



HISTORICAL REALITIES AND PHILOSOPHICAL IDEALS: DIALOGUES ACROSS DISCIPLINES

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**RESEARCH CENTER FOR THE STUDY OF EASTERN
CULTURE AND HERITAGE**

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DOVON SAMOVIY OTLARI TARIXSHUNOSLIGIGA DOIR YONDASHUVLAR

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Kalit so'zlar: Dovon samoviy otlari, Farg'ona otlari, Xan sulolasi, imperator U-Di, tarixshunoslik, arxeologiya, genetik tadqiqotlar, zoologiya, mifo-logiya, abadiylik, marosimiy ramz, jangovar qudrat, Xitoy san'ati, adabiyot, "qon terli otlar", Ipak yo'li, madaniy-iqtisodiy ahamiyat

Annotatsiya: Dovon samoviy otlari tarixshunoslik va madaniyat tadqiqotlarida ko'p bahs-munozaralarga sabab bo'lgan mavzu hisoblanadi. Ushbu ishda Farg'ona otlarining tarixiy, arxeologik, genetik va madaniy-iqtisodiy jihatlari tahlil qilinadi. Tadqiqot samoviy otlarning imperator U-Di davrida abadiylik va jangovar maqsadlarda qo'llanilishi, ularning mifologik va marosimiy ramz sifatidagi ahamiyati hamda Xitoy san'ati va adabiyotiga ta'siri ko'rib chiqilgan. Shuningdek, zoologik va genetik tadqiqotlar orqali ularning biologik xususiyatlari, parazit kasalliklar bilan bog'liq "qon terlash" hodisasi ham muhokama qilinadi. Ishda tarixiy manbalar, arxeologik topilmalar, shuningdek xorijiy va mahalliy olimlarning tadqiqotlari asosida samoviy otlarning haqiqiy qudrati va ulug'ligiga bag'ishlangan tadqiqotlar tahlil etilgan va real jihatlari ajratib ko'rsatilgan. Shu bilan birga, otlarning tarixiy, ijtimoiy va madaniy kontekstdagi o'rni ham o'rganiladi.

APPROACHES TO THE HISTORIOGRAPHY OF THE HEAVENLY HORSES OF DOVON

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Key words: Davan Heavenly Horses, Fergana horses, Han dynasty, Emperor Wu Di, historiography, archaeology, genetic research, zoology, mythology, immortality, ceremonial symbol, military power, Chinese art, literature, "blood-sweating horses," Silk Road, cultural and economic significance

Abstract: The Heavenly Horses of Davan have long been a subject of scholarly debate in historiography and cultural studies. This study analyzes the historical, archaeological, genetic, and socio-economic aspects of the Fergana horses. It examines their use during Emperor Wu Di's reign for both immortality rituals and military purposes, their significance as mythological and ceremonial symbols, and their influence on Chinese art and literature. Additionally, zoological and genetic research is discussed, including the phenomenon of "blood sweating" linked to parasitic diseases.

Drawing on historical sources, archaeological findings, and studies by both local and international scholars, the research assesses the true power and grandeur of the Heavenly Horses, distinguishing between their legendary and factual attributes. The study also explores the horses' role within historical, social, and cultural contexts.

Davan samoviy otlari tarixshunoslikda eng ko'p munozaralarga sabab bo'lgan mavzulardan biridir. Uning ulug'ligi haqida turli davr va mualliflar tomonidan turlicha qarashlar bildirilgan. Ammo savol tug'iladi: nega bu otlar bunchalik ulug'langan? Ularning haqiqiy qudrati tarixiy haqiqatga qanchalik mos keladi? Yoki ular atrofida keyinchalik paydo bo'lgan rivoyatlar, mubolag'alar va afsonalarning ta'siri kuchlimi? Tarixshunoslikda bu borada turli konsepsiyalar mavjud. Ba'zilar Davan otlarini shunchaki strategik va iqtisodiy ahamiyatga ega hayvonlar deb talqin qiladi, boshqalari esa ularni Sharq va G'arb o'rtasidagi siyosiy aloqalarning ramzi sifatida ko'radi. Shunday bo'lsa-da, ayrim manbalardagi g'aliz va mubolag'ali ma'lumotlarni tanqidiy yondashuvsiz qabul qilib bo'lmaydi. Shuning uchun bu masalani tahlil qilishda manbalarni ehtiyotkorlik bilan solishtirish va faqat ishonchli dalillarga tayanish lozim.

Xorij tadqiqotlarida samoviy otlar bo'yicha quyidagi yo'nalishdagi tadqiqotlar amalga oshirilib kelinadi;

Genetik tadqiqotlar ya'ni Farg'ona otlarining nasl-nasabi va genetik xilma-xilligini tushunish uchun tadqiqotchilar genetik tahlillar o'tkazdilar. Ushbu tadqiqotlar otlarning nasl-nasabini va ularning boshqa ot turlari bilan munosabatlarini aniqlashda yordam bergan.

Tarixiy va arxeologik tadqiqotlar ya'ni arxeologik qazishmalar va tarixiy ma'lumotlar Farg'ona otlarining qadimgi O'rta Osiyo jamiyatlarida tutgan o'rni haqida ma'lumot beradi.

Madaniy va ijtimoiy-iqtisodiy munosabatlarga bag'ishlangan tadqiqotlar: Ushbu yo'nalishdagi ishlarda Farg'ona otlari Ipak yo'li va undan tashqaridagi savdo, urush va madaniy almashinuvga qanday ta'sir qilganini tadqiq etiladi.

Xan sulolasi imperatori U-Di bunday otlarni nega juda xohlardi? degan savolga Yan Liu o'zining *"The Han empire and the hellenistic world: prestige gold and the exotic horse"* nomli tadqiqotida shunday izohlaydi; Birinchisi, Xan sulolasi xunlarga qarshi ko'p sonli urushlar olib borish uchun kuchli tanaga ega, tuyog'i kuchliroqdir otliq qo'shinlarning jangovar samaradorligini oshirish uchun joriy qilingan. Ikkinchidan Xan sulolasi imperatori U-Di doim o'lmaslikga yetishish

uchun ot aravani izlagan. Shuning uchun u dastlab Dayuan podsholidagi Ershi shahriga mingta tilla oltin va oltin ot ko'tarib Tyanma bilan almashish uchun elchi yuborgan. Yan Liuning birinchi fikriga mashhur tarjimon Artur Uoley qarshi ekanini bildiradi va uning fikricha odatda ular jang otlari bo'lgan deb taxmin qilinadi. Lekin, ularning vazifasi fors podshosi Kserksning (*Gerodotning Tarix asarining 7-kitobida tasvirlangandek*) muqaddas Zevs aravasidan oldinda yuradigan "eng hashamatli bezatilgan o'nta Neseya oti" ga o'xshash bo'lgandir. Shuningdek, Sharqiy Oltoydagi Pazarik qabristonidagi o'nta sariq biyani ham shu toifaga kiritisa bo'ladi. Ular muz qatlami ichida saqlanib qolgan, mil. avv. V asrda yashagan yarim ko'chmanchi hukmdorining dafn anjomlariga kiradi. U Xitoyning bu otlarni kuch bilan qo'lga kiritish uchun hududni bosib kirganini ta'kidlaydi va bu ishga Xan sulolasi imperatori buyruq berganini yozadi. Unga ko'ra, imperator bu otlarni "ajdar otlar" deb hisoblagan va ular yordamida osmon sari ko'tarilish mumkin, deb ishongan. Bu e'tiqod qadimiy xitoy hukmdorlarining otlar yoki ajdarlarga minib osmonga ko'tarilib, abadiylikka erishishi haqidagi rivoyatlar bilan bog'liq. Uoley shuningdek, ham xitoyliklar, ham hindlar mo'jizaviy otlar suvdan keladi, degan e'tiqodga ega bo'lganini ta'kidlab, otlar va ajdarlar o'rtasidagi aloqani ko'rsatadi. Biroq tadqiqotchi Kril bu fikrni rad etadi. Unga ko'ra, samoviy otlar faqat diniy sabablarga ko'ra qo'lga kiritilmagan, balki ular amalda harbiy janglarda ishlatilgan. Shved arxeologi **Karl Jettmarning** yozishicha, ular hukmdorning marosim uchun maxsus ishlatadigan otlari bo'lgan. Ularning mifologik vazifasi o'lik xoqonni abadiylikka eltish bo'lishi mumkin – xuddi Tzu-xuang afsonaviy Xitoyning Sariq Imperatorini osmonga olib chiqqani singari va tarixiy davrlarda Imperator U ham Farg'ona otlari yordamida osmonga ko'tarilishiga umid qilgani kabi Demak, otlar xitoy imperatori uchun afsonaviy, sehrli kuchlarning ramzi bo'lgan. Qolaversa, xitoy manbalarida bu otlarning aniq harbiy maqsadlarda ishlatilgani yoki zarurligi haqida dalil yo'qligi ham e'tiborga molik. Bizning fikrimcha, "Samoviy Ot madhiyasi"dagi qiziqarli jihatlarni ham ko'proq imperatorning abadiylik izlanishlari asosida ilohiy otlarga qiziqishi deb alohida qayd etish kerak. Milodiy 200-yillarda yashagan *Veng Ying ham*: "Imperator U-di abadiylikka qalb qo'ydi. U har doim Samoviy Ot kelib uni K'unlunga – Abadiy yashovchilar maskaniga olib ketishini orzu qilardi." deb bejiz yozmagan. Imperator uzoq vaqt davomida bu maqsadni turli yo'llar bilan quvib kelgan. Masalan, Sharqda abadiy yashovchilar yashaydi, degan orollarni topish uchun qimmatbaho

ekspeditsiyalar yuborgan va u yerdan sirlarni olib kelishga umid qilgan. Hatto alximiya bilan shug'ullangan: oltindan yasalgan idishlarda

B.G'ofurovning fikriga ko'ra, ular "qon terlagan" Farg'ona otlarini "o'lmas yurt"ga yetib boradigan samoviy otlar deb bilishgan. Xan imperatorlari "qon terlaydigan otlar" ga alohida intilib, o'lmas bo'lish yo'llarini izlardi. Bu Farg'ona otlariga Xitoyda doim sajda qilingan va doim e'zozlangan. Markiz Xayxun qabridan qazilgan quymalarning 15 foizini tuyoq shaklidagi oltin tashkil etgan. Bu buyumlar muntazam foydalanilmagani, balki marosim va diniy ahamiyatga ega degan xulosaga olib kelingan. Ayrim olimlarning fikricha, ular ajdodlar qurbonligi uchun tantanali buyum bo'lib xizmat qilgan, tuyoq shaklidagi oltin buyumlar asli imperator U-Di davrida ishlab chiqarilgan bo'lib, u o'lmaslik eliksir¹ini ishtiyoq bilan izlagan².

Tuyoq shaklidagi oltin quymalarini ham mo'jizaviy hayvonlardan ya'ni samoviy tulporlardan ilhomlanib, yasalgan desak adashmaymiz. Xattoki, Arxeologik topilmalarda otlarning ramziy ahamiyatini ko'ramiz: Markiz Xayxun qabridan topilgan oltin tuyoqlar, mato ikonografiyasidagi ot tasvirlari marosimiy va diniy rolni ko'rsatadi. 2011-yilda Qazishmalar shuni ko'rsatdiki, mil. avv. 74-yilda taxtga chiqqan Liu He (mil. avv. 92–59)ning qabridan topilgan yuzlab oltin quymalar orasida qariyb elliktasi tuyoq shaklida edi. Ular alohida ahamiyatga ega. Hozirda Jiangxi viloyat muzeyida saqlanayotgan bu oltin xazinalar Xan sulolasi tarixining ulug'vor qissalarini hikoya qilishda davom etmoqda.

Edward H. Schaferning "The Golden Peaches of Samarkand" nomli asarining "Domestic animals" nomli qismida ham Farg'ona otlari haqida ma'lumot uchraydi. Dovon aytilishicha, Forsda, Sharqda va G'arbda mashhur bo'lgan "qon terli otlar", "Ajdaho otlari" nomi bilan tanilgan. Bu otlarning qanotlari bo'lmasa ham, ularning suyaklari ajdaho qanotlari uchun qilingan³.

W.W. Tarnning "The Greek in Bactria and India" asarida Chjan Szyan Farg'onaning ter qonli otlari haqida eshitgan biroq, qisqa shoshib yurilgan sayyohat sabab ularni ko'rolmaganini yozadi⁴.

A.T. Bowling va A. Ruvinskiylarning Xitoy otlari genetik kelib chiqish masalasiga bag'ishlangan tadqiqotlarida yozishicha, mil. avv.

¹ o'rta asr kimyogarlari nazdida umrni uzaytiruvchi hayoliy ichimlik

² an Liu. The Han empire and the hellenistic world: prestige gold and the exotic horse// Mediterranean Archaeology and Archaeometry Vol. 20, No 3, (2020), pp. 175-198

³ Edward H. Schafer. The Golden Peaches of Samarkand. A Study of T'ang Exotics, Tom 1 University of California Press, 1963. – P. 60

⁴ Tarn W.W.. The Greeks in Bactria and India Cambridge "At The University Press" 1951, 538 p, –P.307-310

102-yilda imperator U-Di “samoviy otlar” olish uchun O’rta Osiyoga (Farg’ona) ulkan harbiy ekspeditsiya yubordi ¹. Biroq, bilvosita ma’lumotlarga ko’ra, skiflar Xitoy bilan bu vaqtdan ancha oldin aloqada bo’lgan. Oltoy tog’larida joylashgan skif Pazirik qabridan topilgan ipak va bronza oyna Xitoy va skiflar o’rtasidagi aloqalarni miloddan avvalgi 500-400 yillarga to’g’ri kelshini ko’rsatadi. Bu ma’lumotlar shuni ko’rsatadiki, xonaki ot Oltoy hududi orqali Xitoyga miloddan avvalgi 500-400 yillarda yetib kelgan².

Fransuz eron olimi Mazaherining “Ipak yo’li” kitobida ham xuddi shunday javob topilgan, qoyatosh rasmlari sobiq Sovet Ittifoqi arxeologlari tomonidan topilgan va suratga olingan. Bu turdagi otlarning irsiy otlarga nisbatan tanasida atirgul barglariga o’xshash mayda dog’lar borligi bu ayg’irning qadimgi Pegas ot, ya’ni terli ot ekanligini ko’rsatadi.

Samoviy otlarning aynan nega qon terli ekanligi haqida hali hanuz aniq ma’lumot mavjud bo’lmasa-da, ko’plab tadqiqotlarda bu hayvon parazitlarining otlarning yelkasiga yoki orqa qismiga teri ostiga kirib, mayda shish paydo qilgani va ular yorilib, qon ketgani haqida aytiladi. Xatto “Qon terli” otlar XIX–XX-asrlarda Ipak yo’li sayohatchilari tomonidan ham qayd etilgan, bu esa bu o’sha mintaqalar otlari orasida keng tarqalgan kasallik bo’lishi mumkinligini ko’rsatadi³. ovqatlansa, umrbod yoki hech bo’lmasa g’oyat uzoq umr ko’rishiga chin dildan ishonardi. Afsonalarga va ayrim mutaxassislarning fikriga qaraganda, ular parazit tufayli qon terlagan, ba’zilari esa bu ularning terisining qizg’ish dog’lari tufayli bo’lgan deb hisoblashadi⁴.

Xan tarixi tarjimonlaridan biri sinolog *professor Homer Dubs* buni *Parafilaria multipapillosa* nomli parazit keltirib chiqargan jarohatlar bilan bog’lagan. Bu alomat faqat afsona emasligi shubhasiz. Masalan, milodiy 78-yilda Imperator Chjan ammasiga “old oyog’ining yuqori qismida kichik teshigi bo’lgan va undan qon chiqqan” Farg’ona otini hadya qilgan. Xatida shunday deb yozgan: “Men ko’p marta Imperatorning Samoviy Ot haqidagi qo’shig’ida aytilgan “qizil terga botgan’ satrni eshitganman, endi esa ko’zim bilan ko’rdimki, bu haqiqat ekan.” Ehtimol, “teshik” jarohatga emas, teridagi teshikka o’xshagan va undan chiqqan suyuqlik ter emas, qon deb talqin qilingan. *Thomas*

¹ Zeuner, 1963; Olsen, 1988).

² Bowling A.T., Ruvinsky A. The Genetics of the Horse//Genetic Aspects of Domestication, Breeds and Their Origins CAB International 2000.

³ Han Emperor Wu-ti's Interest in Central Asia and Chang Chien's Expeditions <http://www.silkroad-foundation.org/>

⁴ <https://www.pinterest.com.au/pin/467248530075051558/>

Tollmanning aytishicha ham, teri ostidagi parazitlar sabab bo'lgan "qon terlash" ning o'ziga xos xususiyati ham ularni mashhurlikga olib chiqqan.

2023-yil 26-may kuni bo'lib o'tgan O'zR FAning milliy arxeologiya markazida "Juma o'qishlari" tarkibidagi "Davanning "Samoviy" otlari haqida Zoologiya nima deydi" mavzusidagi ilmiy ma'ruzada G.R. Mirzaliyeva tomonidan ham ushbu masala ko'tarilgan. Zoologik tadqiqotlar natijasida Toshkent mintaqasidagi kasallangan axaltekin zotli otlarida tekshiruvlar olib borilib, tekshirish vaqtida teri kesmasi, shilliq qavatlarining kamqonligi kabi belgilar aniqlangan va bu otlar parazit nematoda qurtlari bilan kasallangan degan dastlabki xulosaga kelingan. Ushbu kasallik bilan kasallangan otlarning ko'rinishi yomonlashadi, jozibadorligini yo'qotadi, shuningdek jismoniy qobiliyatini yo'qotadi va kamroq faol bo'ladi. Bundan kelib chiqib seminarida qadimgi xitoyliklar bunday ko'rinish va jismoniy kasallikka ega bo'lgan otlarga qiziqish uyg'otishi dargumon (chunki ularning chidamligi kamroq bo'lib qoladi) degan fikr bildirilgan.

Chang Syan Farg'onada bo'lgan vaqtida, Qo'qonning qon terlagan va g'ayritabiiy otlarning avlodi hayratda qoldirdi. U-di undan ikki ming chaqirim narida Farg'onada *o'n olti qo'lli*¹ katta otlar yetishtirilganini bilib, ularga "Samoviy otlar" deb nom qo'yganligi haqida ma'lumotlar mavjud. Turli yurishlar chidamliligi va mustahkamliligi bo'lgan juda ko'p sonli jangovar otlarni talab qilganligi sababli, U-Di bu samoviy otlarni Xan saroyiga olib kelishga qaror qilganligini haqida ham xitoy manbalarida yozilgan.

Ushbu otlar xitoy san'atiga jiddiy ijobiy ta'sir ko'rsatdi va san'at tarixida ham iz qoldirdi. 1969-yilda Gansu provinsiyasi yaqinida topilgan milodning II asriga tegishli general qabridan bronza otlar xazinasini topildi. Bu ilmiy kashfiyot Sovet Ittifoqi bilan urush holatida havo hujumidan boshpana qazishni buyurgan mahalliy aholi jamoasi tomonidan qilingan. Ushbu bronza haykalchalar bugungi kunda Xitoy san'atining eng yaxshi mashhur asarlaridan biri hisoblanadi. Ular orasida mashhur "Uchar ot" bo'lib, uning boshi va dumi baland g'urur bilan ko'tarilib, bir tuyog'ida ajoyib tarzda namoyon bo'ladi. Bu, shubhasiz, O'rta Osiyodagi U-Di ekspeditsiyalarida Farg'onadan olib kelingan otning miniatyurasi. Thomas Tollman ham hattoki, Farg'ona

¹ Qo'l - bu otni o'lchash uchun ishlatiladigan o'lchov birligi. Bir qo'l to'rt dyumga teng.. Demak, 16 qo'l, 16x 4 = otning bo'yi 64 dyumni bildiradi.

otidan Gansu haykaltaroshligi uchun ilhom sifatida ishlatilgan, deb ishonadi¹.

Xitoyda samoviy otlar etishtirila boshlandi. Ular boylar va amaldorlar uchun martaba belgilariga aylandi. Bundan tashqari, bu otlar xitoy san'atiga jiddiy ijobiy ta'sir ko'rsatdi va san'at tarixida ham iz qoldirdi. 1969-yilda Vu-Vey (Gansu provinsiyasi) yaqinida topilgan milodning II asrga tegishli generalning qabridan bronza otlar xazinasi topildi. Bu ilmiy kashfiyot Sovet Ittifoqi bilan urush holatida havo hujumidan boshpana qazishni buyurgan mahalliy aholi jamoasi tomonidan qilingan. Ushbu bronza haykalchalar bugungi kunda Xitoy san'atining eng yaxshi mashhur asarlaridan biri hisoblanadi. Ular orasida mashhur "Uchar ot" bo'lib, uning boshi va dumi baland g'urur bilan ko'tarilib, uning erga tez tegishi uchayotgan qaldirg'ochning bir tuyog'ida ajoyib tarzda namoyon bo'ladi. Bu, shubhasiz, O'rta Osiyodagi U-di ekspeditsiyalarida Farg'onadan olib kelingan otning miniatyurasid bo'lishi mumkin deb tahmin qilinadi. U hayvon anatomiyasi jihatidan juda aniq va realistik ishlangan. Bu haykal ko'pincha Farg'onaning mashhur "Samoviy otlari" bilan bog'lanadi. Xitoy tarixida "samoviy otlar" imperator Wu davrida juda muhim bo'lgan. U Dayuan (Farg'ona) yurishlari va "samoviy otlar"ni qo'lga kiritish bilan bog'liq mifologik va tarixiy rivoyatlar bilan aloqador hisoblanadi. 2002-yilda bu bronza haykal Xitoyning birinchi darajali madaniy meros ro'yxatiga kiritilgan va uni mamlakatdan tashqariga olib chiqish qat'iyani taqiqlangan.

Stanley Olsenning *"The Horse in Ancient China and Its Cultural Influence in Some Other Areas"* tadqiqotida yozishicha, qirol hokimiyati bilan bog'liq tasviriy san'atda "samoviy otlar" bilan bog'liq naqshlar keng tarqalgan. Bu atama (xitoy tilida *tianma*) mil. avv. II asrda, Xan sulolasi g'arbiy chegarasidan O'rta Osiyoga harbiy jihatdan kengaygan paytdan boshlab ishlatilgan. "Samoviy" atamasi bu nozik otlarning kelib chiqish joyini, ularning joylashuvini bildiradi².

Zhexin Xuning yozishicha, mil. avv. 101-yilda Xan imperiyasi qo'shini Davan podshohini jangda o'ldirib, mahalliy "samoviy otlar"ni Xan sulolasining poytaxti Chang'anga qaytarib yuborganida saroy musiqachisi "samoviy otlar dunyoning cho'llarni kezib, barcha yaxshiy qabilalarning itoatkorligini ko'rsatadigan" qo'shiq yozgan³. Mualliflarning barcha ma'lumotlarini umumlashtirgan holda,

¹ <https://medium.com/@rickytolt186/history-of-ferghana-horse-fcdaa5a3f8b3>

² Stanley Olsen *The Horse in Ancient China and Its Cultural Influence in Some Other Areas*//*Proceedings of the Academy of Natural Sciences of Philadelphia* 140, no. 2 1988. – P. 151–89.

³ Zhexin Xu *The perceptions of horses in thirteenth- and fourteenth-century China* // *Thesis in Comparative History, with a specialization in Interdisciplinary Medieval Studies*. Budapest 2015. – P.30. 72 p.

fransiyalik tadqiqotchi Per Lerish ham xitoyliklar ayniqsa, “qon terlagan” farg’ona otlarini orzu qilganlar”¹deya fikrini asoslaydi.

Tu Fu, Du Fu deb ham ataladi, Tang sulolasining yirik xitoy shoiri edi. U 712-yilda Xitoyning Gongsyan shahrida tug’ilgan. O’tkir qirralari va ingichka suyaklari bo’lgan, quloqlari bambukdek o’tkir, tuyoqlari shamoldek yengil otni shoir ustalik bilan ifodalaydi. U shu qadar jasur va baquvvatki, u minglab chaqirim yo’l bosa oladi.” Du Fu she’ridagi Dayuan oti yuqori tezlikda yugurgandan so’ng, uning yelkalari asta-sekin shishib, qon kabi terlaydi, shuning uchun u “qon terlagan ot” deb nomlanadi. Qadimgi Xitoy madaniy an’analarida qon terlagan ot jasorat va kuchni ifodalaydi, odamlarning ideallarini va o’z ichiga oladi. U-Dining g’alabani nishonlash uchun “Samoviy otga qasida” deb nomlangan she’r yozgani haqida Xanshuda ma’luotlar borligini eslatadi.

The Ferghana horse is famed among nomad breeds.

Lean in build, like the point of a lance;

Two ears sharp as bamboo spikes;

Four hoofs light as though born of the wind.

Heading away across the endless spaces,

Truly, you may entrust him with your life...

Farg’ona oti ko’chmanchi zotlar orasida mashhur.

Nayzaning uchi kabi egilib turar;

Ikki qulog’i bambukdan o’tkir;

To’rt tuyog’i shamoldan tug’ilgandek nur sochadi.

Cheksiz bo’shliqlar bo’ylab uzoqlashib,

Haqiqatan ham siz unga hayotingizni ishonib topshirishingiz mumkin. -

Tu Fu, (VIII asr)

Samoviy Otlar Madhiyasi

Samoviy otlar kelmoqda,

Ular G’arbning uzoq tomonidan kelmoqda.

Ular Qumli sahrolarni kesib o’tdilar,

Chunki vahshiylar zabt etildi.

Samoviy otlar kelmoqda,

Ular hovuz suvlaridan chiqqan.

¹ Пьер Лериш. Древняя история Ферганской долины по сообщениям письменных источников. // Маргилон шахрининг жахон цивилизацияси тарихидаги урни. Маргилон шахрининг 2000 иллик юбилейига бағишланган халқаро иллий конференция материаллари. Гошкент-Маргилон, Ўзбекистон Республикаси Фанлар академияси «Фан» нашриёти. 2007. - Б. 149-151.

*Ikkitasining yo'lbarsga o'xshash beli bor.
Ular ruhlardek qiyofasini o'zgarta oladi.*

*Samoviy otlar kelmoqda,
O'tloqsiz sahrolardan o'tib.
Bir yo'lda ming li masofani bosib,
Sharqqa qarab yo'l olyaptilar.*

*Mushtariy yulduzi Ajdaho (burjida) turibdi.
Agar ular osmonga ko'tarilishni istasa,
Kim ularga yetisha olardi?*

*Samoviy otlar kelmoqda;
Darvozalarni vaqtida oching.
Ular meni ko'tarib olib ketadi
Va meni Kunlun muqaddas tog'iga olib chiqadi.*

*Samoviy otlar keldi,
Ajdaho ularning izidan ergashadi.
Men Osmon darvozalariga yetaman,
Xudoning saroyini ko'raman.*

Madhiyaning umumiy mazmuni shuki, Samoviy Otlar imperatorni sehrli Kunlun tog'idagi Abadiylarning maskaniga olib chiqadi. Imperator o'zini ot minib emas, balki otlar tortayotgan aravada tasavvur qilgan, shekilli. Chunki ot minish Xitoyda faqat miloddan avvalgi IV asrda keng tarqala boshlagan va miloddan avvalgi II asrda hanuz "foydali, biroq afsonaviy bo'lmagan transport shakli" deb qaralgan. Bundan tashqari, Farg'ona otlari, seriyaning boshqa bir madhiyasida aytilganidek, "Bulut xo'jayini bo'lgan Ajdahonning do'stlari" bo'lganlari uchun, oxir-oqibat uni Osmonga Oliy Xudo (Shang Di)ning maskaniga olib chiqishlari kerak edi. Bu qo'shiq g'arb tarixchilari tomonidan ko'pincha sof dunyoviy adabiy she'r sifatida talqin qilingan. Aslida esa, u bir turkum madhiyalardan biridir. Bu madhiyalar Osmon va Yerga qurbonlik marosimlarida ijro etilgan, bu marosimlarni esa imperatorning o'zi boshchilik qilgan. Muallifi aniq emas, ehtimol imperator U-dining o'zi yozgan bo'lishi ham mumkin.

Samoviy otlar masalasidan xorij badiiy adabiyotida ham yetarli darajada foydalaniladi. Inglizlarning mashur "Qora ot" romanida Farg'ona vodiysidagi "samoviy otlar", U-Di va uning G'arbni bosib olishi hamda Ipak yo'li yoritiladi. Roland Chambersning 2024-yil nashr

etilgan “Samoviy otlar urushi” nomli kitobining 12 va 13-boblarida miloddan avvalgi 100-yillar atrofida bo‘lib o‘tgan voqealar rivojida b keltiriladi. Billy va Han otlar qiroli. U-dining “otlar qiroli” bilan urush olib borishi va uning kuchli hamda sehrli suruvini – Farg‘onaning samoviy otlarini o‘ziga olishni istashi ham keltiriladi. Romanda keltirilgan tarixiy xarita ham e’tiborni jalb qiladi. Mashhur tarjimon Artur Uoley Journey to the West asarining qisqartirilgan “Monkey” (1942) talqinini yaratgan, U o‘z maqolasida samoviy otlarni aniq Markaziy Osiyodagi tarixiy zot – Farg‘ona otlari bilan bog‘laydi.

Davan samoviy otlari haqidagi qarashlar tarixshunoslikda turlicha:

1. bir tomondan, ular jangovar qudrat ramzi sifatida talqin qilinadi
2. ikkinchi tomondan, abadiylik va mifologik ma’nolar bilan bog‘lanadi,

shu bilan birga, iqtisodiy va madaniy hayotda ham alohida o‘rin tutadi.

Zamonaviy zoologik va genetik tadqiqotlar esa ularning biologik xususiyatlarini tushuntirishga urinmoqda. Shu bois samoviy otlar mavzusi hanuzgacha bahsli va tadqiqotlar uchun ochiqdir.

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