Using the example of a frame dwelling - shopker, one can trace the evolution of the use of building materials. The frame was filled with raw bricks, sheaves of reeds "shom", lumps of clay. This type of dwelling was characteristic of the cities of Kungrad, Khojeyli, and Cimbai. Since the 60s of the XX century frame houses of shopker were also among the rural population of Karakalpakstan, which was associated with the environmental crisis in the Aral Sea region. The deterioration of soil quality with an increase in groundwater has led to a deterioration in the quality of clay and the rapid destruction of adobe walls. Due to the lack of water, reeds and wood construction material are also becoming scarce. Currently, the shopker, a previously common dwelling, is becoming rarer. Near the hauli in large numbers in the XIX century there are stationary dwellings of Karakalpaks "tam", outnumbering the hauli. "Tam" were intended for small and low-income families. The origins of "tam", as we have already noted, were dugouts and semi-dugouts discovered by archaeologists on the territory of Karakalpakstan. The continuity of traditions in the construction of dugouts and semi-dugouts was observed during

the construction of stationary dwellings (tam, shopker) of Karakalpaks in the XIX - beginning.XX centuries . Consequently, at the beginning of the XX century we reveal the tradition of the construction of stationary dwellings of the Karakalpaks, their evolution, the social stratification of the Karakalpaks, the strengthening of the disintegration of the patronymic family. This indicates the presence of stationary dwellings among the Karakalpaks, along with portable ones, for a long time and denies the opinion that existed among researchers that the Karakalpaks did not have their traditional architecture, and stationary dwellings arose only in the colonial period, and until that time the yurt remained the only type of dwelling among the Karakalpaks [Morozova:80]. It should be noted that along with stationary housing, the Karakalpaks, in comparison with neighboring peoples, had a larger number of yurts. However, it has been established that the dominance of the yurt as the main dwelling of the Karakalpaks is not at all evidence of the pastoral-nomadic type of their economy [Zhdanko:520]. According to written, archaeological and ethnographic sources, yurts existed among the ancient local Iranian-speaking, Turkic-speaking tribes. These data indicate the antiquity and widespread use of yurts, which are one of the components of the traditional culture of the Karakalpaks. However, the yurt itself is not an ethnic feature. Ethnic signs are those elements of the dwelling that are associated with the ideas, worldview, beliefs, rituals, and habits of the ethnic group. For example, the sacred place in the dwelling is still considered to be the hearth, by which the family is meant. The dwelling performed not only household and economic functions, but it was also considered a sacred place, as evidenced by the rituals and beliefs of the Karakalpaks associated with the dwelling.

Thus, the development of traditional settlements, dwellings of the Karakalpaks, along with the noted specifics, took place in the general direction of the development of culture and way of life of neighboring peoples in the region. Ethnic specifics of the Karakalpak culture, in particular settlements, dwellings, decoration, utensils in the XIX- beginning.XX centuries. in the development had ethno-cultural ties with the peoples of the Southern Aral Sea region. The traditional types of settlements, dwellings, and especially the rituals and beliefs associated with them, forming the cultural image of the Karakalpaks, indicate that the ethnogenesis and ethnic history of the Karakalpaks are of local origin.

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