

History of Jampikkala

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Abstract

Types of historical and archeological monuments in Karakalpakstan, history of arrival in Jampikkala, social and economic development of shakar, new constructions of shakar on the island of the 9th-11th and 12th-14th centuries.

Keywords: Archeology souvenir type, Sultan Wáyis, Nukus Art Museum, I. V. Savitkiy, Kendir village, Baghdad tourist Ibn Fadlan.

The people of Karakalpak are rich in historical and cultural traditions. The source is Shokhtorangil, the old Karatau, the shores of the Ami Darya, the west are the villages of the Shymbai region, the back is the wide plains, the former is the Blue Kazakh Darya, the ancient Aral coast, which has turned to the once again prosperous state, the east is the hangar of the old Katys Darya, the gardens of Takhtakopir along the "Kuwanishjarma" The present appearance of this auspicious place, called "Karaozek", is shining in the dawn of innocence. Many historical and archeological monuments in the Karaozek region can be called places.[1]

One of them is located on the slopes of Karatau near Karaozek district, one of them is surrounded by Sultan Uayis mountains, the second by Badai grove, and the third by Amiudarya. It is located in a place where nature is so harmonious. Professor S. P. Tolstov, who saw "Jampikkala" for the first time, said that the monument is located in the most beautiful place in this region. This monument and the nature of the area where it is located became the dearest place for I.V.Savitsky, who founded the Nukus Art Museum. The city front consists of twelve hectares, and it is surrounded by fortified walls. In the city, which was built in the IV-III centuries BC, buildings of all kinds were erected in the III-IV centuries BC. Between the IX-XI and XII-XIV centuries, new buildings appeared in the city, the outer walls of the fortress were strengthened again. New minarets are built in the surrounding areas, where its walls are considered to be delicate during the gathering of enemies.[3] The city was entered and exited through two gates in the back and the kubla. The north Darwaza was connected with the city's peasants and the city cemetery, and south Darwaza was connected with the Ami Darya water and the trade route that ran along it. The city governor's palace was built on the highest point on the eastern terrace, and some of its walls were preserved at a height of 7-8 meters. The semicircular "corrugations" on the walls can be an example of the achievement of the architecture of that period. Its construction methods and materials can be used as a model for today. The buildings that were opened in the work of the city covered the quarters and they were located along the streets. When the work of the buildings was learned, they had their own streets, baths connected by sewers. Coolers with perishable food items in the summer months, lanterns made of ceramics adapted for use at home and on the street at night, copper, silver and gold coins used in the internal and external markets and other materials were found in the city. Some of the materials found in the city from the 12th-14th centuries show that the culture of the city was well developed in the Middle Ages. [5] There were jewelers making decorative items from precious metals,

stone masons' workshops making stone buttons, glass workshops making small glass vessels and mirrors, workshops making flower pots and metal products, making and recycling clothes from the exhibition. Architectural column bases and household items (stone pots, stone teapots, khan tables, lamps, etc.) made of marble and talc chloride stone produced in Karatau were sold not only in the internal market, but also in the external markets. Khojakel minaret (X-XIII eras) is located on a hill in the west five kilometers from "Jampikkala". During the 10th-13th centuries, the minaret served to deliver various messages to the towns of "Jampikkala" and Abiw Muslim in this region. The people of "Jampikkala" were busy not only with trade and art, but also with farming outside the fortress. Also, the found peach, apricot, jide forks and guasha pods show that in the Middle Ages, the inhabitants of the city were aware of gardening and cotton growing. "Kara Minaret" is located high up near "Jampikkala". He watched the international trade route that passed through this region. At the same time, the minaret was also used to warn the people of the city about the danger of surprise. The city warehouse is located on the back side of the mound. The parts of the ossuary found there show that the people of the city used it as a storage facility from early times. In its area, there are mausoleums belonging to the 11th-13th centuries made of herbs. There are other places in our country connected with Kyzkurt and Koblan Batyr names. The city along the "Kara Kel" in Kendirli village of Takhtakopir region is called "Koblan Batyr's city" by the people, and one of the graves in the middle of it is visited as the tomb of Koblan Batyr. According to legend, Kypchak Kydyrbai stayed for forty days at the "Kuw Siryk" farm in Kegeili district, wishing for a child, and named it "Koblan". As a ghost of those times, the toponyms "Alchygar kum" or "Kalmak kum" have been preserved in this region. In the legend, Koblan Batyr's black kipchaks were made in the Aral region, and Kyz kurtka's hard skin was beautiful. It is known that these communities have done it along the Aral Islands. Ibn Fadlan, a traveler from Baghdad, was in the Katagan family in 922. Cultural samples of these communities are being identified by our archaeologists in Ustirt region.

As for the term "Jampikkala", there are different opinions about it. One of them is related to the fact that the city is located on the side of a mountain and looks like a dream from afar. And, according to folk legends related to the history of the city, the history of the city is connected with the fair and intelligent judges named Jampik. In ancient times, two cities were located very close to each other. One of the cities was ruled by Gawir, a relative of Jampik, and the other was ruled by him (at present, the distance between Gawir and Jampik is 7 km). Gawir was more insatiable and greedy than Jampik. That's probably why he besieged his brother's city in order to expand his kingdom and increase his wealth. He calls the people of Jampik to defend the city and will defend the city to the utmost. However, during the long-lasting siege, Jampik will be destroyed, most of the people will perish from hunger and thirst. Gawir, who owns the city, robs the wealth in the fortress, enslaves the remaining citizens of the city. Today, Jampikkala is the remains of the city that was turned into a Karabakhana.

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