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LAND OWNERSHIP RELATIONS BASED ON THE NATIONAL ECONOMY OF KARAKALPAK

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ABSTRACT

The works of ethnographers and archaeologists used as primary sources while working on the article were analyzed.

KEYWORDS

Karakalpaks, Uzbeks, Turkic peoples, ethnogenesis, housing, livestock farming, tax.

INTRODUCTION

According to the received historical data, at the end of the 16th and 18th centuries, the majority of Karakalpaks lived in the middle and lower reaches of the Syrdarya. In the 17th century and until the middle of the 18th century, the Karakalpaks of Syrdarya lived under the siege of Kazakhs, and their political and economic situation depended on the Kazakh khans. But it differs strongly from Kazakhs in terms of economic management. Kazakhs were engaged in nomadic cattle breeding, while Karakalpaks had a semi-nomadic lifestyle and engaged in animal husbandry, farming and fishing.

The natural conditions of the area where the Karakalpaks live are also whimsical, so the Karakalpaks living in these conditions, unlike the Kazakhs, did not have the opportunity to engage only in cattle breeding or farming. Their natural geographical conditions allow for the simultaneous development of farming, fishing and animal husbandry in these lands. Grain farming is well developed in Karakalpaks the grain they grew not only satisfied their own needs, they exchanged grain with the Kazakhs for livestock. Another group of Karakalpaks was engaged in animal husbandry. There was also a difference between their husbandry and Kazakh husbandry. Cattle breeding of Kazakhs requires

migration in all four seasons of the year. Karakalpaks were only engaged in ungulates. If they were grazed in the summer, fodder would be prepared for the winter. This connected animal husbandry with agriculture. In turn, cattle were used for tillage.

The Karakalpaks engaged in fishing exchanged fish for grain with the Karakalpaks engaged in agriculture. Such complex management of their economy is also reflected in folk proverbs: "Ush ay saun, ush ay kaun, ush ay kabagim, ush ay shabagim say ush ay saun, ush ay kabagim, ush ay shabagim, we are eating." Trade also plays a major role in the life of Karakalpaks. They exchanged grain for livestock with the Kazakhs. Karakalpak merchants acted as brokers between Bukhara and Kazakh khans. They also traded with the Uzbeks of the island and Khiva, while Karakalpak merchants were also in Russian cities. According to some Russian sources, in the 30s of the 18th century, they themselves took lead and made bullets from it. They also prepared gunpowder to sell to Kazakhs.

Even after the Karakalpak people moved to the territory of Khorezm, they drained the barren dry and marshy lands where they lived, built irrigation canals, built dams and other water structures, and agriculture developed as the main branch of the Karakalpak economy. As we said above, the three oases of Kallikul, Kushkhana tov and Kegeili are formed on the left bank of the Amudarya below the channels of Lavzon, Chonlibosuv, Shumonoy, Kiyotjorgan. On the right bank of the Amudarya, to the west-north of the present Chimboy, in the vicinity of the former Uzbek farming district, Karaboyli, the Kushkhanatov oasis was created, which is irrigated by the water of the Karaboyli, a natural branch of the Amudarya. Its water comes from Churtonboy, Eshon, Arziboy, Tillaboy, Bijjon, Elgeldijob and other streams A.V. According to

Kaulbarsi, the Kushkhanatov lowland was considered a dark, bloody, Kipchak district of northern Khorezm in the 1930s and 1950s.

At the end of the 19th century, the Kegaili oasis became a large agricultural district in northern Khorezm.

The dependence of the Karakalpaks on the Khanate of Khiva, which is considered one of the largest feudal states of Central Asia, forced them to follow the economic and political system of the Khanate. Their agrarian relations have changed.

S.K. Kamalov in the 20-60s of the 19th century put an end to the wars between peoples with the centralization of power by the Khiva Khans in the socio-economic system of the Karakalpaks, the development of irrigation works and agriculture, especially their (Karakalpaks') neighborhood with the Uzbeks - Khorezm people, who have been engaged in agriculture since ancient times. caused immediate development of agriculture.

Feudal land ownership in the Karakalpaks is closely related to the feudal land ownership of Central Asian khanates, mainly Khiva Khanate, which prevailed in the 19th and early 20th centuries. Russian scientists and travelers - N.N. Muravev, M.I. Ivanin, G.I. Danilevsky, Ya. Kilevein, A.L. Coon, L.F. Some information is given in the works and memoirs of Kostenko, N. I. Veselovsky, Girshfeld and M. N. Galkin, O. Shkapsky, V. Lobachevsky, A. V. Kaulbars.

However, since those authors were officials of tsarist Russia, representatives of the bourgeois class, their writings were of a tendentious nature. Historians and orientalists have studied the history of Khiva Khanate socio-economic and political history, including important issues such as the structure of the feudal

state and land ownership on factual basis. The well-known Orientalist historian Professor P.P. Ivanov, Academician of the Academy of Sciences of the USSR M.Y. The companions found the archive of the Khans of Khiva, and based on the materials in it, created important works that broadly covered the above issues.

In fact, in the 19th century, only the book "Amu Darya Ochyerkary" by O. Shkapsky was available on land ownership and land tax in the Khiva Khanate. This book is characterized by rich factual materials. O. Shkapsky gave extensive information about the Amudarya section, especially the geographical location of the Shorakhan section, the natural conditions of farming, farming tools, irrigation facilities. . At the same time, he explained the land ownership and tax system in the Khiva Khanate. Shkapsky briefly describes the plight of farmers in the Amudarya region. However, despite the importance of the work, the issue of feudal land ownership in the Khanate of Khiva and Karakalpaks was not fully resolved in the work due to the presence of shortcomings regarding the issues raised in it. About Shkapsky's book, every researcher who has read M. Y. Yoldoshev's works can see its shortcomings. For example, although he divides the ownership of land in the Shorokhan section into three, but in explaining them, he mixes royal (state) land with property-land. Property divides land into freehold and deeded property, depending on whether or not the tax is levied.

Titled property is the property of individuals with a state-issued title for private ownership of land.

Labeled property owners did not pay taxes. Otom Mulk was in the hands of Khan's neighbors, big officials,

who, although considered excellent, paid a small tax on the land.

In general, Otoy notes that the tax collected from property owners was very small, but in some places they were exempt from taxation. From this information of Shkapsky comes the conclusion that the owners of freehold land were generally exempted from taxation. Lands that Shkapsky Otoy considered to be property also had a label indicating their ownership in the galas (in the khan's roommates or officials). Tax-exempt personal property is similar to labeled property in this respect. Therefore, the presence or absence of a label cannot be the basis for dividing land into categories as shown by Shkapsky.

According to the archive materials, the khan's relatives, high-ranking officials, some priests, servicemen (horsemen and some persons) who served the khan were exempted from taxes.

He had special labels about him. Such persons are called label holders. The land in their possession is not labeled property, it is either private property land, or state land, or else it is considered waqf land.

The information provided by P.P. Ivanov about agrarian relations in Khiva Khanate is significant. He was the first to come to the conclusion that the Khans of Khiva had their own private lands, and he proved his opinion on the basis of documents from the archives of the Khans of Khiva. P.P. Ivanov wrote in his article "Thus, our document characterizes clan ownership of land among the Karakalpak people in one of the most important districts of the Amudarya delta", and in his article "New information about the Karakalpaks" he described the agrarian relations of Uzbeks in Khiva and other Central Asian districts. as we study, we see that

there is a clan-community form, like among the Karakalpaks. However, this difference is that this form of land ownership almost disappeared in Uzbek districts at the beginning of the 19th century, giving way to official, large landowners or state ownership. In the districts of Karakalpak, clan-communal land ownership was preserved in one form or another until the beginning of the second half of the 19th century. In the middle of the 19th century, the ownership rights of the tribal clan community to the land and pastures consisted only of a fake formality, and in practice all the arable lands were owned by the feudal clan chiefs.

These data are valuable information for characterizing land ownership in the Khanate of Khiva, including Karakalpaks.

In the Khanate of Khiva, there were three different forms of feudal oppression: material, natural and coercive. Material oppression includes the land tax known as "solgit" and the property and livestock tax known as "zakat". Property tax was imposed on ordinary peasants as well as large and medium-sized landowners. Tax payers were divided into three different categories: those who owned more than ten tons of land had to pay three golds, those who owned up to ten tons of land paid two golds, those who owned up to five tons of land paid one gold, and those who did not own land paid one gold. At the same time, high nobles and religious leaders were exempted from taxes.

After the Karakalpaks settled in the Amudarya delta, Muhammad Rahimkhan demanded that they pay taxes in the same way as the indigenous population, since they could not take ownership of their land. He could not afford to pay such a tax. As a result, conflicts began to arise between tax collectors and Karakalpaks.

Muhammed Rahimkhan demanded that Karakalpaks pay 20,000 gold each year in order to end these conflicts. This type of tax was also called "tax-cut", as well as payment based on the agreement.

The Karakalpaks paid zakat in addition to the harvest. It consisted of five golds for forty camels, horses, and cattle, and 10 abbos (one abbos is equal to 25 silver coins) for forty sheep. Owners of large livestock used to cheat in various ways and put most of the zakat on the poor. Karakalpaks engaged in farming on the lands of the Khanate paid two bushels of grain for tax, regardless of the size of the land, which was considered a natural tax. In addition to the above taxes, "usir" (a part of the harvest) was collected from the local religious leaders of Karakalpak landowners, and a separate tax "tunupuli" (payment for firewood) was collected for benefiting from the forests.

The entire burden of taxes falls on the shoulders of hard-working Karakalpaks, nobles and religious leaders are exempt from taxes.

Karakalpaks were also involved in forced labor (digging ditches in the khanate, adjusting bridges, straightening and adjusting dams on the Amudarya, etc.). Each landlord had to earn 12 days per worker per year. Workers who adjust bridges are called "bridgemen", and those who clean canals are called "diggers". In one year, 27,079 people were involved in these activities, of which 6,000 were from Karakalpaks.

Another feudal obligation was that the residents of Karakalpak had to feed 12,000 serfs serving in the khan's army. This cost them 100-140 thousand gold in 1874. In wars, Karakalpak military detachments were led by biys, batirs and centurions. During the war, they received 4 times more wages than during the

peacetime due to the increase in taxes of Karakalpak workers. Khan officials "koshbegi" and "mehtar" were engaged in tax collection. Koshbegis collected taxes from the Karakalpaks on the left bank, and Mehtars from the right banks. They were not rewarded by the Khan of Khiva for this service. During the collection of taxes, they tried to make a living with various vices and lived on them. Tax collectors used to bribe. Elders got rid of paying taxes by giving bribes to biy and atalik, and biy and atalik paid bribes to bekларbegi, koshbegi, and mehtar, and in return, the share of the tax they had to pay fell on the working population.

Zakat was collected by "bojmans" and 10% of the collected tax was kept by the khan. Judges also took part in collecting zakat. Grain tax was collected by "mushrifs". The grain collected by them was given to koshbegi and mehtars, and they delivered it to the khan's palace. The forced labor tax was controlled by koshbegi and mehtars, especially cleaning the canals was very difficult, as a result of which people fell ill. For every event held by the khanate, the khans and fathers paid bribes to the khan. And this was collected from ordinary workers. The addition of such levies on top of the already collected taxes was a double robbery of the Mekhnatkas (by the Khans of Khiva and by their own feudal lords), which infuriated them even more.

CONCLUSION

To sum up, there are a lot of special characteristics of land relations of Karakalpaks. The uniqueness of the geographical area where Karakalpaks live is the reason why the population differs from other regions of the region in terms of land relations.

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