

FROM THE HISTORY OF THE PEDIGREE HORSE BREEDING CENTERS OF THE FERGANA VALLEY

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ABSTRACT

This article analyzes the historical development of pedigree horse breeding in the villages of the Kipchak, Uzbek Turkic, and Min tribes in the western part of the Fergana Valley and the characteristics of the resulting toponyms. The main attention is paid to highlighting the factors that have preserved the ancient roots of horse breeding in the valley to this day.

Keywords: Horse breeding, celestial horses, Karabayir, Min tribe, Amirabod, Kishnogich Ata, national sport.

INTRODUCTION

The issue of developing and studying horse breeding traditions, which express the centuries-old national values of the Uzbek people, has always been of urgent importance [1:1;1].

The Fergana Valley is one of the regions in Central Asia where ancient horse breeding was developed, and there are many archaeological finds, written sources, and historical works that shed light on this problem. However, the comparative analysis of this information did not include the scientific analysis of the horse breeding traditions of some micro-centers in this region.

The Fergana Valley is one of the regions of Central Asia where horse breeding has been developed since ancient times, and many folklore, material and written sources have emerged in this regard. In particular, there are legends related to the color and body of the running horses of the valley, that is, about winged horses. According to the informants, according to one legend, a legendary running horse is said to periodically emerge from Lake Tulporkol near the Ardashonbulak pilgrimage site at the foot of the Chatkal-Kurama mountain range in the north of the valley. For this reason, horse breeders sought to capture this legendary horse and cross it with local horses to obtain a breed from it.

Due to its own pedigree horses, a high level of attention to horses and traditions of faith in them have been formed and developed in the valley since ancient times [2: 46-48]. Analysis of data from this period shows that the development of horse breeding in the east of the Fergana Valley was primarily due to the abundance of natural pastures necessary for horse breeding in these parts of the valley, as well as the centuries-old traditions of the local population specializing in livestock breeding, which served as the basis for breeding thoroughbred horses. It can be said that some aspects of these world-renowned horse breeding traditions in the eastern and northern parts of the Fergana Valley also developed in the west of the valley. For example, horse breeding has also developed in the past in a number of villages of the Dangara district, located near the city of Kokand in the west of the valley. This is evidenced by historical-ethnographic, toponymic and folklore sources.

A number of factors, in particular, the local traditions of the local population, played an important role in the development of horse breeding here. It is known that since ancient times,

along with the Kazakh, Kyrgyz, Turkmen, and Uzbek peoples in Central Asia, the horse breeding industry was developed among ethnic groups such as the Kipchak, Turkic Uzbek, Lakai, Karluk, Kungrad, and Min, which constitute 92 Uzbek tribes and clans. Because the horse breeds they bred, such as the "Lakai", "Akhaltaka", "Yovmut", "Qarabayir", "Arabi", and "Kyrgyz", became famous even in distant lands [3:349;10-329]. It is noteworthy that among the above-mentioned Kipchak tribe, there were a number of tribes whose names were associated with the horse totem, namely, the names of the four-horse, the samanotli, the ettykashka, the torsari, the kulan, the karabaital, and the kamchili. There is a place name with this name in the Dangara district. Field studies confirm that in the past there was also an annual cultivation in this area.

The Ming tribe is also one of the largest and most respected of the 92 Uzbek tribes, and it held a prominent position during the Kokand Khanate. During the Kokand Khanate, representatives of this tribe were recorded as living in the villages of Dehkanto, Targova, Chamoshibiy, Pillakhona, Jonikent, Tokaytepa, Pirtak, Tepakurgan, Katta Minglar, Kichik Minglar, Kaynar, Saray, and Turaygir around Kokand [4:165-166]. Most of these villages are located in the Dangara district, and in the past, the natural conditions were favorable for horse breeding, consisting of pastures among the tokay and undeveloped natural sand dunes. As a result, the population, relying on its ethnic traditions, further developed the horse breeding industry, enriching the ancient traditions of the local population.

The socio-economic processes that took place in the Kokand Khanate also played an important role in the development of horse breeding in this region. That is, representatives of the Ming dynasty that ruled the khanate paid special attention to the development of horse breeding. According to the regional researcher Ya. Dadabaev, this aspect was especially developed during the reign of the rulers Olimkhan and Umarchan. The rulers also had separate estates outside the capital, where attention was paid to raising pedigree horses. One of such places was the village of Katta Amirabod in the Dangara district, where the Ming and Kipchak ethnic groups of Uzbek tribes also lived and developed horse breeding. According to the work of the historian of that time, Hakimkhan Tura, "Muntakhab ut-tavorikh", the term "emir" appeared in the state from the time of the Kokand Khan Olimkhan. Naturally, place names associated with this name have been formed in the Kokand region since the beginning of the 19th century. Toponymic scholars state that the name Amirabod means the emir's village, the estate belonging to the emir [5:6]. From this it can be seen that the Kokand khans also contributed to the development of horse breeding in this area on a new scale. It should be emphasized that the high attention paid to horse breeding by the population living in this area and the upbringing of particularly talented people in this field played an important role. According to available information, one of such individuals lived near the village of Katta Amirabod in the Dangara district, a person named Azamkhan Tura, known by the name of Kishnogich ata. His father was Sayyid Jalolkhan Tura, a follower of the Naqshbandiyya order, and was a person known in this area for his knowledge and prestige. Among the livestock-breeding population, special attention was paid to the Tura tribe. Because it was said that their ancestors would go to the prophets and ride horses. This scholar had many properties, including horse stables. Along with gaining knowledge, Azamkhan grew up studying the behavior of horses. He became a skilled horseman. Having learned the art of harnessing horses, he earned the title of

“Kishnogich Ata” among the people [6:38]. It can be assumed that Azamkhan Tura lived in the first half of the 18th century. Because the events in the legends related to his life are related to the reign of the Kokand Khan Abdulkarimbay (1733-1750). According to this information, around 1740, the Kalmyks invaded the territory of the Kokand Khanate. In battles against them near Kokand, Azamkhan Tura showed heroism by driving the enemy horses out of line with his character. Abdulkarimbay rewarded Azamkhan Tura and invited him to the position of heir to the state. Azamkhan was able to “talk” to horses in a special way, influencing them. He was adept at determining the breed, age, and temperament of horses. Throughout his life, many horse owners and riders in the valley came to him for help in various matters, and this became a tradition among riders over time. When the famous horseman died in old age, a mausoleum was built over his grave. This place became a permanent pilgrimage site for the general public, especially for horsemen and horse lovers [7:1]. It can be said that this is how the “Kishnogich Ata” pilgrimage site was created. It should be noted that the patron saint of horsemanship in the valley is Kambarata or Baba Kambar [8:28;55]. Horsemen visited the tomb of their patron at least once a year and made offerings to this shrine. This shows that the traditions of riders' devotion to the shrine of Kishnogich Ata arose on the basis of the patronymics of the horse cult. The local riding school played the role of a spiritual support in the formation of the traditions, a center of horsemen's faith, ensuring the continuity of traditions.

For centuries, the local population has formed traditions of selecting a thoroughbred horse, raising it, training it, cooling it, and preparing it for carriage, which have been passed down from generation to generation. Attention was paid to every aspect of this. For example, skilled horse breeders paid special attention to the breed when preparing a horse for future competitions. They created new breeds by crossing different breeds of horses. Mostly Arabian and Karabay horses were chosen for carriage. Because it is known that the running horses that were widespread in folk folklore were called Bedov, Tulpor, Duldul, and belonged mostly to the Arabian, Akhal-Teke, Yavmut, and Karabay breeds.

In conclusion, the villages of the Dangara district in the western part of the Fergana Valley were considered centers of thoroughbred horse breeding in the recent past. It plays an important role in identifying the historical roots of these traditions, introducing them into scientific circulation, developing national equestrian sports, promoting ecotourism, and most importantly, educating the younger generation in the spirit of our national values.

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