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ISSUES OF LIVESTOCK FARMING IN THE RESEARCH OF B. KH. KARMISHEVA

Amirbek Tagbayev

Researcher, Tashkent State University of Oriental Studies, Uzbekistan

Abstract

It is known that in the late 19th and early 20th centuries, animal husbandry developed in its own way, as one of the important industries along with agriculture. The favorable climate of the southern oasis and the availability of wide pastures are important in this. The scientific study of this area has been widely analyzed in the studies of ethnographers such as B. Karmisheva, K. Shoniyozov, I. Hidoyatov, N. Borozna. Among them, the work of B. Kh. Karmisheva is also important, the scientist distinguishes four types of animal husbandry in his works. These are the portable method, the plowing-pasture method, the plowing method and the plowing method. The article reveals the specific aspects, differences, similarities, and gradual development of these methods over time. In addition, an attempt was made to reveal the types of livestock, their distribution by regions and breeds. In the course of the article, it was emphasized that the economic activities and traditional activities of the residents of the Central Asian region have ancient historical experiences and are distinguished by their own characteristics. It has been shown on the basis of various sources that the inhabitants of the oasis are considered one of the peoples with an ancient sedentary culture, which preserved and improved the traditions of their ancestors for thousands of years. B.Kh. Karmisheva said that the descendants of large tribes such as Transoxiana Turks, Kungyrot, Lokai, Karluq, Turks, who came from the Dashti Kipchak, from the tribes that were formerly nomads, were herdsmen. It tries to reveal on the basis of field materials that they were driven to the steppe meadows, and how cattle breeding affected their way of life.

Keywords Uzbekistan, ethnography, nomadic tribes, Southern region, cattle farming, cattle breeding methods, B.Kh. Karmisheva, K.Sh. Shoniyozov, pasture cattle breeding, Uzbek clans.

INTRODUCTION

Most of the information about cattle breeding of the population of Uzbekistan has been published in the form of scientific articles and theses. In particular, information about the traditional types of occupations, trade relations, types and number of livestock in the farm of the population of Uzbekistan and neighboring regions at the beginning of the 20th century B. Karmisheva, K. Shoniyozov, I. Hidoyatov, N. Borozna as in the studies of ethnographers[1], as well as in various collections[2], it has been thoroughly analyzed.

Zarafshan oasis, Khorezm, Tashkent and Syrdarya

regions and the Fergana valley can be included in the regions where the herding culture of the population of Uzbekistan has been studied more widely. In particular, the researches of a number of scientists, such as S. Tokarev, L. Tolstova, O. Sukhareva, M. Bikjanova, M. Sazonova, G. Snesev, provide information on livestock breeding.

Among the ethnographic scientists, the researches of K. Shoniyozov are of great importance, in the researches of the scientist cattle breeding in the territory of Uzbekistan was analyzed in detail from the historical and ethnographic point of view. In particular, the scientist's works "Традиционное

животноводство узбеков Среднего Зарафшана” and “Отгонное животноводство у узбеков”[3] (“Traditional Livestock Breeding of the Uzbeks of Middle Zarafshan” and “Transhumance Livestock Breeding of the Uzbeks”) are important in elucidating the Uzbek livestock traditions. In addition, H. Toshev’s essay “Economy and social life of Zarafshan Uzbeks at the beginning of the 20th century”[4], written in the second half of the 80s of the 20th century, sheds light on the lifestyle, traditions and rituals of the herdsmen of the region in the 20th century is important in disclosure.

Ethnographer B.K. Karmisheva, who studied the southern regions of Uzbekistan, distinguishes four types of cattle breeding. These are ko’chma usul, haydov-yaylov usuli, haydov usuli and qo’ton-haydov[5]. According to the scientist, small-horned cattle were grazed on all-season pastures throughout the year. In the Haydov-yaylov method, cattle were driven to all seasonal pastures throughout the year, and they were mainly under the control of shepherds. In the Haydov method, large horned cattle are mainly raised by shepherds around permanent residences of the population, i.e. around villages, on uncultivated land. In the Koton-haydov method, large horned cattle were grazed in the hills in early spring [6]

At the end of the 19th and the beginning of the 20th century, animal husbandry developed in its own way as one of the important branches like agriculture. The favorable climate of the southern oasis and the availability of wide pastures are important in this. Some researchers have studied oasis cattle breeding and divided it into 3 types depending on the natural conditions and availability of pastures:

- 1) mountainside and desert pastures, i.e. autumn, winter, spring pastures in the regions of the foothills and desert zone;
- 2) spring, summer, autumn pastures in the middle mountain regions;

- 3) summer pastures in high mountain regions [6. 221].

These livestock types may have unique variations in different locations. In the settled population, the kora or kora yalov system of animal husbandry prevailed, and in the nomadic population, the pasture system prevailed. It is known that among the settled population and the semi-settled population there were different types of livestock farming. Among the previously nomadic tribes, Transoxiana Turks, descendants of large tribes such as Kungyrot, Lokai, Qarluq, Turk, who came from Dashti Kipchak, were considered herdsmen. After lambing in the spring, they drove the herd to the pastures of the mountains and hills or to the steppe meadows.

At the beginning of the 20th century, in the southern regions, haydov-yaylov cattle breeding was preserved as the main and only branch of the economy. This type of economy included ethnic groups known as Qarluqs, ethnic groups known as Turks, and others, which preceded Dashti Kipchak ethnic groups. They bought agricultural products from the mountain Tajiks, who were in mutual trade relations in the pasture, or from the market.

Rich herders sold cattle to traders from Guzor, Karshi, Urgut, Tashkent and other places. At the same time, they traded the long and fine wool to the Arabs and Afghans who were going to sell their cattle from Afghanistan through southern Tajikistan to the Kokang in the spring. Subsidiary farming of Qarluq, Turk and Kungirat is a hobby of many families and a herding that has been passed down from generation to generation. In large ethnic groups such as Transoxiana Turks, Qarluq, Kungirat, Dorman, Yuz, whose economy is based on cattle breeding, cattle-breeding activities in the system of haydov-yaylov or qo’ton-yaylov (moving from summer pasture to winter pasture or vice versa) had an intensive character, and the quality of the livestock products created was high.

Animal husbandry is not very developed among Uzbeks engaged in sedentary agriculture, because there is not enough hay due to the lack of irrigated land. Local farmers kept a small number of cows, goats and sheep for milk, yogurt and meat, and horses and donkeys for riding and transporting goods. Horse-carts and oxen belonged to more wealthy families. Settlers herded their cattle and sheep to specially hired shepherds and kept them in stables. In the conditions of extensive farming in southern Uzbekistan, attention was paid to animal husbandry and it was passed down from generation to generation based on practical experience accumulated over a long period of time. Sheep farming is mainly intended for sale.

In animal husbandry, special attention is paid to cattle breeding. Karkol sheep are mainly raised on pastures in the plains. After the harvest near autumn, the herds were returned from the pastures and kept in specially allocated barns in the village. They graze in the fields around the village and gather in the huts at night. In the following spring, the sheep and goats were again released to the pastures. Karakol skins were previously collected by special merchants through their representatives, barra meat was sold in city markets. As Uzbekistan is a region that consumes more sheep meat than other types of beef, the sheep breeding sector is well developed here [7].

There were more breeds of sheep with humpbacks, especially in South Uzbekistan. They were mostly raised in the mountain pastures until mid-autumn, then they were driven to the valley, where they were raised in the meadows and stables around the village until the autumn wool was sheared and fled. Sheep's wool is also on the market. In some farms, felt, palas, carpets, sacks and khurjun were produced from it and partially sold. sheepskin fur and telpak, as well as bedding, mesh, counters and other household items [8].

In addition to the semi-settled population, the

settled population regularly engaged in animal husbandry. Because the settled population also widely used livestock: horses, oxen, camels, and donkeys for driving mills, plowing land, threshing, and also for transport. Also, its milk, yogurt, meat, and woolen skin are used effectively.

The residents of the southern region of Central Asia have ancient historical experiences in economic activities and traditional activities, and are distinguished by their own characteristics. The inhabitants of the oasis are considered to be one of the peoples with an ancient sedentary culture, which have preserved and improved the traditions of their ancestors for thousands of years and passed them down from generation to generation.

Animal husbandry is one of the main and oldest types of economic activity of the inhabitants of the region. Although there are many similarities with animal husbandry of the inhabitants of other regions, it is natural that each of the ethnic groups in South Uzbekistan has its own methods and aspects of raising domestic animals. At the same time, we can observe that even in the area where the same people live, they use different methods of animal husbandry due to the natural and geographical conditions, the influence of neighboring peoples or socio-economic reasons.

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N. Tursunov divides ethnic groups living in Surkhondarya into three regions according to their economic characteristics:

First, ethnic groups such as Qarluq, Chigatoy,

Dorman, partially Kungyrat, and Yuz engaged in irrigated agriculture in the Sheroboddarya oasis, in the middle of the Surkhandarya;

In the second region, mountaineers-Katagons, Chigatoys, Karluks and mountain Tajiks living in mountainous and sub-mountainous areas were engaged in horticulture, animal husbandry and agriculture;

In the third region, ethnic groups engaged in animal husbandry, such as Kungyrot, Yuz, and Dorman, emphasized that they were engaged in animal husbandry in the steppe zones between Sheroboddarya, in the foothills of Bobotog, in the deserts of Kyzyriq, Bandikhon, Muzrobod, and Khairabad, and in the highlands, they were engaged in dry farming [9].

The researcher comes to the reasonable conclusion that in the late 19th - early 20th centuries, in the Surkhan-Sherabad oasis, like in other regions of Uzbekistan, two types of agriculture - irrigated agriculture in the oasis and steppe pasture cattle breeding - complemented each other and became harmonious [9. 31].

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farms, felt, palas, carpets, sacks and khurjun were produced from it and partially sold sheepskin fur and telpak, as well as bedding, mesh, counters and other household items [10].

In Samarkand, representatives of the upper class of the Tagalogs owned large estates. This land is called "Mulk-hur-kholis" and is exempt from any land taxes. These lands were inherited from generation to generation and were used only by the exiles. B. Kh. Karmisheva reports that they did not cultivate the land, but leased it to other clans of Uzbeks.

So, during this period, there were large landowners among the tyrants and they had their own economic structure and material culture. They live separately from other Uzbek tribes. However, they were always in economic and marital relations, partially mixing with the Tajiks of "Kohistan". Most of them provided the peasant population with plow teeth and various utensils made of cast iron. The quality of carpets woven by Uzbeks belonging to the Katagan tribe around Denov was excellent. Due to the fact that they lived mainly in mountainous areas, agriculture, animal husbandry and horticulture were the leading branches of their economy. It is self-evident that in the place where horticulture is developed, a more stable and settled way of life is created, and on this basis important branches of the economy such as handicrafts and textiles are created. At the beginning of the 20th century, the inhabitants of the southern region of Central Asia had a unique economic system. Agriculture, animal husbandry and horticulture are the leading branches of their economy. Crops such as wheat, barley and oats are cultivated in agriculture [11].

Fruit trees such as apples, apricots, apples, walnuts, currants, grapes, cherries, and pears are planted in horticulture. Due to favorable natural conditions, the trees matured very quickly and were fruitful. Trees were planted on the slopes of

the mountain and watered with spring water. From the springs in the upper part of the mountain, special ditches were dug at a certain slope and slope. Two hillsides are planted with fruit trees on large areas. After harvesting, a certain part of them sold in the markets of the southern region of Central Asia, and a certain part of them dried and prepared raisins, plums and apricots. They were regularly sent to detention [11].

Also, animal husbandry was one of the main occupations of this people. Those who raise sheep, goats, goats and partly cattle in animal husbandry, in mountainous areas, goats were raised more than sheep because of their resistance to cold and heat, those who raised goats and sheep for meat and wool. The pastures for cattle were very wide, and they were grazed in pastures for almost nine months of the year. In the remaining three months, they provided food and fodder that had been collected throughout the year.

CONCLUSION

From the above, it can be concluded that the harmony created as a result of the mutual ethno-cultural relations of the settled and semi-settled population in the researched region is the result of not only blood-breeding, but also a single cultural affiliation of different ethnic groups. At the same time, although the settled population and the semi-settled population have their own ethnic differentiation, this situation did not affect the processes of assimilation. On the contrary, although different ethnic components have different lifestyles, they have enriched and interacted with each other in terms of ethno-cultural aspects.

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