

## ХОРАЗМ ВОҲАСИ ЧОРВАЧИЛИГИНИНГ ШАКЛЛАНИШ ВА РИВОЖЛАНИШ ЖАРАЁНЛАРИ

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**Аннотация:** ушбу мақола Хоразм воҳасининг чорвачилиги тарихига бағишланган бўлиб, унинг аҳоли ижтимоий-иқтисодий ҳаётидаги ўрни ва ўтган аср давомида аҳоли маданий ҳаётида чорвачиликка бўлган эътибор ва унинг тараққиёти ёритиб берилган. Шунингдек мақолада аҳолини сифатли маҳсулотлар билан таъминлашга доир ўтказилган қатор чора-тадбирлар баёни ва самараси келтирилган.

**Калит сўзлар:** Авесто, “Гох”, “Гат”, экспедиция, йигирилган ип, гул босилган бўз, ип-газлама, кашмир шолиси, хитой чинниси, жун, қорақўл кастратсия, “Қамчи”, зебу, “араби”, “шерози”, “қази”, “шубат”.

## ПРОЦЕССЫ СТАНОВЛЕНИЯ И РАЗВИТИЯ СКОТОВОДСТВА ХОРЕЗМСКОГО ОАЗИСА

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**Аннотация:** данная статья посвящена истории скотоводства Хорезмского оазиса, его месту в социально-экономической жизни населения, а также вниманию, уделяемому скотоводству в культурной жизни населения на протяжении прошлого столетия и его развитию. . Также статья содержит описание и результаты ряда мер, принятых для обеспечения населения качественной продукцией.

**Ключевые слова:** Авеста, «Гох», «Гат», экспедиция, пряжа, серая с цветочным принтом, созерцание пряжи, кашмирский рис, китайский фарфор, шерсть, черная кастрация, «Кнут», зебу, «арабский», «шероз», "гази", "шубат".

## PROCESSES OF FORMATION AND DEVELOPMENT OF CATTLE BREEDING OF THE KHOREZM OASIS

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**Abstract:** this article is devoted to the history of cattle breeding of the Khorezm oasis, its place in the socio-economic life of the population, and the attention paid to cattle breeding in the cultural life of the population during the past century and its development. The article also contains a description and results of a number of measures taken to provide the population with quality products.

**Key words:** Avesta, "Goh", "Gat", expedition, spun thread, flower-printed gray, yarn-gazing, Kashmir rice, Chinese porcelain, wool, black castration, "Whip", zebu, "Arabic", "sheroz", "qazi", "shubat".

**Introduction.** The oasis of hususan Khwarazm of Central Asia is considered a residence with its long history and rich value and experiences, both material and spiritual. The first forms of statehood in the Oasis go back to the new Stone Age. Because the Khwarazm Oasis was enriched by its amazing nature, flat landscape, unique climate and muddy waters of the Amudarya, became a large agricultural area and attracted the population. Along with irrigation farming from agricultural pursuits, animal husbandry is well developed. We can also find out this through Avesto, which tells about the history of the country, in which we are faced with the following sentences.

**Review of studies.** In the "Goh" of the "Avesta" work, "Let there be applause for these lands, where there are plenty of pastures for livestock!", and in the "Gats" it is said: "The main task of man is to breed and keep livestock" [1.55-58]. These sentences indicate that the cattle-breeding activity of the inhabitants of the oasis has been going on for several thousand years and that cattle-breeding has a special position among the population.

In later times, we can learn about the socio-economic life of the oasis from the works of foreign tourists and expedition representatives. One of the representatives of the expedition, N. Muravyov, in his work "Puteshestvie v Turkmeniyu i Khiva v 1819 i 1820 godakh" writes about the trade of Khiva Khanate as follows: "The internal and external trade of the Khanate is in the hands of merchants of Khiva from Bukhara: spun yarn, flower-printed wool, cotton yarn, cashmere rice, they took Chinese porcelain, wool, wool and other goods and took some of them to Russia and sold them" [2.92-93]. In the Khiva khanate, sheep farming is mainly in the field of snow farming. This information is also found in the Khorezm National Atlas[3].

In the diary written by A. Vamberi, one of the representatives of tourism, a special emphasis is placed on the types of livestock that the inhabitants of Central Asia pay attention to. He writes, "When it comes to livestock, the people of Turkestan pay attention to three kinds of animals: horses, sheep, and camels." We partially agree with this opinion. Considering that the author's journey took place

in the 19th century, this is natural. But since the 20th century, if we consider that the main means of transport are not cattle, but trains and cars, then these types of livestock have changed, and the main attention is focused on cattle.

About ancient Central Asian animal husbandry from Russian researchers V.I. Tsalkin in his work "Drevnee jivotnovodstvo plemen Vostochnoy Evropy i Sredney Azii" places special emphasis on the large number of types of livestock and describes as follows: "Based on bone remains and archaeological data, he identified 25 species of mammals in the ancient Khorezm monuments, of which 10 are domestic animals, and numerically it ranks second after sheep and goats"[4. 109-113].

We can learn from the above information that the people of Khorezm were engaged in almost all types of animal husbandry.

Another Russian researcher M. Sazonova in her work "Traditsionnoe hozyaystvo Uzbekov Yuzhnogo Khorezma" gives a reasonable opinion about the traditional economy: "Khorezma is distinguished by the fact that two types of animal husbandry are combined, these are domestic and pasture animal husbandry" [5.54]. There are no large pastures in the Khorezm oasis, the population kept cattle at home and sometimes drove them to the steppes and sand dunes. One of the unique aspects of Khorezm livestock farming is the presence of cattle that are slaughtered in this place.

Researcher M. about harvested oxen. Sazonova and V. The Bartholds provide information. For example, V. In his work "Svedeniya ob Aral'skom more i nizov'yax Amudari s drevneishikh vremen do XVII veka" Barthold mentions with surprise that "out of all the Turkic lands there is only here (Khorazm) a cart driven by a yoked ox [6.]".

Researcher M. Sazonova in her work "Traditsionnoe hozyaystvo uzbekov yuzhnogo Khorezma" also says about the bulls: "Bulls are castrated for work. The harvested oxen were hardy." He also mentions castrated horses: "Horses were rarely castrated and were called 'Whippers'." Marrowing of animals was done to

make them more durable in agricultural work. But it should also be said that he could not get offspring from those creatures.

"Khorazm Cattle Breeding from Ancient Times to Present" by Dr. B. Abdolnizozov, Doctor of Agricultural Sciences, covers almost three thousand years of the history of oasis cattle breeding, and all types of cattle are listed in the work. The work shows that from the VII century BC, the number of large-horned cattle decreased, and the number of small-horned cattle increased instead [7.11]. Another interesting information is that pig farming existed in the region from the first millennium BC to the VIII-IX centuries AD. It is clear to everyone that it is related to Islam. It is known that in the religion of Islam, pork is forbidden to eat. As a result, pig farming stopped not only in the region, but also in all peoples who believe in Islam. It was only after the Russian invasion that the area was revived.

Researcher, professor R. In his work "Traditional use of nature and the Karakalpak ethnos", Ballieva fully explains the animal husbandry activities of the 3 ethnic groups living on the banks of the Lower Amudarya and writes: "Goats and sheep occupy the main place in the Karakalpak economy. Goats were mainly kept by the poor. Therefore, in the folk saying of Karakalpak people, it is called "Poor man's cow is a goat". The main reason for this is probably the problem of fodder. Continuing his opinion, the professor said, "Lower Amudarya Uzbeks raised cattle, horses and sheep, and they hardly had goats. Because they were mainly engaged in farming, and the Uzbeks have a proverb that says, "Farming is destroyed by a goat." In the author's work, these points are confirmed by accurate statistical data [8.139].

In 1931-1932, there were a total of 27 state farms in the Republic, and the number of livestock in them was as follows: 144,409 sheep with humps, 301,246 sheep, 19,074 cattle, and 2,275 cows [9.70].

Another unique aspect of Khorezm cattle breeding is that the main occupation of the oasis residents is irrigation farming, so the composition of livestock species was formed accordingly. 45% of the territory of the region belongs to the irrigated fields. Today, there are 276,700 irrigated areas in the region[10.]. It is for this

reason that the main composition of livestock species consisted of cattle and horses used for agriculture. In particular, there were 43,522 horses in the region in 1927, of which 41,478, 7,873 out of 8,131 camels, and 58,752 out of 124,924 bighorn cattle were working livestock [5.57]. Most of the bighorn cattle were local zebu cattle. The height of bulls differed from that of cows by 15-20 centimeters. S. According to Sivchik, this breed belongs to Khorasan type cows of zebu [7.15].

Researcher M.N. Bogdanov explains: "Uzbeks are forced to feed their cattle with alfalfa and jugara due to lack of pasture. In addition to the common bull, the inhabitants raise the red desert breed - zebu" [11.119].

N.A. According to Mavlanov, zebu appeared in Central Asia in the first millennium BC [7.20]. It is also worth saying that local cows and oxen have not changed much for three thousand years. We can connect this with the natural conditions of the oasis: climate, plants, water. Because since 1936, in order to provide wealth for collective farmers who did not have cows, cows and oxen of the Swiss breed were brought from Voronezh and Smolensk regions, but soon they died of lung, liver inflammation and other diseases [7.109].

Sheep from small-horn cattle are mainly divided into two types: humped and black sheep. But rumped sheep are in short supply. I.G. According to Poloshnikov, 70% of the sheep of the local population were black sheep, and 30% were humped sheep [4.126]. B. About the entry of Karkol sheep into our country. Abdolnyazov gives the following information: "As a result of studying the sources, L. Adamets Karakol sheep originated from Arabia, and when the Arabs occupied Central Asia, they brought it to these districts (Khorazm and Bukhara) [7.23]". This information can be explained by the fact that black Karakol sheep are called "arabi" and gray sheep are called "sherozi" by the people.

We present a reasonable opinion about the origin of humped sheep: "According to L. Adamets, humped sheep were first domesticated in the deserts of Syria (Mesopotamia) and Palestine [7.24]".

Researcher V.I. Tsalkin stated that 80% of sheep were hornless and 20% were horned [4.124]. About local sheep, another scientist M.N. Bogdanov writes: "The

center of origin of sheep was undoubtedly Asia. Karakol sheep are larger, the females are hornless, and the males have small horns" [11.119]. In conclusion, it should be said that Central Asia is one of the first regions where cattle were domesticated. This opinion was expressed by E.A. Bogdanov, U. Durst, B.S. Sivchik and M. Gromoval confirms [7.14].

Horses and camels showed an increase in numbers until the middle of the 20th century, but they began to decline sharply as a result of the introduction of machines and roads to agriculture. For example, in 1927 there were 43,522 horses in the region [5.57], and in 1941 their number decreased to 24,532 [7.115]. During the Second World War, there was a sharp decrease in all types of livestock.

According to the five-year state plans carried out by the leadership of the USSR in the second half of the 20th century, for example, in 1954, 57,600 head of cattle were registered in the region, and in 1964, this figure reached 105,000 [12.131-185.]. In 1971, the number of cattle was 215,900, and in 1990, it was increased to 350,000. But sheep decreased from 257 thousand to 137 thousand. Pig farming recorded a constant growth during the Soviet period: it increased to 23.5 thousand in 2 thousand [7.164].

Based on the decision of the Cabinet of Ministers of the Uzbek SSR dated September 31, 1972 of the Ministry of Agriculture and State Economy dated November 24, 1972 No. 388 (No. 506) "On additional measures to improve breeding work in livestock", the state breeding station and state breeding associations system was reorganized as a system of state breeding enterprises from January 1, 1973, which, along with artificial breeding of agricultural livestock, were engaged in the preparation, delivery and sale of breeding and improved calves [7.243].

**Conclusion.** From the above, it can be concluded that, as a result of a sharp decrease in the number of horses, from 575 head of horses in 1970, it can be seen that only 204 head bytes remained in 1992. The same can be observed in the number of camels, notably in 1970 when 750 head camels were present, while in 1992 it is known that there were 102 head camels left. These two types of cattle are

now being raised not as vehicles, but only for their meat and milk. While horses are grown to make "qazi" (cooked horse meat), camels are kept in settlements only for their healing milk i.e. "shubat".

The contribution of both the ideology and the crisis of the Soviet regime in the change in the type, number and quality of livestock to the negative side is great. The situation in kolkhozes and sovkhoses was economically deplorable, and the agricultural material base came to a deplorable state in the last quarter of the 20th century. This, in turn, did not harm the agricultural and livestock sector either.

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