

FROM THE HISTORY OF NATIONAL RACING TRADITIONS OF OUR PEOPLE

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Abstract. This article analyzes the historical development of horse breeding in the economy of the Kipchak, Uzbek, Turkic, and Min ethnic groups in the Fergana Valley and the characteristics of the toponyms that emerged in this area. The main focus is on elucidating the factors that have preserved the roots of ancient horse breeding centers of the valley to this day.

Keywords: Horse breeding, a winged horse, Karabayir, thousand clan, Amirabad, Kishnogich father, national sport.

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

Fergana Valley is one of the regions in Central Asia where ancient farming has developed, and there are many archaeological finds, written sources and historical works that shed light on this problem. However, the annual traditions of some micro-centers in this area have not been subjected to scientific analysis, having compared the data.

The Fergana Valley is one of the regions of Central Asia where horse breeding has been developed since ancient times, and numerous folklore, material and written sources have emerged on this subject. In particular, there are legends about winged horses, which are associated with the color and body of the swift horses of the valley.

According to informants, according to one legend, a legendary running horse periodically emerges 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, the breeders tried to catch this legendary horse and breed it with local horses.

Because of its purebred horses, a high level of attention to the horse, traditions of belief in it were formed and developed in the valley since ancient times [2: 46-48]. Analyzing the data of this period, the development of cattle breeding in the east of the Fergana Valley was influenced by the abundance of natural pastures necessary for cattle breeding in these parts of the valley. Centuries-old traditions of the local population specializing in animal husbandry indicate that it served as the foundation for thoroughbred horse breeding.

It can be said that some aspects of these world-renowned horse-breeding traditions of the eastern and northern parts of the Fergana Valley also developed in the west of the valley. For example, in a number of villages of Dangara district, located near the city of Ko'kand in the west of the valley, yearling has been developed since the past. 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 farming in this place.

As is known, the horse breeding industry has been developed since ancient times among the Kazakh, Kyrgyz, Turkmen, and other ethnic groups in Central Asia, including the Uzbek people, including the Kipchaks, Turkic Uzbeks, Lakai, Karluks, Kungrads, and Minangs, which make up 92 Uzbek tribes and clans. After all, the horse breeds bred by them, such as "Lakai", "Akhaltaka", "Yovmut", "Karabayir", "Arabi", "Kyrgyz" became famous in faraway countries [3:349; 10-329].

It is noteworthy that among the above-mentioned Kipchak tribe, there were a number of clans whose names were associated with the horse totem, namely, the names of the four-horse, the samanotli, the ettykashka, the tarsari, the kulan, the karabaital, and the kamchili. There is a toponym of the same name in Dangara district. Field studies confirm that in the past there was also an annual cultivation in this area. The Min tribe was also one of the largest and most respected of the 92 Uzbek tribes, and held a prominent position during the Kokand Khanate.

During the Kokand Khanate, representatives of this tribe were recorded as living in the villages of Dehkantoda, Targova, Chamoshbiy, Pillakhona, Zhonikent, Tokaytepa, Pirtak, Tepakurgan, Katta Minglar, Kichik Minglar, Kaynar, Saray, and Turaygir around Kokand [4:165-166].

Most of these villages are located in Dangara district, which in the past consisted of grasslands between unexploited natural sand dunes, forests with favorable natural conditions for livestock farming. As a result, the population relied on their ethnic traditions and enriched the ancient traditions of the local population to further develop the livestock industry.

The socio-economic processes that occurred in the Kokan khanate also played an important role in the development of farming in this region. That is, the representatives of the Ming Dynasty, who ruled the khanate, paid special attention to the development of yearling. Local history researcher Ya. According to Dadaboev, this aspect was especially developed during the reign of rulers Olim Khan and Umar Khan. The rulers have separate properties outside the capital, where attention is paid to the care of thoroughbred horses. One such settlement was the village of Katta Amirabod in Dangara district, where the Uzbek and Kypchak ethnic groups lived and developed horse breeding. According to the work "Muntakhab ut-Tawarikh" by Hakim Khan Tora, the historian of this period, the term amir appeared in the state from the time of Koqand Khan Olim Khan. Naturally, place names associated with this name have been forming in the Kokand region since the beginning of the 19th century. Toponymy scholars say that the name Amirabad means the village of the emir, the property 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 noted that the high attention of the representatives of the population living in this area to the breeding and the emergence of specially talented people in this field played an important role. According to available information, one such person, Azamkhan Tura, also known by the surname Kishnogich, lived near the village of Katta Amirabod in the Dangara district. His father, Sayyid Jalal Khan Tura, was a follower of the Naqshbandi order and was a man known in this land for his knowledge and prestige. Special attention was paid to the category of cattle breeders. Because it is said that their ancestors go back to the prophets. This scholar had many properties, including a stable of horses. Along with gaining knowledge, Azam Khan grew up learning the behavior of horses. He became a skilled horseman. He learned the art of harnessing horses and earned the nickname "Kishnogich Ata" [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 connected with the reign of the Kokand Khan Abdulkarimbiy (1733-1750). According to this information, around 1740, the Kalmyks invaded the territory of the Kokand Khanate. In the battles against them near Kokand, Azam Khan displayed heroism by driving the enemy's horses out of line with his own strength. Abdulkarimbiy rewarded Azam Khan Tura with the position of a herder in the state. Azam Khan Tura had a unique ability to "talk" to horses, influencing them. He was skilled 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 with various matters, and this became a tradition among riders over time. After the death of a well-known critic, a mausoleum was built over his grave. This place has become a permanent place of pilgrimage for a large number of people, especially horse riders and people who love horses [7:1].

It can be said that this is how the shrine of "Kishnogich Ota" was created. It should be noted that the patron saint of horsemanship in the valley is Kamarata or Baba Kamar [8:28;55]. Horse enthusiasts visited the tomb of their patron at least once a year and made offerings to the shrine. It is clear from this that the tradition of horsemen's belief in the shrine of Kishnogich Father was formed on the basis of the patronyms of the horse cult. In the formation of the traditions of the local riding school, the yearlings played the role of a spiritual support, a center of faith that ensured the continuity of the traditions.

The traditions of choosing a thoroughbred horse, caring for it, raising it, cooling it, preparing it for foaling have been formed in the local population for centuries and have been passed down from generation to generation. Every aspect of it is taken care of. For example, skilled breeders paid special attention to the breed of a horse when preparing it for future competitions. They created new breeds by crossing different horse breeds. Arabian and Karabayr horses were mostly chosen for draft horses. Because it is known that the running horses that were widespread in folk oral literature were called Bedov, Tulpor, Duldul, and most often belonged to the Arabian, Akhal-Teke, Yavmut, and Karabayir breeds.

In conclusion, the villages of Dangara district in the western part of Fergana valley were considered to be one of the centers of thoroughbred horse breeding in our 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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