

## HEROES OF MY COUNTRY

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**Abstract:** *At the end of the 19th century, at the beginning of the 20th century, Karakalpaks, Otesh Batir Hero from Kanlikól.*

**Key words:** *Four states, capitalist participation, Jaña kala state, Otesh batyr.*

The conquest of the Khiva Khanate by the Russian Empire led to a number of changes in the life of the people. The Khanate of Khiva is beginning to change from a regional point of view. According to the second clause of the unfair treaty concluded between Tsarist Russia and the Khanate of Khiva, the borders of the Khanate of Khiva and the Russian state are established. This border started from the place of Kukirtli, along the Amiudarya, its western branch reached Tallyk, and from there along Arman Tallyk, it continued to the Aral Sea. After entering the Aral Sea, it reached the Tokpak ata half-land from the Tallyk girdle to the Tallyk girdle, and from there it reached Urge, which is the back of the Tokpak ata and the Azhibay girdle. In this way, Khiva has decreased significantly both in terms of area and population. Also, the political rights of Khiva Khanate, which was a semi-colony of the Russian Empire, were also limited. Here, the influence of Russia's colonial system increased.

In the Xiywa Khaganate had a great change after the Russian Empire broke in their places. According to the second clause of the treaty between Tsarist Russia and Xiywa province, the border of Russia with Xiywa province is defined. It started from the Kükirtli range, passed along the Ámiwdarya, and its western branch reached Tallıq, and then continued along the Aral Sea. After entering the Aral Sea, it reached Tallıq's and then reached Úrgege through Ájibay's tributary along the back of Toqpaq's tributary. Recently, the political rights of the Xiywa Khanate, which was a semi-colony of the Russian Empire, were also determined. This is where the influence of Russia's colonialism was felt.

The Karakalpaks on the left side of Amiwdarya were at the request of the Xiywa khanate. The Karakalpaks lived in four districts of the khanate except Gone Úrgenish, Xójeli, Shomanay and Końrat. [1;79]

In the villages of Karakalpak, the relationship between landowners and farmers was based on mutually beneficial terms. Since ancient times, these relationships have been called *yarımshi*, *eginsherik*, *diyxañ jurıw*, *kunlikshi*, *sutine*, *kogine*, *soapın*, *mayyna*, *tóljari*, *kómek*, *asıraw*. In this arrangement, rich people, large landowners benefited from the help of their poor farmers. When there were half of farmers who did not have tools and equipment, they collected the equipment that would have belonged to the owners of large land. In the main areas of the valleys, the karakalpaks were used for agriculture, farming, and fishing.

At the end of the 19th century, signs of capitalist participation in the economic life of the country were mixed. New changes in social life in turn began to affect the social situation of the past. During Eldin's rule, the stratification deepened. As a result, every year, the number of peasants who worked for the rich landowners began to increase. At that time, in the areas of Shomanay, Qiyatjargan, Koñrat, due to the lack of water from the canals, the fields of cultivation were reduced. This situation forced the people to settle, make demands, collect the day, run to the fields and raise their children.[1;83]

After the conquest of the Russian Empire, Xiywa khan did not have the same power as the khan. If he wanted to do something, he thought about it with the representative of the Russian government and acted with the permission of the king.

The khanate's khanate was used by the Khan Joneyit to collect Turkmen servants and looted the khanate, but they were not able to defend the khanate. The reason was that the khanate of Xiywa was always under the protection of the Russian army.

In the absence of order, there is chaos and violence. The question of the left-wing Xiywa Khaganate is also turned into a political one, the invasion took away the girls and drove away the goods. Turkmens have army from Iran, and in the Karakalpak villages, the brave boys who were brave did not have a weapon. [3;41]

Heroes emerged from among the people of Kanlikol, who protected their country from enemies and protected the peace of the country. Among such heroes, Ôtesh, Marqabay and Eskene are very popular among the youth. They protected their country from the enemy.

In the years before his death in October 1917, Otesh Dawletnazar was the leader of the



young men who gathered around him in the fear of external forces. For example, Q. Berdimuratov's scientific articles, Q. Bayniyazov's scholarly bibliography entitled "Elim dep emiregen erler" In 1916, the students were given examples of heroism, which was an active participant in the people's liberation movement. He was from the Kazakh family of Qaraqalpaq nation and was born in 1861 in Ashamayl village of Jajalap village near "Dóngelek kól" in Koñrat district.

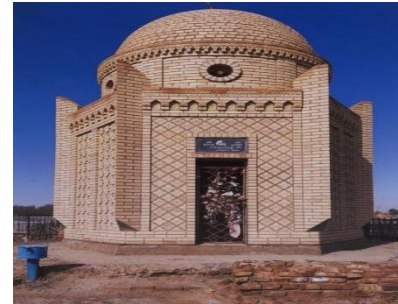
Ôtesh hero. From the book Nızanov M. «Ôtesh batır haqqında ángimeler». There is very little historical information about Ôtesh. However, all the ancient rulers of Qonrat and Qánlıkól regions praised this name with high respectability [3; 47]. Amangeldi, the brother of Otesh, is a man who fought for his country with enemy. His son, Pirlepes, completes the statements of the voice (recorded on tape) of the man in his old age, as well as the statements of Q. Bayniyazov and other informants.

In June 1881, under the leadership of Ôtesh hero, *uriwi tabin* Qaljan Dosov, Kazayaqli Sarsenbaev and Ôtesh hero, gathered at the house of Aldash Shamuratov in the Konirat near Xiywa Khaganate and took 60 sheep, 12 cows, a rug, a blanket, and 270 manats. A. Toreev said in his scholarly essay "The movement of arakalpakstan at the end of the 19th century and the beginning of the 20th century".[5;45]

The great hero Davletnazar died at the end of the 19th century and the beginning of the 20th century in the fortress of "Jana kala" while protecting the people from gatherings

of Turkmen raiders. In 1916, at the age of 55, he was killed in the "Qanli jap" in the "Jaña qala" in Qanliköl district.[5;46]

In the manuscript fund of the Karakalpak branch of the Academy of Sciences of Uzbekistan, there are stories written by the people about Otesh Hero. Dr. Aytmurat Alniyazov, a doctor of philology, published these stories in their original form on the "Shejire" telegram bot.[3;46] Ótesh hero mausoleum from Kanlikol. Nizanov M. From the book "Qaraqalpaqlar".



During the years of poverty, the people gathered and built a mausoleum for him. A memorial dome was built over the grave of the hero "Jaña Qala". He built a gate on both sides of the fortress and set up a workshop. One of the most important works of our time. This monument is considered to be located in Kanlikol district. If we talk about Kanlikol district, it is located on Ulli Jipek road on the left side of Amiwdaya, with Konirat district on the back side, Shomanay district on the north-west side of Khojeli. On December 7, 1970, Kanlikol district was divided from Konirat and Shomanay districts. 23 years have passed since then, there have been changes, and in the following years, when the Republic of Uzbekistan reached its independence, there were changes in the whole region, and it was called by the names of city and village. In accordance with the decrees of the President, starting from January 9, 1993, the name of the province was changed to Kanlikol region.[4;112]

The ethnographic detachment of Khorezm archeological-ethnographic expedition led by T.A. Jdanko, in 1946, in Moynaq districts of Konirat district, in 1949 in Shomanay district, Xójeli districts, collected a lot of historical ethnographic and literary folklore materials. The movement and content of these materials are based on the activities of the Karakalpaks, including the activities of the people's liberation movements, including the social and economic situation of the whole world, and the cultural development [5; 32].

Above, we will talk about the living conditions of the Karakalpak at the end of the XIX century and the beginning of the XX century, the history of Kanlikól, about one of our heroes, Ótesh and his bravery.

In Conclusion, Aydos baba, Ernazar alakóz was a continuation of brave citizens, Ótesh Dáwletnazar protected himself and his country from the enemy and became a citizen of the hand who rebuilt the defense of "Jaña Kala".

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