

THE ROLE AND IMPORTANCE OF ANIMAL HUSBANDRY IN THE ECONOMIC ACTIVITY OF THE POPULATION

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Ravshon M.Kuyliyev

Lecturer Faculty of History Department of Archeology National University of Uzbekistan, Uzbekistan

I.I. Abdullaev

Lecturer Department of Social Sciences and Law Uzbekistan State University of Physical Culture and Sports, Uzbekistan

ABSTRACT

This article discusses in detail the economic characteristics of the country, the role of animal husbandry, the types of livestock raised by the population, the specifics of animal husbandry, the role of the region in the formation and development of animal husbandry.

KEYWORDS

Arabian, karakul, bonak, qarloq, zakot, kasb puli, khas puli, Elbegi, herd, qora, chakmon, chorik, gador.

INTRODUCTION

In the study of the economic activity of each nation, the study of the livestock of this nation, the characteristics of animal husbandry, its place in the life of a particular people is an important issue that

historians are constantly faced with. Even today, the role of livestock in the life of every nation has not diminished. There are still aspects of animal husbandry that need to be explored.



METHODS AND LEVEL OF STUDY

The article describes the features of the development of animal husbandry, its role in the economy, types, peculiarities through comparative exploration and analysis.

The development of animal husbandry in our country, the interest in studying its types has always been in the focus of researchers. From Russian researchers: Kovalevsky A.P., Karmysheva B.H., Arandarenko G.A., Batrakov V.S., Radlov V.V., Maev N.A., Shishov A. conducted research in this area. In the researches of Uzbek scientists Shaniyazov K, Abdolnizoyov BO, Ikramov T. the role of animal husbandry in the life of the people and its types is described in detail.

RESEARCH RESULTS

The people of our country have been engaged in animal husbandry since ancient times. The main reason for this was the abundance of pastures in the desert, hills and mountains. Livestock was especially prevalent in the Middle Ages. The big cattle ranchers had thousands of cattle. In particular, according to the X century Arab traveler Ibn Fadla, some Ghuz (Onghuz) rich had tens of thousands of years old and hundreds of thousands of sheep and goats. The rulers of the Central Asian khanates and their relatives also owned many livestock. In particular, Ashtarkhani Nadir had 80,000 Arabian karakul sheep.

In the early XX century, semi-settled Uzbeks were mainly engaged in animal husbandry. In cattle-breeding the main place is occupied by sheep-breeding, horse-breeding, camel-breeding, and large-horned cattle are secondary. Some wealthy herders also had large numbers of sheep and goats. In particular, Mulla Dosmat from Karakishlak of Gallaaral had 40,000 sheep, Otaboy from the logai tribe of the Kulob principality of Tajikistan had more than 15,000

horses, and Matyanboy from the Gissar logai had 1,000 horses. According to the Russian researcher A.D. Gribenki, the Naimans living in the middle part of Zarafshan had up to 100 small cattle in the middle and up to 9,000 in the rich. At the same time, ordinary farmers have a few sheep and goats, which do not exceed the needs of their families.

Not only semi-settled population was engaged in cattle breeding, but also people close to desert, steppe and mountainous areas. The oases were in great demand for meat and fat, especially among the urban population. In particular, the population of villages around the city of Bukhara consumed 6,000 pieces of mutton per month [3]. For Samarkand, Bukhara, and other towns and villages in the Zarafshan oasis, the main livestock was driven from the Gissar valley by herds fed by karluk and logai [4]. Nomadic repressors living in northern Afghanistan, Kazakh and Kyrgyz cattle breeders also took part in providing the population of the region with meat and oil products. According to official data, in 1885, 276,983 sheep were brought to the Fergana Valley for sale. From the Kyrgyz and Kazakhs, sheep were left to be fed by their owners in cash (in limited amounts), in the form of an bonak (advance), on the condition that they be paid in the fall, and kept as needed until the spring when needed. Those who bought the goods cheaper in wholesale trade.

The main buyers of the fed sheep were the butchers, who sold the meat for their own profit as much as possible. Thus the sheep also fed cattle and horses, camels and donkeys. These animals have been used for centuries to attach to plows, to transport goods, as well as as a primary means of transportation. In field research, interviewees told reporters that the price of meat and butter had risen several times before it reached the consumer. As a result, not everyone had access to meat. Therefore, if they had a chance, they



fed 1-2 sheep or goats and slaughtered them in winter. In addition to sheep-breeding, the Uzbeks of the Kashkadarya oasis had a large number of horses, camels, and carts on the collective farms until 1957, and the need for horses and camels decreased after the MTSs in the districts were distributed and cars and tractors were distributed to farms. At the same time, in dozens and hundreds of mountain villages in the north and northeast of Kashkadarya, pigs were kept for mating, riding horses and donkeys, and for transportation. Cows were a means of obtaining milk and dairy products for all the villagers in the oasis. Sufficient fodder stocks were required to develop livestock. In the XX century, the situation in this regard was unsatisfactory. In particular, in 1989, during a field ethnographic expedition of historians to Surkhandarya, it was discovered that the Machay savkhoz had about 80 hectares of irrigated land. According to the plan, the farm will keep 100 head of cattle and bring 17 km of straw as the main milking, as the cows are in a sorry state [5]. In the 80s of the XX century in the Leningrad collective farm of Zaamin district, a farm for keeping hundreds of cattle was built of concrete, and the bottom was concreted.

Although the population of the Kashkadarya oasis has many similarities in animal husbandry, each ethnic group has developed its own methods of raising domestic animals. At the same time, in the area where one people lives, it is possible to observe a variety of methods of animal husbandry. These aspects are the result of natural climatic conditions, the influence of neighboring peoples, tribes or socio-economic factors.

The pastures of Karshi desert, Chirakchi and Dehkanabad districts are divided into three groups:

1. The pastures around the fields adjacent to the villages belong to the community, where all the livestock of the population (rural community) are grazed, regardless of their social status. Typically,

these pastures were used during the fall and winter seasons.

2. Spring and summer pastures. Located at a distance of 2 - 4 km and more from the village. These pastures are distributed among tribe and related family groups.
3. Long meadows. Located at distances of 8 to 10 and more. The pastures are distributed among all the large herdsmen in the desert. Each had a few flocks of sheep and many camels [6].

Elbegi, a special officer for pastures in the desert, particularly in the Bukhara emirate, was appointed to oversee the inter-tribal conflict over pastures. He oversaw the collection of zakot, kasb puli, khas puli and other taxes. Elbegi is subordinate to the bey of this region.

The availability of water sources for desert pastures has been important. The wells also belonged to some tribes and were used by members of this tribal community.

The pastures of the villages located in the foothills are also divided into 3 groups.

- a) Autumn, winter, spring, and summer pastures were located on the foothills and were at the disposal of the tribe communities.
- b) The transition pastures to the middle mountains are distributed among the tribal tribes.
- c) Summer pastures in the high mountains. In them the cattle were kept by rich cattle-breeders and rich households. With the onset of the warm season, the cattle on the hill moved first to the middle mountain and then to the high mountain pastures. Water sources in mountain pastures were springs, streams, mountain streams.

At the beginning of the XX century, there were three types of livestock in Uzbekistan, including the



Kashkadarya oasis: pasture, qora-pasture and male livestock. Throughout the XX century, there was also livestock as a semi-sedentary livestock or a branch of sedentary farming. These types of livestock had unique options in different regions. In the sedentary population, the qora and qora pasture system of livestock prevailed, and in the nomadic population, the grazing system prevailed [7].

The settled population and the semi-settled population ran a variety of livestock farms. The ancestors of the large sub-ethnic groups that made up the Uzbek people, such as Qarluq, Turk, Bangirot, Yuz, Mangit, were cattle breeders. They drove the herds to the pastures on the hills or to the steppe meadows after the lambs had lambed in the spring. The pastures were mostly occupied by women and adolescents, while the men were engaged in farming in the villages and provided food to the pastures from time to time. In this type of pastoral livestock, mainly sheep and goats were raised. Semi-settled Uzbeks have a special love for sheep, and in our people, which has a long historical tradition, pampering children as “my lamb” means respect for this animal. The shepherds still keep their pamphlets and pir. Ibn Sino farm of Dehkanabad district has a population of about 5,500-6,000. Most of the population is bells from ancient times, now each farm has 50-60 sheep, 8-10 cattle. The sheep are of Hisor breed and are fed for meat and fat. In the 70s and 80s, angora goats were raised on the farm. Informant Abdiraim Bozorov recalls that in 1917 there was a severe drought and people moved in all directions from Surkhandarya to the Karshi desert. Grain products have been found in labor [8].

Well-known scientist Karmysheva B.Kh. In one of her articles, she writes: “The peculiarity of the Turks’ economic activity was that they grazed the largest sheep in the world. In Turks, shepherding is an inherited, honorary profession. They are rare for

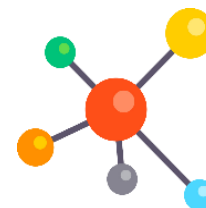
horses, especially camels. The Turks did not keep large quantities of cattle. They were also engaged in farming before the kolkhozization began. Horticulture and gardening were random in them.

In the Dashti Kipchak Uzbeks, animal husbandry was also the main occupation. In some of them cattle breeding was carried out, in others sheep-breeding was carried out, and in others camel-breeding was carried out together with sheep-breeding. Agriculture, especially in the Uzbek tribes, has grown significantly since the second half of the XIX century. Horticulture and melon cultivation were almost non-existent in them as well [9]

Due to the scarcity of arable land in the Kashkadarya oasis, extensive attention was paid to livestock in the context of extensive farming. Traditions accumulated over the centuries have been passed down from generation to generation. After the Russian invasion, market relations increased and attention was paid to the cultivation of astrakhan leather. In the conditions of the Bukhara Emirate, the Karshi principality and the Karshi desert became the center of karakul cultivation. In Chirakchi and Guzar regions, this field has been growing.

Karakul skinned Arabian sheep were fed by the Uzbeks of Qarluq, Turk, Nayman, Saray, Qatagan, Mangit, Mesit, Olchin, Qavchin, Yabu (Jabu), Uch-Urug, Kipchak, Oz and Central Asian Arabs. At the beginning of the XX century, 120,000 karakul skins were imported to the domestic markets of the Bukhara Emirate. There was a great demand for sheep in the local markets. They were bought and fed. At weddings and ceremonies, the departure of the sheep from its farm was a great help to the family.

Karakul skins are also exported to foreign markets. In particular, in 1907-1910, 8882 karakul skins, 888 of which remained in Europe, were exported to Russia.



Karakul skins: black skin, blue skin (sherozi) and very rare sur varieties. At the beginning of the 20th century, due to the growing demand for fat sheep in the Kashkadarya oasis, part of the livestock population completely abandoned farming and engaged only in pasture sheep breeding [11]. The semi-nomadic population, which is not engaged in grain farming, owns pastures and hires experienced shepherds, based on the practical experience of the people, focusing on improving the breed of Hisori sheep. During the Russian occupation of Samarkand, the German Turkologist Radlov V.V., who was in our country in 1868, wrote that sheep were brought to the cities of the Zarafshan oasis from the markets of Shakhrisabz or Karshi [12]. According to sources, Shakhrisabz and Karshi are located on the transit trade route, where sheep are driven from the developed areas of Bukhara emirate.

One of the territories of the Bukhara emirate specializing in sheep breeding was the principality of Boysun. According to the researcher N.A. Maeva, the Uzbek qongirots tribe, in general, an important asset of the subordinates is the sheep, which are driven in the mountains.

In the winter, between Karshi and Guzar in the neighboring Kashkadarya oasis, Boysun herders sold their sheep to cattle traders who took them through Karshi to Bukhara or through Shahrissabz to Samarkand [13]. This means that at the end of the XIX century, the Boysun fattening sheep was of a high quality. This type of sheep is called Hisori in Uzbekistan and Uzbek in Tajikistan. According to V.S. Batrakov, this breed originated in the Gissar region, and then spread to the Surkhandarya oasis and the western regions [14]. Gissar sheep are distributed on the slopes of Gissar Mountain and Surkhandarya oasis and become one of the main livestock species of the local population. In this regard, it should be noted that

compared to karakul, its range is much wider. In addition, under the rule of natural economy in the khanates, there was no need to spread high-yielding breeds of cattle. Today, sheep farmers in the Syrdarya-Jizzakh region, who are trying to preserve and improve their sheep and horses, go to Gissar to bring male lambs and then inseminate them.

Oz, nayman, yabu (jabu), mesit, olchin, etc. of the emirate were engaged in nomadic cattle breeding in the western and western parts of the Karshi desert in spring and summer. In the northeastern part of the desert, tribal breeds such as the sheikh, the sarik karluk grazed their sheep horses. They were subordinated to the elbegi in the village of Polati [15].

The tribes of Naiman, China, and the Arabs of Central Asia, which occupied the western part of the Karnab Desert, were in the hands of the Elbegi, the administrative ruler of the Emirate's steppe pastures in the village of Jidalik.

In the XX century, karakul and fat sheep were also bred. Karakul sheep grazed in the Karshi desert (Karshi, Guzar, Chirakchi principalities), the southern and south-western parts of Samarkand and Kattakurgan districts, as well as in the areas bordering the Karshi desert of the Bukhara oasis.

Karakul sheep were fed by Qarluq, Nayman, Saray, Qatagan, Mangit, Mesit, Olchin, Qovchin, Yabu (Jabu), Chinese, Uch urug and other tribes. Turkmens living in the southern part of the Kashkadarya oasis (Poliq, Muborak, Sariq), Arabs from Alat district of Bukhara region, Uzbek Turkmens from Nurata were also involved in karakul farming.

Sheep were grazed in separate herds. In mountainous areas there were 500-600 sheep per herd, in the desert - 600-1000 in the steppes. The herd was fed by two or three shepherds. The most experienced of these is



called the shepherd, and the other is called the assistant shepherd. In large herds there was a special man by the name of a special herdsman or obkash, who was in charge of watering the herd. During the lambing season, i.e. in February-March, the number of people serving in the herd increased. Shepherds are usually hired for 6 months. In the territory of the former Bukhara Emirate, 3-4 sheep were given, and the most famous shepherd was given up to 6 sheep. The assistant shepherds were given half of it. The main condition for the shepherd was to keep the herd without losses. If there was a shortage of sheep at the end of the season, the shepherd had to work for the owner of the herd[16]. The herdsmen provided the shepherd and his assistants with clothing. In summer a shirt, trousers, turban or doppi, in winter telpak, a tunic or shawl, a teapot, boots or stockings are given. Usually these conditions are not fully met. The owner of the herd also provided food for the shepherd and his assistants.

Sheep wool is sheared twice a year. In the spring, in late April - early May, and in the fall, in mid-September, before shearing the sheep, the wool is sheared. Before shearing, they were bathed in a special shallow pool in the river and stream, or else near the well. The wool is obtained with special scissors called a hair clipper. During the Soviet era, the wool of state and collective farms was sheared with the help of special electricians. Shearers worked at the expense of the wool of one in every 10 sheep. A good shearer could get 50-60 sheep's wool a day. It was called dead wool because of the low quality of spring wool. Autumn wool was of better quality, softer.

In late February - early March, the lambing process begins. A special open area was chosen for its planting, where, in addition to small plants, they tried to have clean water. To keep the newborn lambs, barns were built and grass was kept.

Two- to three-year-old Arabian sheep are examined, and the female lambs are left to the mother sheep. The male lambs were slaughtered, leaving the poorest, most mature, and strongest lambs on the ram.

One of the important procedures in sheep breeding is to prepare and breed rams. Usually 3 rams are left for every 100 sheep. Leaving the sheep in the village, they handed them over to skilled shepherds. As barley, wheat, and other crops were harvested from the field, they turned the area into a pasture for sheep. 40 - 45 days before escape, additional grain to pasture grasses; fed barley. The rams were kept at the age of four or five, and some were kept at the age of five or six. At the same time, they controlled the rams so that the blood would not mix [17].

In many ways, Hisori and endemic sheep, which are bred for dumbali meat and fat, are similar to Karakul sheep. The main difference was that the three-day-old lambs continued to graze all without being slaughtered. There are also certain differences in pastures. Most of the Dumbali sheep grazed in the mountains and grazed where there was a lot of vegetation and running water in the mountain pastures. Initially grazed on the plains, the sheep were driven first to the hills by the warming of the air, and then to the foothills of the mountain pastures. In the middle and upper mountain pastures, the herds remained until mid-autumn. In the second part of the fall, the herds begin to regress. Sheep returning to the lowlands were grazed in areas free of crops.

Sheep grazing is a complex process, especially feeding and fertilizing karakul sheep. High skill was required of the shepherd. They were selected from experienced people. It took 5-10 years of work in the herd to become a shepherd.

The shepherd and his assistants walked with the herds of karakul farms all year round, resting only when the



sheep were resting. The life of a shepherd, who is fed for meat and fat, is different, as they often live with their families in relatively comfortable conditions on their pastures.

The shepherd spent a short rest playing the drums, playing the flute, and singing hymns. The shepherd was carrying a knife, a machete, a razor, a sharpener, a lightning rod, and so on. In addition to the knife, the necessary tools are housed in a sheath called a gador. The shepherds carried ceramic and wooden jorums, bowls and other utensils in a special leather case. A jug of tea for water, sand for boiling, a leather bag for bread were always kept in a bag on the donkey.

In all districts where there are field expeditions. In Dehkanabad, Boysun, Nurata, Forish, Zaamin there are many traditions related to sheep breeding. The first of these is that when the sheep are taken out of the sheepfold, the sheep are driven away by burning incense on both sides of the qora door. The owners of the herds slaughtered the sheep before driving the sheep to pasture and called the elders of the village [18].

The shepherd chose the day when the sheep would be taken out to pasture. This day was definitely meant to be a special Wednesday, Thursday or Friday. Before returning the sheep from the pasture to the winter pastures, they lit a fire, cleaned the sheep from calamities, and then put them inside again. During the Soviet era, “shepherding” events were held, as well as nights dedicated to other professions. It included performances by local amateur ensembles, gifts, and certificates.

Cattle grazing is second only to Uzbeks in sheep farming. The Kashkadarya oasis also had favorable conditions for the development of this branch of animal husbandry. Today, it is well known that most of the beef in the markets of Tashkent is supplied by the

population of Kashkadarya region. Large horned cattle were mainly grazed on pastures. Only on snowy winter days could they not be sheep on savkhozes and kolkhozes during the Soviet regime, when they were kept in barns. However, the presence of cattle farms in the cotton-growing districts was a plan to supply the state with a certain amount of meat, milk and eggs every year. In the past, large-horned cattle, especially pigs, played an important role in both sedentary and semi-nomadic activities. In particular, the bulls were mainly fed as gravity not only for their own farms but also for sale in the market. In areas where fodder stocks are not abundant, bulls were purchased in the spring, just before field work began, and sold in the fall. The main population that feeds the bulls for sale in the market is the semi-nomadic population, who live around the oases and provide additional feed to the bulls 45 days before the start of field work; kunjara, bran was added to fine wheat straw. In summer, the oxen were fed with additional fodder for threshing, threshing and mulching [19].

The settlers sought to keep cows and other large horned cattle in the field longer. On cold days, they brought it into the barn, and on open days, they tied it outside and fed it. At the base are small plots of land at the edges of the arable land, the owners of which grazed only their cattle and prepared hay from the grass that grows there [20].

Until the beginning of the XX century, local cattle were bred in Uzbekistan, especially in the Kashkadarya oasis. They were resistant to the natural climatic conditions of the country, the summer heat, but the yield of meat and dairy products was low [21]. These cattle were short, had 3 to 4 liters of milk, and the fat content of the milk was up to 4%. The population sought to improve the breed of cattle.

When a veterinary service had not yet been set up, a local shepherd was contacted if a cow or cattle was



sick. He was treated with a shepherd's staff or a doppi, a telpagi. If these measures did not work, the cattle were taken to the tomb of a saint and turned over three times. In our people the head of cattle is Zangiota (Zangibobo).

The horse's skin, which played an important role in Uzbek life until the middle of the XX century, was used not only for cooking but also for its skin. Naiman from Biya milk is made by the Kipchak tribes.

Unlike the neighboring Uzbek, Kazakh, and Kyrgyz peoples, Uzbeks do not breed horses in the Uyghurs. Only the Logai, the Nurata Uzbek Turkmen, and other groups had Uyghur horsemanship.

In the Logai region, the number of yearlings in some herds has reached several thousand. The rich Uzbeks in the Zarafshan Valley had 200-300 horses, and some rich landowners had 600 or more horses. In such farms, horse breeding is a source of income and is marketed. There are 10-15, sometimes 4-5 breeds of horses in semi-settled herds. It is these horses that have made a name for themselves by participating in races and goats [23].

The population bred Karabayir, Logai, Turkish and sometimes Arabian horses. The most common breed was the black horse. [24] These horses are characterized by a wide mane (chest). Horses are distinguished by good running, physical strength, endurance, long movement. By crossing horses: Uzbek, Miyankol, Urgut breeds were obtained. Among them, the Uzbek horse is characterized by pulling heavy trucks.

The Logai breed was created by Uzbek Logai breeders. This horse has a beautiful body and can travel 80 and more kilometers a day on mountain roads with a load of 150-160 kg. Arabian horses are especially common in the Karshi oasis and are characterized by their

endurance, ability to cover long distances without water and food.

CONCLUSION

In short, since the middle of the twentieth century, livestock that are not adapted to the new modern processes: horses, camels, have lost their place in the economy. Today, horses and donkeys are mostly used in mountainous and mountainous villages. Even today, in the villages of the Kashkadarya oasis, there are people who prefer their pedigree horse to modern technology. In recent years, a lot of work has been done in our country to develop animal husbandry, equestrian sports, horse breeding, and as a result of these efforts, pedigree cattle and thoroughbred horses are being brought to our country, and their wealth is increasing. More land is being allocated to farms specializing in animal husbandry.

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