

Intangible cultural heritage of Turkmenistan

Registration card

Name of intangible heritage:The art of Akhal-Teke horse breeding

Registration number:(5.4.1);(3.5.10.)

(Registration complex / Branch of the complex /Subdivision/Branch of subdivision)

Note:

- 5. Folk experience;
- 5.4. Animal husbandry experience
- 5.4.1. The art of Akhal-Teke horse breeding;
- 3. Folk art
- 3.5. National sport games
- 3.5.10. Horseback riding games.

1. Identification of the element

1.1. Name of the element, as used by community or group concerned

“The art of Akhal-Teke horse breeding”

1.2. Community concerned

Communities include the following groups concerned with the nominated element:

Private horse breeders:

I. Akhal province: Sh.Atayev, Y.Gelenov, S.Berdimuhammedov, B.Sapardurdyev, Y.Begmuradov, T.Garryev, K.Orazmuradov, D.Jumayev, A.Garatayev, B.Nurlyev, A.Rejepov, G.Guseinov, A.Serdarov, E.Shamyradov, A.Esenov, Sh.Hudaygulyev, B.Hangeldiyev, M.Orazmuradov, I.Charyev, D.Shagulyev, M.Agayev, J.Saryev, S.Amanov, T.Bayramurdyev, B.Ashirov, P.Orazberdiyev, N.Atagulyev, Ch.Muhammedov, Ch.Myratberdiyev, A.Orazurdyev, D.Saparov, O.Akmuradov, A.Annageldiyev, D.Nuryev, M.Mollagylyjov, M.Hojamammedov, M.Aylijev (37 members).

II. Balkan province: M.Rejepov, H.Hojamuradov, B.Hojamuradov, D.Atayev, N.Atamuradov, N.Nuryev, S.Orazkulyev, R.Hyrryev, G.Atanepesov, O.Orazurdyev, G.Gurbangeldiyev, D.Babayev, B.Atayev, A.Hojamyradov, M.Hojamberdiyev, N.Halapov (16 members).

III. Dashoguz province: B.Amanbaev, N.Yusubov, T.Yegshemov, D.Atdayev, Y.Bayramov, R.Hojabayev, I.Gayypov, T.Dovulbaev, T.Yagmyrov, U.Chorlyev, A.Nurgeldiyev, S.Sheripov, M.Odayev, N.Gowshakov, R.Owezmyradov, B.Ekizov, M.Garryev, D.Bazarov, Ý.Kakayev, A.Chashemov, Sh.Odaev, A.Komekov, W.A.Gulmedov, T.Odaev, A.Sapashov, M.Amanov, R.Seyliev, B.Begenjov, S.Saparov, E.Italmazov, G.Gochkarov, N.Annayev, B.Mergenbaev, A.Toraev, A.Durdybaev, D.Guvanjoy, M.Mammedov, M.Davlatov, Sh.Satybaldyev, A.Durdybaev, B.Gayypov, B.Annayev, S.Gurbanov, N.Halbayev, P.Seidov, H.Aidov, D.Nurmyradov, D.Artykov, A.Dadebayev, O.Pirjanov, A.Arazov, D.Etrekov, R.Myradov, I.Tirkishbaev, Sh.Hajiyev, H.Yazmuradov, B.Matjanov, M.Ochiyev, B.Amangeldiev, B.Durdymedov, A.Gurbanov, P.Babayev (62 members).

IV. Lebap Province: R.Seyitniyazov, B.Donmezov, M.Kalinov, R.Gurbanov, J.Jumayev, D.Pirnazarov, B.Gurbannazarov, A.Aitliyev, B.Jumanazarov, J.Orunov, A.Rovshenov, J.Donmezov, A.Nobatov, Ch.Tagandurdyev, R.Kerimov (15 members).

V. Mary province: G.Khojalyev, M.Gurbanmammedov, J.Yazberdiyev, R.Jumadurdyev, M.Gurbangeldiyev, J.Kakajanov, Y.Potraev, A.Garageldiyev, B.Kakajanov, B.Habiyev, S.Hydyrov, H.Hajyyev, M.Orazgeldiyev, A.Tangrygulyyev, B.Gurbangeldiyev, Sh.Esenov, B.Orazov, B.Kakabayev, G.Mammadov, S.Rejepov, Sh.Seyitmuhammedov, K.Kakayev, A.Ovezberdiyev, A.Berdiyev, B.Ashikgulyev (25 members).

Dynasties: People’s horse breeder of Turkmenistan Ilmyrat Agamuradov, Master–(trainer) Muhammetmyrat Agamuradov, Honored horse breeder of Turkmenistan Kakamyrat Agamuradov, Honored horse breeder of Turkmenistan Rejepmyrat Agamuradov, Trainer Dovran Agamuradov, Honored horse breeder of Turkmenistan (Trainer) Dovlet Agamuradov, Stableman– Agamyrat Agamuradov, Stableman – Serdar Agamuradov, Honored horse breeder of Turkmenistan Maksatmurad Agamuradov, Jockey of the 3rd category–Guvanchmurad Agamuradov, Jockey of the 3rd category–Shirmurad Agamuradov, Jockey– Dayanch Agamuradov, Jockey–Shatlyk Agamuradov, Jockey– Arslan Agamuradov, Jockey– Rustem Agamuradov, Jockey– Merdanhan Agamuradov, People’s– horse breeder of Turkmenistan Orazguly Babalyyev, mastertrainer Hezretguly Babalyyev, Jockey– Bezirgen

Babalyyev, Jockey– Enverguly Babalyyev, Jockey–Ezberguly Babalyyev, Jockey–Perhatguly Babalyyev, Jockey–Ishanguly Babalyyev, Honored horse breeder of Turkmenistan Malikguly Taylyyev, Jockey–Taymaz Taylyyev.

Veterinarians: Rejpegulyev M., Bazarov R., Yunusov H.

Government Akhal-Teke sport complexes: “Turkmen Horses” State Association, Akhal-Teke Horse-breeding Complex of the President of Turkmenistan, International Akhal-Teke Equestrian Sport Complex, National Equestrian Sports Center, “Altyn Bedew” Closed joint-stock company, Balkan Equestrian Sports Complex, Mary Equestrian Sports Complex, Mary State Horse-farm, Lebap Equestrian sports complex, Lebap branch of Mary state horse-farm, Dashoguz equestrian sports complex, Dashoguz state horse-farm, Ashgabat equestrian sports complex, International Akhal-Teke Horses Association.

International federations, associations: FEI – International Federation of Equestrian Sports, Akhalteke France Association, Akhalteke Equestrian Association of Benelux States, Akhalteke Equestrian Association of Uruguay, Iranian Turkmen Equestrian Association, Akhalteke Horse Association of Estonia, Akhalteke Equestrian Association of Estonia, Akhalteke Equestrian Association of Estonia enterprise, Texas Akhalteke Equestrian Association, Sweet Water Form Akhalteke Equestrian Farm, Czech Akhalteke Equestrian Association, China Equestrian Association, Akhalteke Equestrian Association of the Kingdom of Spain, Akhalteke Equestrian Association of the Republic of Hungary, Italian Akhalteke Association, Italian Akhal Association society, Canadian Akhalteke Equestrian Association, “Sky Group Slovakia”, Wuhan jockey club, Shengshi Totem Horse Culture Co. Ltd.

Higher educational institutions: Turkmen Agricultural University named after S.A. Niyazov, Turkmen State Institute of Physical Culture and Sports, Turkmen State Institute of Culture

1.3. Physical location of the element

All territory of Turkmenistan

At present, this element is regularly implemented and developed in all villages and towns of Akhal, Balkan, Dashoguz, Lebap, Mary provinces in all regions of the country.

1.4. Short description

5. Folk experience, 5.4.1. The art of Akhal-Teke horse breeding.

Akhal-teke horses are bred in all regions of Turkmenistan. Akhal-Teke horses, which are an excellent example of Turkmen horse breeding, have reached the world stage with their beauty, speed, endurance, human kindness, enthusiasm and loyalty and have been recognized as the most thoroughbred breed.

Akhal-Teke horse breeding and horseback art is a profession aimed at breeding tall, beautiful, fast Akhal-Teke horses. This art includes a number of subtle interests, such as the purity of ancestral blood, their breeding, training and education of Akhal-Teke horses, training and education of riders, as well as riding skills. The main goal is to educate Turkmen youths as brave, courageous and fearless jockeys to win at Turkmen weddings, festivals and competitions. Therefore, this element is part of the Turkmen life and Turkmen weddings. Its cultural purpose is expressed in this.

The Turkmen horse breeding profession consists of two inseparable areas, namely, breeding horses through various trainings and regular selective work to ensure their purity of blood. More precisely, every experienced breeder is a horse breeder who cares about the purity of the breed of his horses. These circumstances had a significant impact on the preservation and continuous improvement of the gene pool of our tribal Akhal-Teke.

One of the ancient centers of horse breeding is Turkmenistan. Turkmen people were among the first in the world, on their own initiative, undertook to breed wild horses, but also selectively breed pure breed horses. Thus, as a result of regular work with horses around the world, the profession of horse breeding has developed. As a result of the transmission of heredity, the trainer system developed to the level of art and other things entered the daily life of the Turkmen. Each master trainer has made his worthy contribution to this great art.

Breeding purebred mares and feeding newborn foals.

In the conditions of Turkmenistan, the duration of pregnancy of purebred Akhal-Teke mares usually reaches an average of 325-340 days. In our country, mass foaling of mares begins in the second half of January and continues until mid-May. The foaling of a mare usually takes place in a stable. Initially, the stables are pre-cleaned, disinfected, and straw is laid on the floor in advance. For foaling, the mare

should be positioned so that she is farther from the wall. This is necessary for a good foaling and helping. The mare usually foals at night. Therefore, as a rule, stables should be well lit. A newborn foal is usually received with the participation of the breeder on duty and a veterinarian. Under normal conditions, foaling lasts about 10-30 minutes, in which case the mare does not need outside help. However, if the foal has pulled out only its legs and there are disturbances in its subsequent movements, then it requires special veterinary care. There are also cases when a foal is sometimes born with an outer cover (popularly called "with a shirt"). In this case, the veil should be torn off as soon as possible so that the foal does not suffocate and pull it out, clear the nostrils of moisture and create the possibility for the newborn to breathe. The foal's umbilical cord sometimes breaks on its own without any help. But if it does not pick off by it, and then it is cut with a scalpel or surgical scissors, measured 6-8 centimeters above the abdomen. A 5-10% iodine solution is usually applied to the area of the umbilical cord incision and tightly tied with silk thread. Then, for about a week, they observe how the wound heals, and the condition of the foal.

The nose, mouth and ears of a newborn foal are wiped with a specially prepared clean cloth with veterinary conditions and cleaned of moisture. Then his whole body is cleansed with a special piece of cloth. Licking the mother with the tongue helps the foal's body dry quickly and prevents colds. After birth, the foal rests for 1-1.5 hours, rises to its feet on its own and, having found the mother's udder, begins to feed. If for some reason he cannot do this, then he must be helped to approach his mother in order to feed himself. Before giving a foal to its mother, it is important to wash and wipe the udder and teats of the mare with warm water. 1-2 hours after foaling, the mare should be given pre-prepared water. In the stable, the mare's tray must be constantly changed to a new one.

Care about breast foals.

For the healthy and full development of the horse, care should be taken in advance. Therefore, it is necessary to create the most favorable conditions for raising a foal from the moment of its birth. Proper feeding of a mare with a foal according to zootechnical rules is an important condition for the harmonious and healthy development of the foal's body structure. Feeding a mare with a foal is different from other groups. This is due to round-the-clock feeding of mare with foal. Therefore, as a rule, one feed unit is added at the end of each month until the stallions are weaned (up to six months).

During the mother's feeding of a foal, their rapid growth and development has been studied by science for many years and is fully proven in practice. For newborn foals, breast milk is the main source of nutrition for the first two to three weeks. Thus, there is no doubt that care must be taken to increase the mare's milk production. The milkiness of a mare is judged by the development and growth of the foal. A week later, they begin to take the mare with the foal for a walk every day for 20-30 minutes. Depending on the weather, the walking time gradually increases. As a general rule, foals should not be allowed to sleep in wet conditions while walking.

Horse breeders generally advise training foals from a week old, wearing a headband made specifically for foals. At the same time, they clean their entire body and hooves with a comb so that they get used to it. When foals reach the age of one month, they begin to get used to food. At first, they feed in small quantities. They are fed from an attached feeder that is firmly attached to the mother's stable. The foals, which are normally accustomed to food, are then easily weaned off the milk. The amount of feed given depends primarily on the mare's milk yield, as well as on the well-being and health of the foal. At first, they are given, as a rule, a kilogram of food divided into three parts, and then it is recommended to increase it by 0.5-1.0 kg of food per month. Thus, before weaning the foal from milk, the amount of added feed is 4-5 kilograms.

In spring and summer, foals usually graze with their mothers. Grazing on pastures begins from 25-30 days of age. Selective selection work carried out by Turkmen horse breeders for many years on an industrial and scientific basis is carried out on an ongoing basis. As a result, standards were developed for the development of the body structure of young stallions 3 days old, 6 months old, 1-1.5 years old, 2 years old, 2.5 years old, 3 years old, 4 years old and 5 years old. After weaning stallions from milk, they are formed into separate herds of stallions and young mares. At 1.5 years old they are called mature stallions, and in the first they are trained in dressage. He is then taught to ride until he is two years old and trained on the hippodrome. As soon as young mares become ready for copulation, that is, at the age of three, they begin to prepare them for pairing.

Feeding and caring for stallions after breastfeeding.

Caring for stallions after breastfeeding in accordance with zootechnical rules is very important. This is

considered a necessary and responsible aspect of horse breeding. Because from that moment on, stallions begin to live on their own. In addition, changes occur in the internal organs, especially in the digestive and genital organs. After breastfeeding, according to the rules, they are divided into sexual characteristics and separated into different stables and kept in pairs. During this time, they get used to each other. Thus, they develop the habit of living independently. It is important that the stables are changed regularly. According to zoogenic rules, the amount of bedding for each horse per day is exactly 2-4 kilograms. In addition to cleanliness inside the stable, it is also important to take care of the personal hygiene of the stallions so that the whole body is clean. It is important to monitor the cleanliness of the stallions daily, clean and clean them with a comb. Stallions also need to ensure that the area around them is mostly provided with sand so that they can grow naturally and wallow freely on dry, clean sand.

The stallion of one stallion should usually be at least 8-9 m². If it is planned to keep them by group method, then it is possible to contain about 20 lots in each group depending on the size of the stall area. Then they can be safely located in a stable area of 90-100 m². The power of each stallion must be monitored separately and fully. Under such circumstances the stallion quickly becomes accustomed to its master. This makes training a stallion for horseback riding even easier. 3-4 days after weaning, and sometimes even a week, all stallions must be grazed as usual. When breeding purebreds, Lucerne is specially grown on special farms. On horse farms, it would be right for the stallions taken from the breast for free food to be grazed together by old and young mare. In rainy, especially frosty weather, foals are recommended to be kept in warm stalls. In such weather it is very useful for them to organize a 1.5-2 hour walk in the yard or in the yard. The organization of this event, firstly, promotes the strengthening of the calf muscles, secondly, ensures the normal functioning of the cardiovascular and respiratory (nervous) systems and strengthens the muscles (muscles). The composition of the feed for the stallions on the stalks should be varied. This is necessary to meet the needs of their body in essential nutrients such as proteins and trace elements. Therefore, young stallions are advisable to additionally feed on juicy fodder such as beets, carrots, pumpkin and wild watermelons. When feeding young stallions, their sexual characteristics should be taken into account. This is due to the fact that under the same conditions, young stallions have a higher need for nutrients than young mare. In addition, when laying a feed base for young stallions, it is recommended to harvest 30% more than the usual amount of feed. The supply of fodder is not accidental, which is evident from the production experience. It is very important to ensure that some of the disadvantages of the feed base are overcome.

Training of stallions.

This is one of the most important issues in the history of the production of young stallions. At the same time, its improvement and transmission from generation to generation is an important and necessary part of the selection process. Our forefathers began to care for the breeding of beautiful and fast horses even before their birth. After the baby was born, he was treated like a baby. In accordance with the experience of breeders, special attention was paid to nutrition. The training and training of stallions has improved over the years.

The stallions usually start training at the age of 1.5 years. Properly set up on horseback, the individual value of each stallion is revealed, and in spite of this norms are created for the detection of pure breed. This allows you to evaluate the best qualities of each pedigree horse or mare and creates all the conditions for evaluating valuable tribal traits. To carry out experimental jumps at different distances, the exercises are enriched by changing the shape and adapting the body of the stallions. Young horses are preparing for the successful completion of all kinds of tasks. They are trained to prepare for test races, to learn how to ride. This work is expected to begin by the end of November.

You have to be very careful when you train stallions. In general, there is no other animal in nature that would be so easily subordinated to man as a horse, and there is no other creature that has really been tamed as a horse. So, he listens to the one sitting on the horse and is easily controlled by them. But in spite of this, when working with young stallions, it is necessary to take into account the peculiarities of the behavior of each of them. It is strictly forbidden to work with them by all standards. When communicating with stallions, it is necessary to call them by name (nickname), it is necessary to give them a piece of food or sugar, pat their forehead, head (horses are very fond of contact when they are stroked), pat their cheeks and wool, Thus, stallions are very fast and easy accustomed to man. The stallions are usually fed, sung and cleaned at noon, only after that to put a headband on. They then walk in the barracks under the rider's watch for about three hours. In this case, it is important that the

headband be used according to the size of each stallion's head so as not to damage the head. It is enough for the stallion to get used to the bridge for 4-5 days. To do this, you first need to remove the strap and tie the strap from the saddle.

To saddle a 1.5-year-old stallion, a headband with a long bit is put on his head. Two horse breeders hold the stallion, and the third slowly caresses and comforts with gentle words, throwing the saddle over the back of a young horse, and slowly tightens the belt. In the early days, the rod is tightened only to hold the saddle. Then they are gradually tightened to the norm. After the rider has tracked the stallion, they go for a walk. If, after he has sat on the stallion, and he does not move from his place, it is necessary to pronounce the word "chuv" and draw a stick over the body. It is forbidden to beat with a rod, be rude, shout, and scare the stallion. After the stallion gets used to the saddle, you need to move the cord, pull it to the sides and get it to go. After the stallion began to get used to the saddle, you have to tighten the collar a little and shake the bridle 3-4 times. After walking for about 15 minutes, remove the saddle and let it rest. According to these rules, this work usually lasts 6-7 days with a daily walk of 50-60 minutes. In the following days, the stallion is trained to ride with a jockey to teach him how to ride, so the training of the stallion goes to the third level.

As we have already noted, horse training begins at a young age. Shortly after the stallion ceases to feed its mother's milk, it is not long before it begins to decay. With the onset of colds, the daily rate of 200 grams begins in the fall and then up to 9 months of age, increasing the daily rate to 600 grams. Lucerne is given constantly. At the same time, it is being prepared for training. Sometimes even when breastfeeding, the foal is trained to dress. The first step in learning how to ride is to put on a knot and walk around to spin a load on a stallion and start to put two bags of Lucerne on your back. They start to put a boy on a stallion who has not even turned a year, to further prepare who to jump 1.5-year-old stallions. At that time the daily rate of barley is 2-2.5 kilograms.

Stableman seating.

For the rider to ride, a bridle is attached to the saddle. The rider approaches the stallion from the left side, holding the reins with his left hand and holding on to the neck, thrusting his left foot into the stirrup and holding onto the saddle with his right-hand jumps onto the horse. The rein serves as a brake, if you do not pick it up, then the horse may not sink in one place. In such cases, the rider can still be helped by hoisting him up and giving him the reins. If the stallion is calm, then the rider can let go of the reins. As a rule, young foals go for a walk with a three-year-old horse, usually from 10-15 minutes. Walks usually last 5-6 days. Walking time gradually increases to 30 minutes. At first, the stallions bounce and often kick. In such cases, if the rider falls, he must re-mount his horse as it should be. And this must continue until the horse obeys. Stallions usually sense when riders are insecure and start trying to get rid of the rider until he learns to obey his rider. Stallions of the pure Akhal-Teke breed are very sensitive and capricious, but at the same time very noble. All this must be taken into account and one must be careful.

Horse care.

Regular breeding of horses, participation in equestrian competitions are the basis for breeding and improving their breed. The nature of the races depends on how well trained and teaches they are. In our preparation for racing and equestrian sports, running different distances, light jumps with various obstacles are the main goal of horse breeders. Horse riding has been in the blood of the Turkmen people since ancient times. It has become a tradition to skip weddings and holidays. For centuries, every Turkmen had a horse, and he was a horse breeder.

In its historical development, the Turkmen people, with their high culture, created a wonderful, surprisingly purebred Akhal-Teke breed of the famous Akhal-Teke horses. This breed has been cultivated for its purity throughout its history. Horse breeding is a profession that requires hard work. There is an old saying: Until you make a real horse out of a stallion, the owner will become shabby. The experience of Turkmens in horseback riding has been improving over the years. Preparation of stallions for races is divided into three stages. The first stage is feeding, the second stage is walking and the third stage starts 6 days before the race.

I. For two and two and a half months in the stalled horses, in addition to having to drink it, every day it is necessary to feed it 3 times with 6 kilograms of dry Lucerne, this stage is called "fattening". If in such a state it is felt that the horse is slowly gaining weight or there is no appetite, then barley is removed from its diet and 100 grams of ghee, 3-4 eggs and 800-900 grams of bread are added. During the "Fatting" period, if the horse does not gain weight, then for the entire period he is given

from 100 to 300 eggs and from 5-6 kilograms of ghee. 3-3.5 months before the race, the horse's body should be "saturated" and only after that the second period begins, that is, the drying period, prepare for the races and cover with a woolen mat. At the same time, Lucerne and barley are given continuously in the usual feeding rates. The first two months, only walking begins and the distance increases every day. These works are divided into several stages (up to 4), walking 15-20 kilometers long during the day.

II. The third month of training is considered the most responsible. The first 8 kilometers are passed in the morning, at the first dawn, on the way they give water to the horses, after 1.5 hours they give Lucerne and two kilograms of barley. After feeding, continue walking again. The distance traveled is determined by the time until the ribs of horse are visible. After returning, the horse stands for about 3.5 hours, then again, they give Lucerne and barley, 1.5 kilograms each. After eating, they again go for a walk for 4-5 kilometers. After that, the horse should again stand for 3.5 hours; you need to give water on time and go for the last walk for one kilometer. After the last walk, after one hour, a handful of Lucerne and 2.5 kg of barley, and the fifth stage of walking at a distance of 1.5 km are completed. When they return, they give them Lucerne and leave the horse until morning in the stable. Until the end of the month, the norm of barley is up to three kilograms per day. In the morning before dawn, the horse is given a handful of Lucerne and 0.5 kilograms of barley, then they go for a walk to water the horse. 6 hours after the return, the horse is driven at a gallop for 150 steps, after which a handful of lucerne and one kilogram of barley. Then they go back to the watering place. They return back at a trot. After that, as soon as the horse has rested, they give him green lucerne and 2.5 kg of barley and leave him until the next day. Then the work continues in the same order, but the change is that they increase the supply of barley increases to 6 kilograms and the distance is increased to 10 meters per day. In order for the horse to be hardy, they pass 7-8 times to the specified distance, and then they begin to perform extras. 5 days before the races, horses are taken out 3 times a day. They go at a calm pace to water the horse, and return at a gallop. During this period, they are given eggs with barley and ghee. A few times before the races, the horse runs 16 kilometers three times. Galloping - this is done so that the horse sweats a lot on the day of the race. They give them a rest, then they give green lucerne, and they go to the place of the races, where they walk the horses before the start of the races. At that moment, the horse was sweating profusely under a double wool layer mat. On the morning of the race, the horse is snatched away at a faster pace in order to make the horse sweat harder. After stopping, they give it to the blue algae and head towards the racetrack, where they ride until the race begins, keeping the horse at bay at will and giving it to the blue algae. Just before the race, they give a couple of barley. If the horse's ribs and spleen are well-positioned, if you hold your hand against the growth of the hair follicles on your breast, and if you keep it upright, it can be considered ready for testing. After the race, the horse is walked for a long time, and after the end of the racing season, the horse is calmed down by running close distances for 15 days.

III. After such training, the horse should be graceful, with a tight abdomen, its cervical spine and ribs should be visible. Before jumps, horses always have a lot of work to do to make them more active. We see that the method described above in the training sequence is different from the old methods of horse training.

The young Akhal-Teke horses, especially the stallions, who are widely used in this work, have been preparing for the races (lately, they have also started training young mare for the races). Turkmens organize jumps on big holidays, as well as on family weddings. Raising young stallions from birth, learning to ride, and complying with all the requirements in preparation for the racing open the way to the further increase in the world-famous fame of the Akhal-Teke horses.

The main purpose of self-training each stallion is to identify and develop the active abilities, capabilities, abilities and conditions in their body under different conditions and rules. Stallions belonging to the Akhal-Teke breed are significantly different from other stallions from the other breeding rides. The stallions from the Akhal-Teke breed are distinguished by their unique, unique ability and character. They are characterized by such qualities as self-control, tenderness, hypersensitivity, self-satisfaction, pride, and a bit of stubbornness. If the rider changes his habit slightly (behaves rudely, behaves awkwardly, says obscenities, etc.), the horses immediately feel it. This can lead to some difficulties in training them, especially in teaching certain behaviors. Each of the stallions has its own unique character. It requires a special relationship.

Training and preparation for work with stallions must be strictly regulated and carefully monitored. When the stallions are trained, they must be in stables. The stables need at least 10 m² of space per

stallions. They should be taken out for daily walks. If there is lucerne or other fodder fields near stables it is convenient to use those fields for morning and evening walks. The tour of the horses should last about 1-1.5 hours in the morning and about 1.5-2 hours in the evening according to the established schedule. Stallions exert a lot of effort during training, it is important to include in their day-to-day nutrition units fodder with high nutritional value.

Modern scientific practice has produced 97 sounds made by horses. The breeders who spent their lives on horseback, were skilled in their craft, able to make sense out of all those sounds, understand them, talk to their names silently, and understand without words. Horse breeders with experience immediately recognize the horse they carefully looked after. In such cases, if food is given in large quantities, and horses are walked for a long time or a little, then horse breeders can immediately notice this.

Turkmen Akhal-Teke horse feeding.

Akhal-Teke horses are mainly given barley, oats and carrots, table salt, lucerne and field grasses. Carrots contain keratin, fiber and protein. Fiber creates micro flora in the digestive system of horse and aids in the digestion of food. Edible table salt helps to improve the acidity in the horse's stomach. Sugar and eggs are considered a source of energy. Since ancient times it has been proven that sugar increases the energy of horses. Eggs contain proteins and they are used a lot during the mare's pregnancy.

In the Turkmen horse breeding, the food of the mare is carefully monitored from before the birth of the foal. After the birth of the foal, the mare can feed the foal in abundance with first colostrum milk. Thoroughbred Akhal-Teke mares have 1.7 percent fat and 6,5 percent sugar in their milk. Among all types of thoroughbred horses all over the world, only Akhal- Teke mares have a lot of proteins in their milks and that's why Akhal- Teke foals are constantly on the move, grow very quickly and become very strong. After a week from the birth of the foal, it is accustomed to fresh lucerne and soaked bran. During this period, they should take enough sunbathing. In such cases, it would be correct to keep mares with foals in mountainous places and pastors. Mountain plants contain very little salt, so it is recommended to give salt to the horses.

Akhal-Teke horses are divided into several groups according to their origin and training.

1. Purebred Akhal-Teke breed horses;
2. Horses trained for horse racing according to age;
3. Names trained and specialized for all types of sports;
4. Names trained for excursions, treatments (hippotherapy) and horseback riding.

The Color of the Horses.

Akhal-Teke horses differ in appearance. Their colors are buckskin, light buckskin, dark buckskin, palomino, light palomino, bay, light bay, dark bay, burnt bay, black, grey, dark grey, red grey, silvery grey, creamello, chestnut, flaxen, brown.

3. Folk art. 3.5. National sport games. 3.5.10. Horseback riding games.

At weddings and ceremonies held when the young man was married, the child was born, and the circumcision was performed, the horse was bowed, the bow was thrown, and games were played. The current national equestrian games are "At üstünde tutluşyk" (Fighting on the Horse), "Gylyjy aldy" (Getting the sword), "Telpek aldy" (Getting the telpek (hat)), "Altyn teňneli düwünçek aldy" (Getting a bundle with gold coins), "Telpek gapdy" (Catch the telpek (hat)), "Çowgan" (Chowgan), "At üstündäki ýigitlik oýny" (The game on the horses), "Altyn gabak atmak" (Getting the golden hood), "At çapysmak" (Horse jumping).

Equestrian games – "At üstünde tutluşyk" (Equestrian fighting) – are won by wrestlers defeating an opponent on horseback. In the "Gylyjy aldy" (Sword taken) game, the swordsmanship is won by bending over a high-speed horse. In the "Telpek aldy" (Getting the telpek (hat)) game, a horse is able to ride a high-speed horse directly on the road by being able to correctly place the telpeks placed on the ground every 3-4 m. The "Altyn teňneli düwünçek aldy" (Gold coin a bundle) game is a victory for the bundle with the money prize embedded in them, who are able to get through the obstacles and get it right. The telpek is fired upon by horsemen running in a flat field to organize the "Telpek gapdy" (Catch the telpek (hat)) game. Whoever catches the helmet correctly and brings it to the finish line without taking it to his opponents is considered the winner. As types of "Horse Riding Games" tricks, we can list the following: jumping over a high-speed horse and jumping to the ground again,

performing those complex techniques alternately on the left and right sides of the horse, jumping from a running horse jumping to the right without sitting on the running horse's saddle, riding on the horse's saddle, standing upright on the horse's saddle, running at high speed, carrying a banner in its hand, playing a weapon, standing upright on the saddle of the running horse, and standing on one of the saddle-saddles. standing on two-horse riders with one foot on each horse, riding on a shoulder, riding two or more horses on three horse saddles, creating a triangular dome with other riders on horseback, and other strange looks, riding upright on a horse, riding high speeding under the horse's belly, under the neck, on the saddle of the galloping horse to turn back and forth, to cling tightly to the saddle's saddle, to crawl to the ground, to jump back to the saddle, to ride in pairs, and to perform the game's movements, and so on. The "Çowgan oýny" (Chowgan Game) team, divided into two opposing teams with sticks in their hands, competed to knock the wooden ball to the gate at the foot of the field, strictly following the rules of the game under the direction of the referee. The game ended with a victory for the team that managed to score the most goals.

The snipers who competed in the "Altyn gabak" (Golden hood) competed for the right shot at a high-speed horse, a pumpkin hanging from a tree or an arrow.

The tricky part of the horse race is to get under the running horse, get on the horse again and finish the race. Newly introduced techniques to the game are types of speeding and blindfolding. Turning over the saddle, turning upside down on the horse and turning again in a swift motion, sitting on the saddle, on the horse's neck, making various turns on the saddle, turning and passing under the neck, standing by the horse, upside down, upside down, upside down, upside down, upside down, upside down, there are options such as half-dragging next to a horse. Particular attention is paid to the regular elements of these games, their quick performance, their craftsmanship, such as blindfolding and passing under the horse's neck. The unique harmony of the young men on horseback has brought this national art to an unprecedented level. In order to spread equestrian sports to the world, equestrians are gaining fame by participating in major equestrian competitions, international and Olympic competitions on horseback. In the heyday of Turkmen equestrianism, there is a growing number of young people interested in equestrian sports, equestrian sports, national equestrian games and the desire to try their hand in these fields. This sport unites and unites different groups of society.

Horse Racing.

A few days before national holidays such as Novruz and Gurbanlyk, it was announced that horse races and other horse games would be held on national holidays such as Novruz and Gurbanlyk. Horses from other villages and well-known riders also took part in the races. The Turkmens have had centuries-old rules of horse racing.

During the Nowruz celebration, the horses were divided into groups to compete in races held on other holidays. According to the existing grouping traditions, the race focuses to the age of the horses, breed, rider weight, racing season and the length of the racetrack. For example, races between young horses were organized in close proximity, races for medium distances among horses of middle age, and races for long distances among horses of older age. Horse games and weddings were frequent guests. Every year of the National Day of the Turkmen horse marathon races are held for "The most beautiful horse of the year" creativity contests, races for teenagers and riders-mentors. According to national equestrian traditions, horses start preparing for horse races at the age of 1.5–2 years, they begin to prepare strong-bodied horses from a young age. Horses who have reached the age of 3 are selected for competitions in the complex techniques of equestrian sports. In addition, rich national breeding practices have been developed to train them, to train their body in all walks of life, as well as to find out how many horses to run based on these rules.

Unique names for distance determination in breeding are also common. For example, a distance of 500 meters – a "quarter turn", a distance of about 1000 meters – a "half circle", a distance of about 2,000 meters – a "round", a distance of about 2,500 meters – a "quarter turn", a distance of about 3000 meters – "one half circle". The distance of about 4,000 meters is called the "two rounds". According to national breeding practices, horseback riding at close and medium distances has improved their speed, while long distance riding has improved their endurance. According to the pre-existing rule, for organizing a horse race, a flat field in the form of a circle needed to be selected. It was popularly known as the "Hippodrome" and the horses were raced along the designated roundabout. For this purpose, the hippodrome was prepared in advance, they removed stones, grass, and other objects that could interfere with the horse's riding or intimidate the horses. It was convenient for spectators to

watch the horse races on the roundabout. Long-distance horse racing competitions dedicated to Nowruz are usually held in a wide steppe area, and in some places between two villages, such competitions are called "Dogrytomasha". Horse racing known as "stretching" is also widespread. In the race, the horse is tied to the saddle or the bridle of the horse and released to the race from the other side. At the same time, the horses, which were not yet tired, helped the already running horse to take hold of the bridle and snorted. Among the public there were also assumptions that the wind-driven Turkmen horse had a chance to compete with a specially trained elk. In the past, prizes such as bulls, camels and Turkmen carpets were the main prizes for horse races. Nowadays, in Independent Turkmenistan it has become a tradition to place cars as the main prize in horse races. This is evidence of the growing interest of our people in equestrian sports.

The world-class equestrian stadium with a total area of 90 hectares is built on the State Circle of Turkmenistan in Ashgabat, equestrian complexes opened in all regions of the country, in the foothills of the Kopetdag, built in accordance with modern world standards in the prosperous period of our sovereign state. All the necessary facilities to meet the world standards have been created to host the Olympics.

Horseback Riding.

Horseback riding as we look at our glorious history is a special decoration of our history. In 1935, with the participation of Turkmen youths, a 4,000 kilometerlong march was organized between Ashgabat and Moscow through the Karakum Desert. The march was attended by 27 people and 34 horses. Such a march was held as part of the V Asian Indoor and Martial Arts Games, which was organized on May 5, 2016 at the Nisa State Historical and Cultural Reserve, a 500-day equestrian march. The 17 young men set out for Nisa fortress toured all the provinces and completed their march on September 17, 2017 in Ashgabat.

Traditions related with horses

It has become an ancient tradition in Turkmen weddings to organize horse racing competitions to maximize the wedding noise, and to cover the beautiful and running horses with fine carpets. Thus, the art of equestrianism and carpet weaving formed a unified harmony, spreading the glorious glory of the glorious weddings of our nation. In the Turkmens, the newborn foal is attached to the tree, saying, "Congratulations on the horse's back". The *aladja*, which was attached to the horse's test, paired it with a variety of silver jewelry, doubling its appearance.

wedding ceremonies are also in line with the *Atgulak* tradition, which signifies the main role of the Akhal-Teke horse in the wedding day. The word *Atgulak* used here means present-day gifts that bridesmaids bring to the bride's house for their wedding share. Those gifts are brought by relatives and neighbors at a wedding ceremony held on the day before the wedding. In the Explanatory Dictionary of the Turkmen Language, also *Atgulak*. The bride has to look her best during this time. On the day of the wedding, the nourishment of the horses was no less than that of the women dressed in green and adorned with expensive jewelry. In Turkmen national traditions, the racing of our horses, a symbol of endurance, beauty and speed, was organized during the wedding. The horsemen also went to the bridegroom's house with the bridegroom, and when the horses returned, the horses were ridden for the advance. This tradition is also called the rider.

The equestrian system in Turkmenistan has reached a new level of development. Our ancestors have used horses since ancient times and made them an integral part of their lives. Akhal-Teke horses, one of the leading national values of turkmen people, play an important role in Turkmen life. The Turkmen horse became a brother for the Turkmen youth in the days of grief, and in the days of joy it was a close friend.

2. Characteristics of the element

2.1. Associated tangible elements

This art includes a number of subtle aspects of Akhal-Teke horse breeding, riding, training, grooming, and methods care.

2.2. Associated intangible elements

Jewelers of Turkmen national Akhal-Teke horses – breastplate, *manglaylyk*, *sachlyk*, *alagaysh*. Horse accessories–*at yapynjalary*, *at july*, *at ichirgileri*, *dogabag*, *at uyany*, *at aladjasy*. Medicinal herbs for horses.

2.3. Languages, registers, speech levels involved	Turkmen language
2.4. Perceived origin	Folk experience
3. Persons and institutions involved with the element	
3.1. Practitioner(s)/ performer(s): names, age, gender, social status or professional category, etc.	
<p>I. Horse breeders of all provinces of Turkmenistan – Mr. S.Berdimammedov(1986), Mr. Y.Begmuradov(1988), Mr.Ch.Muhammedov(1966), Mr.M.Hojamammedov(1987), Mr.T.Yegshemov(1960), Mr.A.Chashemov(1982), N.Halbayev(1989) Mr.R.Gurbanov(1967), Mr.Y.Potraev(1984), Mrs.G.Agamuradowa(1979)</p> <p>Dynasties: Master–trainer Mr. M. Agamuradov, Stableman – Mr. S. Agamuradov, Jockeys –Mr. G. Agamuradov, Mr. Sh.Agamuradov; master-trainer Mr. H.Babalyev, Jockeys– Mr. B.Babalyev, Mr.E.Babalyev,Mr. P.Babalyev</p> <p>Veterinarians: Mr.Rejpegulyev M., Mr.Bazarov R.,Mr. Yunusov H.</p> <p>Government Akhal-Teke sport complexes: “Turkmen Horses”State Association,Akhal-TekeHorse-breeding Complex of the President of Turkmenistan, International Akhal-TekeEquestrianSport Complex, National Equestrian Sports Center, “Altyn Bedew”Closed joint-stock company, Balkan Equestrian Sports Complex, Mary Equestrian Sports Complex, Mary State Horse-farm, Lebap Equestrian sports complex, Lebap branch of Mary state horse-farm, Dashoguz equestrian sports complex, Dashoguz state horse-farm, Ashgabat equestrian sports complex, International Akhal-Teke Horses Association.</p> <p>Teachers and students of Higher educational institutions: Turkmen Agricultural University named after S.A.Niyazov (Mrs.A.Bavramgeldiyeva 2000, Mrs.E.Kuliyeva 2001), Turkmen State Institute of Physical Culture and Sports (Mr.V.Hudayberdiyev 1955), Turkmen State Institute of Culture (Bayramdurdyev P.1971)</p>	
3.2. Other participants (e.g.holders/custodians)	<ol style="list-style-type: none"> 1. Local audio and video recording firms; 2. State Committee on Television, Radio Broadcasting and Cinematography of Turkmenistan.
3.3. Customary practices governing access to the element or to aspects of it	<ol style="list-style-type: none"> 1. UNESCO Convention on the Protection of the Intangible Heritage of the World (2003); 2. Law of Turkmenistan on Equestrian and Equestrian Sports (2015) 3.Law of Turkmenistan on the legal protection of selection achievements (2011) 4. Law of Turkmenistan on breeding in animal husbandry 5. Law of Turkmenistan on Culture (2010); 6. Law of Turkmenistan on the Protection of National Intangible Cultural Heritage (2015) 7. Law of Turkmenistan on folk arts and crafts (2001);
3.4. Concerned organizations (NGOs and others)	<ol style="list-style-type: none"> 1.“TurkmenHorse” State Association; 2. Akhal-Teke Equestrian (Akhalteke horse-breeding) Complex of the President of Turkmenistan, 3. International Akhal-Teke (Akhalteke) Equestrian Sport Complex, 4. National Equestrian Sports Center, 5.“Altyn Bedew”closed joint-stock company 6.Balkan Equestrian Sports Complex, 7.Mary Equestrian Sports Complex, 8.Mary State horse farm, 9.Lebap Equestrian sports complex, 10.Lebap branch of Mary state horse farm, 11.Dashoguz equestrian sports complex,

	<p>12. Dashoguz state horse farm, 13. Ashgabat equestrian sports complex, 14. International Akhalteke Horses Association. 15. Specialized state agricultural enterprise for the production of food products 16. Equestrian Sports Federation of Turkmenistan, 17. Ministry of Culture of Turkmenistan; 18. Turkmen Agricultural University named after S.A. Niyazov 19. Ministry of Agriculture of Turkmenistan; 20. State Committee on Television, Radio Broadcasting and Cinematography of Turkmenistan; 21. State Archives of Turkmenistan; 22. Institute of History and Ethnography of the Academy of Sciences of Turkmenistan. 23. Turkmen State Institute of Physical Culture and Sports.</p>
4. State of the element: viability	
4.1. Threats to the enactment	There are no threats.
4.2. Threats to the transmission	There are no threats.
4.3. Availability of associated tangible elements and resources	While national costumes, horse harnesses and jewelry with the material values of the element are available, they are passed on from generation to generation.
4.4. Viability of associated tangible and intangible elements	Material related to the element and the state of intangible heritage The state of the material and intangible heritage fragments contained in the element is preserved in the case of ancient Turkmen history.
4.5. Safeguarding measures in place	Students are taught elementary knowledge about this element at the Turkmen Agricultural University named after S. A. Niyazov, Turkmen State Institute of Physical Culture and Sports. The Akhalteke Equestrian Complex of the President of Turkmenistan, the International Akhal-Teke Equestrian Sports Complex, as well as Equestrian Complexes have been established in all regions.
5. Data gathering and inventorying	
5.1. Resource person(s): name and status of affiliation	Horse breeder – K. Bashimov, Horse breeder – A. Berdiyev
5.2. Data and place of data gathering	2013-2021 years.
5.3. Date of entering data into an Registration Card	05.12.2021
5.4. The card compiled by	Magtymgulyeva G. <Signed>
6. References to literature, discography, audiovisual materials, archives	
6.1. List of scientific and popular literature:	
Published scientific and other information	

1. Berdimuhamedow G. Ahalteke bedewi – biziň buýsanjymyz we şöhratymyz. Aşgabat: Türkmen döwlet neşirýat gullugy, 2009.
2. Berdimuhamedow G. Gadamy batly bedewler. Aşgabat: Türkmen döwlet neşirýat gullugy, 2016
3. Berdimuhamedow G. Atda wepa-da bar, sapa-da, Aşgabat: Türkmen döwlet neşirýat gullugy, 2019.
4. Salyhow B. Ahalteke atlary. Türkmenistan, 1966.
5. Meredow B. Bedewlerimiz atçylyk sportda, milli at üstündäki oýunlarda we atly syýahat gezelençlerde. Behişdi-ahalteke atlary.
6. Meredow B. Türkmen seýisçilik sungaty taryhda we häzirki döwürde. Türkmenistanyň milli sport we syýahatçylyk institutunyň ylmy habarlar ýygyndysy. Aşgabat, «Ylym», 2011.
7. Джикиев А. Традиционные туркменские праздники, развлечения и игры. Ашгабат, 1983.
8. Gündogdyýew Ö, Jykyýew A. Türkmenleriň milli oýunlary.
9. Раýаýew А. Ak atly Arkadagym. – А., 2014.
10. Гундогдыев О., Аннаоразов Д. Слава и трагедия. Судьба Текинского конного полка (1914-1918 гг.). – Ашгабат: Рух, 1992.
11. Гундогдыев О. Конь и конница туркмен. – Ашхабад, Рух, 1999.
12. Гундогдыев О. Рыцари Азии. – Ашхабад, 2011.
13. Оразов А. Скотоводство у туркмен в XIX – начале XX в. – А., 1995.
14. Хаджиев Х. Атчапар. // Вестник первопроходника. – Сан-Франциско, 1962 – № 13-15.

6.2. Audiovisual documentation	Materials of land expeditions 2017, 2019-20.
6.3. Video documentation	Horseback riding and horsebreeding videos
6.4. Archives	Archival information on equestrian and equestrian art. Main State Archives of Turkmenistan, 2021y.

**Türkmenistanyň maddy däl medeni mirasyny
Bellige alnyş kartasy**

Maddy däl mirasynyň ady: Türkmenahalteke atçylyk sungaty

Hasaba alnyş belgisi: (5.4.1.); (3.5.10.)

(Hasaba alnyşyň Toplumy/Toplum şahasy/Bölümçe/Bölümçe şahasy):

Bellik: Toplumlar:

5. Halk tejribesi;

5.4. Maldarçylyk tejribesi;

5.4.1. Türkmen ahalteke atçylyk sungaty;

3. Halk döredijiligi

3.5. Milli sport oyunlary;

3.5.10. At üstündäki oyunlar

1. Mirasynyň görnüşini ýüze çykarmak

1.1. Elementiň ýerli dildäki ady

Türkmen ahalteke atçylyk sungaty

1.2. Değişli bolan jemgyýetçilik topary

Elemente değişli bolan jemgyýetçilik toparlary bir-birine bagly bolan birnäçe toparlary öz içine alýar:

Hususy atşynaslar:

I. Ahal welaýaty: Ş. Ataýew, Y. Gelenow, S. Berdimuhammedow, B. Sapardurdyýew, Ý. Begmyradow, B. Myatiyev, T. Garryýew, K. Orazmyradow, D. Jumaýew, A. Garataýew, B. Nurlyýew, A. Rejepow, G. Guseýinow, A. Serdarow, E. Şamyradow, A. Esenow, Ş. Hudaýgulyýew, B. Hangeldiýew, M. Orazmyradow, I. Çaryýew, D. Şagulyýew, M. Agaýew, J. Saryýew, S. Amanow, T. Baýramdurdyýew, B. Aşyrow, P. Orazberdiýew, N. Atagulyýew, Ç. Muhammedow, Ç. Myratberdiýew, A. Orazdurdyýew, D. Saparow, O. Akmyradow, A. Annageldiýew, D. Nuryýew, M. Mollagulyjow, M. Hojamuhammedow, M. Aýlyýew;

II. Balkan welaýaty: Rejepow Mämmetuwak, Hojamyradow Hojamyrat, Hojamyradow Begenç, Ataýew Döwletýar, Atamyradow Nurmyrat, Nuryýew Nurmuhammet, S. Orazkulyýew, Hyrryýew Röwşen, Atanepesow Garyagdy, Orazdurdyýew Orazdurdy, Gurbangeldiýew Gurbangeldi, Babaýew Dörtguly, Ataýew Batyr, Hojamyradow Azat, Hojaberdiýew M., Halapow Nurnyýaz.

III. Daşoguz welaýaty: B. Amanbaýew, Ýusubow Nurmyrat, Ýegşemow Tirkeş, Atdaýew Döwran, Baýramow Ýegembaý, Hojabaýew Röwşen, Gaýypow Ylýas, Dowulbaýew Tirkeş, Ýagmyrow Täçmyrat, Çörlüýew Uzakbaý, A. Nurgeldiýew, S. Şeripow, Ödäýew Maksat, Gowşakow Nurmyrat, Öwezmyradow Rahym, Ekizow Berdinazar, Garryýew Maksat, Bazarow Döwran, Kakaýew Wepa, Çäşemow Amangeldi, Ödäýew Şamyrat, Kömekow Arslan, W. A. Gulmedow, Ödäýew Täçmuhammet, Sapaşow Amanmyrat, Amanow Myrat, Seýliýew Rahat, Begenjow Batyr, Saparow Söýün, Italmazow Esen, Goçkarow Guwanç, Annaýew Narbaý, Mergenbaýew Baýram, Töräýew Arslan, Durdybaýew Aşyrbaý, Guwanjow Döwran, Mämmedow Muhammetsapar, Dawlatow Matsafa, Satybaldyýew Şatlyk, Durdybaýew A., Gaýypow Bagtybaý, Annaýew Begenç, Gurbanow Saparmyrat, Halbaýew Nurgeldi, Seýidow Pirjan, Aýydow Hemra, Nurmyradow Döwran, Atalykow Döwlet, A. Dädebaýew Pirjanow Orunbaý, A. Arazow, Etrekow Döwlet, Myradow Rahym, Tirkışbaýew Isa, Hajyýew Şatlyk, Ýazmyradow Halmyrat, B. Mätjanow, Oçyýew Maksat, Amangeldiýew Berdi, Durdymedow Batyr, A. Gurbanow, Babaýew Perhat.

IV. Lebap welaýaty: Seýitnyýazow Röwşen, Dönmezow Bagtyýar, Kalinow Muhitdin, Gurbanow Rozymyrat, Jumaýew Jumageldi, Pirnazarow Durdymyrat, B. Gurbannazarow, Aýtlyýew Agamyrat, Jumanazarow B., Orunow Jepbar, Röwşenow Aýdogdy, Dönmezow Jumaguly, Nobatow Azat, Ç. Tagandurdyýew, Kerimow Rozyguly.

V. Mary welaýaty: Hojalyýew Geldimyrat, Gurbanmämmedow Muhammet, Ýazberdiýew Jumaberdi, Jumadurdyýew Rejpegeldi, Gurbangeldiýew Meretmyrat, Kakajanow Juma, Potraýew Yhlas, Garageldiýew Agamyrat, Kakajanow B., Habiýew Baýmuhammet, Hydyrow Salamguly, Hajyýew Hajy, Orazgeldiýew Muhammetnyýaz, Taňrygulyýew Agajan, Gurbangeldiýew Başım, Esenow Ş.,

Orazow Begenç, Kakabaýew B., Mämmedow G., Rejepow Serdar, Seyitmuhammedow Ş., Kakaýew Kerim, Öwezberdiýew Ahmet, Berdiýew Agamyrat, Aşygulyýew Baýramgeldi.

Dinastiýalar: Türkmenistanyň halk atşynasy Ilmyrat Agamyradow, ussat seýis Muhammetmyrat Agamyradow, Türkmenistanyň halk atşynasy Kakamyrat Agamyradow, Türkmenistanyň at gazanan atşynasy Rejepmyrat Agamyradow, seýis Döwran Agamyradow, seýis Döwlet Agamyradow, atbakar Agamyrat Agamyradow, atbakar Serdar Agamyradow, Türkmenistanyň at gazanan atşynasy Maksatmyrat Agamyradow, III derejeli seýis Guwançmyrat Agamyradow, III derejeli seýis Şirmyrat Agamyradow, çapyksuwar Daýanç Agamyradow, çapyksuwar Şatlyk Agamyradow, çapyksuwar Arslan Agamyradow, çapyksuwar Rüstem Agamyradow, çapyksuwar Merdanhan Agamyradow, Türkmenistanyň halk atşynasy Orazguly Babalyýew, ussat seýis Hezretguly Babalyýew, çapyksuwar Bezirgen Babalyýew, çapyksuwar Enwerguly Babalyýew, çapyksuwar Ezberguly Babalyýew, çapyksuwar Perhatguly Babalyýew, çapyksuwar Işanguly Babalyýew, Türkmenistanyň at gazanan atşynasy Mälikguly Taýlyýew, çapyksuwar Taýmaz Taýlyýew.

Weterinarlar: Rejiegulyýew M., Bazarow R., Ýunusow H.

Döwlet ahalteke sport toplumlary: «Türkmen atlary» döwlet birleşigi: Türkmenistanyň Prezidentiniň ahalteke atçylyk toplumu, Halkara ahalteke atçylyk sport toplumu, Milli atly sport merkezi, «Altyn Bedew» ÝGPJ, Balkan atçylyk sport toplumu, Mary atçylyk sport toplumu, Mary döwlet athanasy, Lebap atçylyk sport toplumu, Mary döwlet athanasynyň Lebap bölümçesi, Daşoguz atçylyk sport toplumu, Daşoguz döwlet athanasy, Aşgabat atçylyk sport toplumu, Türkmenistanyň Nebitgaz toplumynyň Baharly atçylyk hojalygy, Ýöriteleşdirilen ot iým öndürýän oba hojalyk döwlet kärhanasy, Türkmenistanyň Atly sport federasiýasy, Halkara ahalteke atçylyk assosiasiyasy.

Halkara federasiýalar, assosiasiyalar: FEI- Atly sportunyň halkara federasiýasy, «Ahalteke Frans» Assosiasiyasy, Benilýuks Döwletleriniň Ahalteke atçylyk assosiasiyasy, Urugwaýyň Ahalteke atçylyk assosiasiyasy, Eýranyň Türkmenatlary atçylyk birleşigi, Estoniýanyň Ahalteke atçylyk assosiasiyasy, Gazagystanyň Ahalteke atçylyk assosiasiyasy, Hususy “Dakor” Ahalteke atçylyk kärhanasy, Tehas Ahalteke atçylyk assosiasiyasy, Sweet Water Form ahalteke atçylyk hojalygy, Çehiýanyň Ahalteke atçylyk assosiasiyasy, Hytaýyň Atçylyk assosiasiyasy, Ispaniýa Patyşalygynyň Ahalteke atçylyk assosiasiyasy, Wengriýa Respublikasynyň Ahalteke atçylyk assosiasiyasy, Italiýanyň ahalteke atçylyk assosiasiyasy, “Italiano Allevatori Akhal Teke-Universo Akhal Teke” jemgyýet, Kanadanyň ahalteke atçylyk assosiasiyasy, “Sky Grup Slovakia” s.r.o., Wuhan jokey kluby, “Shengshi Totem Horse Culture Co.Ltd” kompaniýasy.

Ýokary okuw jaýlary: S.A.Nyýazow adyndaky Türkmen oba hojalyk uniwersiteti, Türkmen döwlet bedenterbiýe we sport instituty, **Türkmen döwlet medeniýet instituty.**

1.3. Elementiň ýerleşýän ýeri

Türkmenistanyň ähli ýerleri

Häzirki wagtda bu element ýurdumyzyň ähli welaýatlarynda Ahal, Balkan, Daşoguz, Lebap, Mary welaýatlarynyň ähli obalarynda we şäherlerinde zygyderli ýöredilýär we ösdürilýär.

1.4. Elementiň gysgaça beýany

5. Halk tejribesi, 5.4.1.1 Türkmen ahalteke atçylyk sungaty

Ahalteke atlary Türkmenistanyň ähli welaýatlarynda ösdürilip ýetişdirilýär. Türkmen seýisçilik sungatynyň kämil nusgasy bolan ahalteke atlary gозelligi, ýyndamlygy, çydamlylygy duýgurlylygy, ynsan gыlyklylygy, okgunlylygy, wepalylygy bilen dünýä derejesine çykdy we in arassa ganly tohum hökmünde ykrar edildi.

Ahalteke atçylyk we seýisçilik sungaty – syrdam boýly, owadan, ýyndam ahalteke bedewlerini terbiýeläp ýetşdirmeklige gönükdirilen hünärdir. Bu sungat ahalteke bedewleriniň gan arassalygyny saklamak, ösdürip ýetşdirmek, olara baş öwretmek we terbiýe bermek hem-de çapyksuwar atoglanlaryny taýýarlamak, at münmek ussatlygy ýaly birnäçe inçe ugurlary öz içine alýar. Onuň baş maksady türkmen toýlarynda, baýramçylyklarda we özara bäsleşiklerde geçirilýän ýaryşlarda üstün çykmak bilen bir hatarda türkmen ýigitlerini ökde çapyksuwar edip ýetşdirmekden ybaratdyr. Şonuň üçin bu element türkmen durmuşynyň, türkmen toýlarynyň bölegi bolup durýar. Onuň medeni ähmiýeti hem şunda jemlenýär.

Türkmeniň seýisçilik hünäri biri-birinden aýryp bolmajak iki ugry, ýagny atlary dürli tälimler arkaly seýislemegi we olaryň ganynyň arassa saklanmagyny üpjün edýän tohumçylyk-seçgi işini

zygiderli alyp barmagy özünde jemleýär. Has takygy her bir ussat seýis, atynyň tohumynyň arassa saklanmagyna üns berýän atşynasdyr. Şu ýagdaýlarTürkmenistanyň ahalteke tohumly atlarynyň genefondynyň (nesil gorunyň) saklanmagyna we hemişe kämilleşip gelmegine aýgytly täsir edipdir.

Atçylygyň gadymy ojaklarynyň biri Türkmenistandyr.Türkmenistan atçylygyň gadymy ojagydyr. Gadymy türkmen atşynaslary dünýäde ilkinjileriň hatarynda diňe bir ýabany atlary eldekileşdirmegi däl, eýsem, seçip-saýlamak arkaly tohum atlary döretmegiň başlangyç çärelerini ýola goýupdyrlar. Şeýlelikde, atlar bilen zygiderli iş salyşmak netijesinde dünýäde seýisçilik hünäri kemala gelipdir. Seýisçiligiň nesilden-nesile geçmegi netijesinde sungat derejesine çenli ösdürilipdir we türkmeniň gündelik ýaşayş durmuşyna berk ornaşypdyr. Her bir ussat seýis şol beýik sungata öz mynasyp goşandyny goşupdyr.

Tohum ene baýtallaryň gulunlamagy we täze doglan taýlary idetmek

Türkmenistanyň şertlerinde arassa ganly ahalteke baýtallaryň ýygylmak döwrüniň dowamlylygy kada boýunça ortaça 325-340 gününň çäklerindedir. Biziň ýurdumyzda baýtallaryň köpçülikleýin gulunlamagy ýanwar aýynyň ikinji ýarymyndan başlanyp, maý aýynyň ortalaryna çenli dowam edýär. Baýtalyň gulunlamagy köplenç kada boýunça teblehanada geçirilýär. Teblehanalar öňünden arassalanýar, zyýansyzlandyrylýar dezinfeksiýa çäresi geçirilýär we arassa sypal düşelýär. Baýtal gulunlamak üçin kada boýunça ýatan wagtynda onuň ardyny diwardan uzagrak bolar ýaly edip ýerleşdirmelidir. Munuňözi gulunlamagy we oňa kömek bermegi aňsatlaşdyrýar. Baýtallar adatça gijelerine gulunlaýarlar. Şonuň üçin hem teblehanalar gowy yşyklandyrylan bolmalydyr. Täze doglan taýçanak kada boýunça nobatçy atbakaryň hem-de mal lukmanynyň gatnaşmagynda kabul edilýär. Gulunlamak kadaly geçende 10-30 minut töweregi dowam edýär. Şeýle ýagdaýda, gulunlaýan baýtala daşyndan kömek bermegiň zerurlygy ýok. Ýöne, taýçanagyň aýagy daşyna çykyp, onuň soňky hereketlerinde bökdençilikler ýüze çyksa, onda oňa degişli mal lukmançylyk kömegi berilýär. Taýçanagyň käte daşky örtügi bilen (halk arasynda «köýneki» diýilýär) dogulýan halatlary hem bolýar. Şeýle bolanda, taýçanak demikmez ýaly haýal etmän, tizden-tiz örtügi ýyrtyp ony çykarmaly, onuň burnunyň deşiklerini nemli bardadan arassalamaly hem-de täze doglan taýçanaga dem almaga mümkinçilik döretmeli.Taýçanagyň göbegi köplenç daşyndan kömek berilmezden öz-özünden ýolunýar. Eger-de özi ýolunmasa garnyň üstünden 6-8 sm. uzynlykda hirurgiýa gaýçysy ýa-da gezligi (skalpel) bilen kesilýär. Göbegiň kesilen ýerine ýoduň 5-10 %-li ergini çalynýar we ýüpek sapak bilen mäkäm daňylýar. Soňra bir hepde töweregi ýaranyň bitişine hem taýçanagyň ýagdaýyna gözegçilik alnyp barylýar.

Täze bolan taýçanagyň agzy, burny, gulaklary weterinariýanyň talaplaryna laýyklykda taýýarlanan tämiz mata bilen süpürilýär we nemden arassalanýlar. Soňra bolsa onuň tutuş endamy süpürgiç bilen süpürilýär. Enesiniň taýçanagyny dili bilen ýalamagy onuň endamynyň tiz guramagyna we sowuklamagynyň önüni almaga ýardam edýär.Doglandan 1-1,5 sagat töweregi geçenden soň täze doglan taýçanagyň özi yerinden turup, enesiniň ýelniniň emziklerini gözlöp tapýar. Eger-de haýsydyr bir sebäbe görä ony başarmadyk halatynda, taýçanagy yerinden galdyryp, enesini emmäge mümkinçilik döretmeli. Taýçanagy enesiniň ýanyna goýbermezden önürti baýtalyň ýelnini we emziklerini ýyly suw bilen hökman ýuwmaly hem-de süpürmeli. Gulunlandan 1-2 sagat geçenden soň, baýtaly ýatakda ön taýýarlanylýan goýlan mylaýym suwa ýakmaly. Teblehananyň köne düşegini täzesi bilen zygiderli çalşyryp durmaly.

Emýän taýçanaklara ideg edilişi

Ýaş atyň geljekde sagdyn we talaba laýyk ösen at bolup ýetişmegi üçin irgözinden alada edilip başlanýar. Munuň üçin taýçanak doglan gününden başlap ony ösdürip ýetişdirmegiň iň amatly şertlerini döretmek zerurdyr. Taýly baýtallary zootehniki kadalar boýunça dogry iýmitlendirmek taýlaryň beden gurluşynyň sazlaşykly hem-de sagdyn derejede, talabalaýyk ösüp ýetişmeginiň möhüm şertidir. Taýly baýtallar tohum atlary iýmitlendirmegiň kadalarynda göz önünde tutulan beýleki toparlardan tapawutlydyr. Bu taýly baýtallaryň gije-gündizlik iýmitlendiriliş paýy bilen baglydyr. Kada boýunça olaryň emdirýän taýlary süýtde aýrylýança (alty aýa çenli) her aýyň ahyrynda bir iýmit birligi artdyrylýar.

Taýçanaklaryň enesini emýän döwründe, olaryň tiz ösýändikleri köpýyllaryň dowamynda gylmyda öwrenildi we tejribede doly subut edildi. Täze dünýä inen taýçanak üçin ene süýdi ilkinji iki-üç hepdesiniň dowamynda esasy iýmit çeşmesi bolup hyzmat edýär. Şoňa görä-de baýtallaryň süýtüliligini ýokarlandyrmak barada alada etmegiň zerurdygy jedelsizdir. Baýtallaryň süýtüliligine taýçanagyň ösüşi we ulalyşy boýunça baha berilýär. Bir hepde geçenden soň baýtal taýçanagy bilen birlikde 20-30

minudyň dowamynda gezime çykaryp başlanýar. Howa şertlerine baglylykda gezimiň wagty ýuwaş-ýuwaşdan uzaldylýar. Taýçanaklaryň gezim edýän döwründe olaryň çygly ýerde ýatmagyna ýol bermeli däl.

Tohum atlary köpeltmek bilen meşgullanýan atşynaslara taýçanakalaryň bir hepdelik ýaşyndan başlap taýlar üçin ýörite ýasalan kelleki geýdirip, idilip ýöredilmäge öwrenişdirmek maslahat berilýär. Şol döwürde olar gaşaw bilen tutuş endamynyň, toýnaklarynyň arassalanmagyna hem endik etdirilýär. Taýçanaklar bir aýlyk ýaşyňa ýetenlerinde iým iýmäge öwrenişdirilip başlanýar. Ilki başda iými az-owlak mukdarda berýärler. Olar öz enesiniň teblehanasynda pessejik edip berkidilen ahyrdan iýmitlendirilýär. Iým iýmäge öwrenişen taýçanaklar soň süýtde hem aňsat aýrylýar. Berilýän iýmiň mukdary ilkinji nobatda ene baýtalyň süýtlüligine we taýçanagyň özüni duýşuna, saglygyna baglydyr. Ilkibada olara bir kilogram iými üç bölüp bermek, soňra bolsa her aýda iýmiň mukdaryny 0,5-1,0 kg çenli köpeltmek maslahat berilýär. Şeýlelik bilen taýçanak süýtde aýrylýança goşmaça berilýän iýmiň mukdary 4-5 kg ýetirilýär.

Ýaz we tohum aýlary taýçanaklar eneleri bilen bilelikde örüde bakylýar. Olar 25-30 günlüginde başlap öri otlarynyň hasabyna otugyp başlaýarlar. Türkmen atşynaslary tarapyndan köp ýyllaryň dowamyndaky önümçilik-tejribe we ylmy esaslarda geçirilen seçgi-tohumçylyk işleri zygiderli alnyp barylýdy. Şonuň netijesinde ýaş ösdürim taýlaryň beden gurluşynyň ösüşiniň barlag-gözegçilik ölçegleri 3 günlük, 6 aýlyk, 1-1,5 ýaş, 2 ýaş, 2,5 ýaş, 3 ýaş, 4 ýaş we 5 ýaş çenli bolan döwürler üçin kadalary işlenilip düzüldi. Taýlar süýtde aýrylandan soň taýlardan hem-de gysraklardan aýratyn süri döredilip bakylýar. Olar 1,5 ýaşlarynda tutum taý diýlip atlandyrylyp, ilkinji baş öwredilýär. Soňra iki ýaşyňa çenli münüş öwretmeklige seýislenilýär hem-de aýlawlarda çapylýar. Gysraklar gowy boýuny-inini alanlaryndan soňra, ýagny üç ýaşynda höwre goýlup başlanýar.

Süýtde aýrylýan taýlaryň saklanyşy we iýmitlendirilişi

Süýtde aýrylan taýçanaklary zootehniki kadalara laýyk dogry ösdürip ýetişdirmek wajypdyr. Bu atşynaslyk jähtden örän derwaýys we jogapkärli hasaplanylýar. Çünki şol pursatdan taýçanaklaryň özbaşdak ýaşayan döwri başlanýar. Galyberse-de şu döwürde taýçanaklaryň bedeniniň içki agzalarynda, hususan-da iýmit siňdiriş we jyns agzalarynyň işleýişinde käbir özgerişlikler bolup geçýär. Taýçanaklar süýtde aýrylan tutuş ilkinji aýy jyns aýratynlyklaryna görä teblehanalarda ikibir-ikibir saklanylýar. Şu döwürde olar biri-birine ýagşy öwrenişýärler. Şeýlelik bilen, olarda özbaşdak ýaşamak endigi kemala gelýär. Taýçanaklaryň saklanylýan teblehanalarynda ýere düşelen düşegiň hemişe wagty-wagtynda çalşyrylyp durulmagy möhümdir. Zoogigiýenanyň kadalaryna laýyklykda her baş taýa gündelik harçlanýan düşegiň mukdary 2-4 kg deňdir. Teblehanalaryň içiniň-daşynyň arassaçylygyndan başga-da taýlaryň bütin endamynyň kada boýunça arassa bolmagyna hem berk gözegçilik etmeli. Taýlaryň endamynyň gündelik arassalanyp, gaşawlanyp durulmagyny üpjün etmek zerurdyr. Şeýle hem taýlar öz peýwagtyna gury, arassa çägäniň üstünde erkin agynar ýaly, olar üçin niýetlenen gezim meýdançasynyň çäge bilen üpjün edilmegini ýola goýmaly.

Bir taýy saklamak üçin niýetlenen teblehana 8-9 m² meýdandan az bolmaly däl. Eger-de olary toparlaýyn usulda saklamak göz önünde tutulýan bolsa, onda atýatagyň meýdan ölçegine görä, her toparda 20 töwerek taýçanak saklamak bolar. Şonda olar 90-100 m² meýdany bolan atýatakda arkaýyn ýerleşip bilerler. Süýtde aýrylan taýçanaklar teblehanalarda ýekebara saklananda hem olaryň hersiniň öz ýagdaýyna görä özbaşdak iýmitlendirilmegi we talaba laýyk saklanmagy zerurdyr. Şeýle-de bu usulda saklanýanda taýçanak öz eýesine tiz öwrenişýär. Munuň özi bolsa taýa münüş öwretmegi has-da ýenilleşdirýär. Süýtde aýrylandan 3-4 gün, käte bolsa bir hepde geçenden soň, taýçanaklaryň ählisini öra çykaryp bakmagy guramaly. Tohum atlary köpeltmek bilen ýöriteleşdirilen hojalyklarda, şu maksat üçin ýorunja ekilen meýdanlar bölünip berilýär. Atçylyk hojalyklarda süýtde aýrylan taýçanaklar erkin otlar ýaly olaryň sürüsine garry, gysyr baýtallaryň birnäçesini goşup bakmak talaba laýyk bolýar. Ýagynly, ylaýta-da aýazly howada taýçanaklary ýyly athanalarda saklamak maslahat berilýär. Şeýle howa şertlerinde olara agylyň içinde ýa-da gezim meýdançada 1,5-2 sagat gezelenç guramak örän peýdalydyr. Bu çäräniň guralmagy ilki bilen taýçanaklaryň aýaklarynyň siňir damarlarynyň berkemegine ýardam edýär, ikinjiden bolsa ýürek-damar dem alyş we degna (nerw) ulgamlarynyň kadaly işlemegini hem-de çiginleriniň (muskullarynyň) berkemegini üpjün edýär. Süýtde aýrylan taýçanaklara gündelik berilýän ot-iýimleriň düzümi köp görmüşli bolmalydyr. Bu bolsa olaryň bedeniniň umumy iýmit maddalara, proteine we mikroelementlere bolan talabyny kanagatlandyrmalydyr. Şoňa görä ýaş taýlara kada boýunça şugundyr, käşir, kadi, mal garpyzy ýaly şireli ot-iýimleri goşmaça bermek maslahat berilýär. Ýaş taýlar iýmitlendirilende olaryň jyns

áyratynlyklaryny hökman göz öňünde tutmaly. Çünki şol bir şertlerde gysrak taýlara garanyňda at taýlaryň iýmit maddalaryna bolan talaby ýokarydyr. Galyberse-de ýaş taýlar üçin ot-iým binýady döredilende, ot-iými taýýarlamagyň meýilleşdirilýän möçberinden 30% artykmaç taýýarlamak maslahat berilýär. Önümçilik tejribesinden belli bolşy ýaly, ot-iýmiň ätiýaçlyk gorunyň göz öňünde tutulmagy tötänden däl. Ot-iým üpjünçiligi babatda käbir ýüze çykýan ýetmezçilikleri aňsat ýeňip geçmekde onuň ähmiýeti örän uludyr.

Taýlara baş öwredilişi

Alynýan taýlaryň ata-babalarynyň iň gowy häsiýetli áyratynlyklaryny we gymmatly alamatlaryny nesillerde gorap saklamak wajyp meseleleriň biridir. Şonuň bilen birlikde ony kämilleşdirmek hem-de nesilden-nesle geçirilmegini gazanmak seçgi-tohumçylyk işiniň möhüm hem ähmiýetli bölegidir. Ýyndam, owadan bedewleri ösdürüp ýetişdirmek üçin ata-babalarymyz, atlar entek dogulmazyndan öň alada edip başlapdyrlar. Taýçanak doglanyndan soň oňa edil çaga sereden ýaly seredipdirler. Seýişçiligiň tejribesine laýyklykda onuň otuna-suwuna, iýmitine áyratyn üns berlipdir.

Taýa baş öwretmek hem ýyllaryň dowamynda barha kämilleşip gelipdir. Taýa kada boýunça 1,5 ýaşyndan baş öwretmäge başlanylýar. Dogry ýola goýlan seýişçilik işi diňe bir her taýyň artykmaç gymmatly taraplarynyň ýüze çykarylmagyna ýardam bermek bilen çäklenmän, seçgi-tohumçylyk işlerini kada laýyk alyp barmaga şert döredýär. Şonuň ýaly-da her höwür atyň ýa-da baýtalyň iň gowy häsiýetli áyratynlyklaryna we gymmatly tohumlyk alamatlaryna baha bermäge hem mümkinçilik döredýär. Dürli aralyklara geçirilýän synag çapysyklary üçin türgenleşik işleri ýuwaş-ýuwaşdan artdyrylýar, görnüşleri üýtgedip, taýlaryň bedenini uýgunlaşdyrýarlar. Ýaş atlary her dürli işleri üstünlikli ýerine ýetirmäge taýýarlaýarlar. Sagdyn ösdürilip ýetişdirilen taýlary gelejekde synag çapysyklaryna taýýarlamak üçin olara baş we münge öwredip başlaýarlar. Bu işe noýabr aýynyň ahýrlarynda başlamak maksada laýykdyr.

Taýlara baş we münge öwredilende örän seresaply çemeleşmeli. Umuman adam tarapyndan eldekileşdirilen haýwanlaryň içinde atlar ýaly adama ýeňillik bilen boýun bolup, onuň ugrukdyrmasy boýunça hereket edýän başga jandar ýokdur. Şoňa görä-de atlar üstünde oturan adama tabyn bolup, onuň ugrykdyran taparyna aňsatlyk bilen gidýär. Ýöne muňa garamazdan, tutum taýlar bilen işlenilende hökmany suratda olaryň her biriniň gylyk häsiýetini nazarda tutup çemeleşmeli bolýar. Olar bilen goh-galmagal edip, gödek işlemek bolmaýar. Tutum taýlar bilen iş alnyp barlanda, olaryň adyny (lakamyny) tutup, eliň bilen iým jagaz ýa-da gant jagaz iýdirip, maňlaýyny sypap, kellesini gaşap (atlar maňlaýyny sypadyp gaşatmagy juda gowy görýärler), ýallaryny we saçlaryny sypap, mähirli sözler aýdyp özüňe ysnyşdyrmakdan we öwrenişdirmekden başlamaly. Şeýle edilende taýlar adam bilen örän çalt we aňsat ysnyşýarlar hem oňa öwrenişýärler. Taýlara kada boýunça her gün günortan ot-iým berlip, suwa ýakylyp, endamy arassalanyp bolnandan soň, kelleki geýdirilýär. Soňra olar atbakaryň gözegçiligi astynda üç sagat töweregi diýen ýaly kellekili bolýarlar. Şonda taýlara şikes ýetmez ýaly, ulanyljak kellekiniň her taýyň öz kellesiniň ölçegine görä saýlanyp alynmagy örän möhümdir. Ýaşýarymlyk taýlaryň uýana-agyzdyryga öwrenişmekleri üçin köplenç 4-5 gün ýeterlik hasaplanýar. Şondan soňra mungäöwretmegiň ikinji, ýagny eýere öwrenişdirmek tapgyry başlanýar. Munuň üçin ilki bilen üzeňnileri hem üzeňni bagyny eýerden sypdyrmaly.

Ýaş ýarymlyk taýy eýerlemek üçin oňa uzyn tanaply kelleki geýdirilýär. Atbakarlaryň ikisi taýy saklaýar, üçünjisi bolsa gyssanman, endamyny sypalap, mylaýym sözler aýdyp ony köşeşdirýär, üzeňnisi aýrylan eýeri taýyň arkasyna atyp, birden dartman, usullyk bilen çekini gowşagrak edip çekýärler. Ilkinji günler çekiler diňe eýeri saklar ýaly dartdyrylýar. Soňra ýuwaş-ýuwaşdan çekileri dartdyrmak kadaly ýagdaýa getirilýär. Eýerlenenden soň taý idilýär. Eger-de taý ýöremän direnip dursa, oňa çüw diýip ýa-da uzyn gamçyny ýuwaşja tenine degrip sürmeli. Taýy urmak, oňa gödek darasamak, azgyrylmak, gorkuzmak düýbünden bolmaýar. Taý eýere az-owlak öwrenişenden soň, çekisini birneme çekmeli we tanapynyň töwreginde 3-4 gezek loňkuldap aýlanmagyny gazanmaly. Taý 15 minut töweregi idip gezdirlenden soň eýerini aýryp, endamyny gowy süpürüp oňa dynç berilýär. Bu iş kada boýunça her günde 50-60 minut eýerli gezdirmek arkaly 6-7 gün dowam edýär. Soňraky günler taýyň üstüne çapyksuwar mündürilip, taýa mungäöwretmegiň üçünji tapgyryna girilýär.

Belläp geçişimiz ýaly aty seýişlemek işi taýlygyndan başlanýar. Taý enesinden süýtde aýrylandan soň köp wagt geçmänkä münüş öwredip başlaýarlar. Güzüň sowuk howasynyň düşmegi bilen oňa ilki 200 gramdan başlap soňra 9 aýlygyna çenli berilýän iýmitiň mukdaryny kem-kemden artdyryp, gündelik berilýän mukdaryny 600 grama çenli ýetirýärler. Ýorunja elmydama erkine berilýär. Edil şol bir wagtyň özünde taýy baş öwretmäge taýýarlaýarlar. Kähalatlarda olar entäk enesinden süýtde

aýrylmanka kelleki dakmaga öwredilýär. Münüş öwretmegiň ilkinji tapgyry uýanyndan saklap ýöretmekdir. Soňra onuň arkasynda iki desse ýorunja bedesini ýükläp, arkasynda ýük götermäge öwrenişdirýärler. Bir ýaşa ýetmedik taýyň üstüne oglanjygy mündürüp, birýarym ýaşarlaryň çapysygyna taýýarlap başlaýarlar. Şol wagtda arpanyň gündelik berilýän mukdaryny 2-2,5 kg ýetirýärler.

Atoglany ata mündürmek

Ata atoglany mündürmek üçin eýere üzeňni dakylýar. Atoglan taýyň ýanynda çep tarapyndan baryp, çep eli bilen ýalyndan berk tutýar, sag elini bolsa eýeriň üstünde goýup onuň üstüne atlanýar (münýär). Şonda münmek ýeňil bolar ýaly atbakarlaryň biri oglanyň aýagyndan galdyryýar we eline jylawy berýär. Eger taý ýuwaş dursa, atbakar tanapy aýyryýar we taýy goýberýär. Taý münülende kada boýunça üç ýaşar atyň yzyna düşürilip 10-15 minut gezdirilýär. Gezdirmeklik 5-6 gün dowam edýär. Gezdirmeklik wagty kem-kemden 30 minuta çenli uzaldylyýar. Birinji gezek taýlar münülende olar köplenç jyrtlaýarlar, depirjekleýärler. Eger-de şonda atoglan ýykylsa, ony gaýtadan taýa mündürmek gerek. Tä taý tabyn bolýança münmegi dowam etdirmek zerurdyr. Çünki şeýle edilmese adaty taý özüniň ökde çykanyny duýýar we öz üstüne münen adamdan ýene-de dynmak üçin ony ýykмага synanyşyk edýär. Ahalteke tohumyndan bolan taýlar örän duýgur hem-de ynjuk, şol bir wagtyň özünde-de juda sarç bolýarlar. Şonuň üçin bu işe örän jogapkärçilikli we seresap çemeleşmelidir.

Atlaryň seýislenişi

Atlary zygiderliseýislemek, aýlawlarda çapdyrmak, atçylyksportunyň ýaryşlarynda ulanmaklaryň hilini gowlandyrmagyň seleksiýa-tohumçylyk işlerinesaýlapalmagyň esasy özen bolup durýar. Dogry we doly seýislenen atyň çapuw häsiýeti gowulanýar, ýyndamlyk ukyby artýar. Häzirki döwürde at seýislemegiň maksady at çapuşyklarda we atçylyk sportunda atlary dürli aralyklara ýyndam çapmaga, dürli päzgelçilikden ýeňil bökmäge, atçylyk sporty ýaryşlaryna ýörite taýýarlamakdan ybaratdyr. At seýislemegiň tärleri gadym zamanlardan bäri bellidir. Toý-tomaşada at çapdyrmak türkmenlerde däbe öwrülipdir. Gadymy ýetden bäri türkmenleriň aty ýogy we seýis däli bolmandyr.

Türkmen halky öziniň taryhy ösüşinde ýokary medenýeti we owadanlygy bilen ýyndamlykda meşhur atlaryň ajaýyp, haýran galdyryjy arassa ganly ahalteke tohumyny döretdi. Bu tohum özüniň geçmiş taryhynyň ähli döwürlerinde hem arassalygyna köpeldildi. Seýisçilik irginsiz zähmeti talap edýän kär. Türkmen halky “Aty at edýänçä, eýesi it bolar” diýen pähimi döredipdir. Türkmenleriň at seýisleşiş tejribesi ýyllaryň dowamynda kämilleşip gelýär. Atlary çapuw seýislemek işi esasan üç tapgyra bölünýär. Birinji-gowy iýmitlendirmek, ikinji-gezdirmek we atyň bedenini guratmak we üçünji döwür çapuw 6 gün galanda başlanýar.

I. Iki-iki ýarym aýyň dowamynda ýatakda sör-söbe, işsiz durmak bilen (suwa ýakmak üçin geçýän ýoluny göz önünde tutmazdan), her gün üç wagtynda paýlanyp berilýän jemi 6 kg. mukdardaky arpa bilen erkine ýorunja bedesi berlip, “baka goýulýar”. Eger-de atyň haýal semreýänligi we işdäsiň ýaramazlygy duýulsa, onda rasiondan arpany aýryp, onuň deregine günde 100 gram sary ýag, 3-4 ýumurtga we 800-900 gram çörek berilýär. “Baka goýlan” döwründe at haýal semrese, onda şol döwürde ata ýüz, hat-da üç ýüz töweregi towuk ýumurtgasy we 5-6 kg sary ýag berilýär. Çapuwlara 3-3,5 aý galanda atyň bedeni “doluşan” bolmaly we diňe şondan soň aty saklamagyň ikinji döwri, ýagny mümkin boldugyça güýçli guralýan döwri başlanyp, onuň üçin at elmydama keçäniň aşagynda işleýär. Şonda ilkinji iki aýynda berilýän arpanyň mukdary kemeldilmezden ýorunja bedesi öz erkine berilmegi dowam etdirilýär. Ilkinji iki aýyň dowamynda diňe ýöriş edip, gün-günden geçilýän aralyk artdyrylýar. Iş birnäçe böleklere bölünip (4-e çenli) ýerine ýetirilýär, günün dowamynda 15-20 km aralyk geçilýär.

II. Seýislemegiň üçünji aýy has jogapkärli hasaplanylýar. Irden, jahan ýagtylýança 8 km aralykda ýöriş edilýär, ýol geçilen döwründe aty suwa ýakýarlar, 1,5 sagat saklanýandan soň ýorunja bedesi we 2 kg arpa berilýär. Berlen arpa iýlenden soň, ýene-de ýöriş etmegi dowam edýärler. Ondaky geçilmeli aralyk atyň gapyrgalary bildirýänçä gerek bolan wagt bilen baglylykda kesgitlenilýär. Dolanyp gelenden soň at 3,5 sagat töweregi durýar, soňra ony ýene-de ýorunja we 1,5 kg. arpa bilen iýmitlendirýärler, soňra ýene-de 4-5 km aralyga ýöriş edilýär. 3,5 sagat durandan soň suwa ýakmak üçin dördünji ýöriş edilip, onuň bir km gorgun sürüp geçilýär. Bir sagat durandan soň bir gysym gök ýorunja we 2,5 kg arpa berilýär we 1,5 km aralyga 5-nji münüş edilýär. Dolanyp gelenden erkine ýorunja berip, aty ir ertire çenli goýýarlar. Aýyň ahyrynda çenli arpanyň berlişini bir günde 3 kg çenli azaldýarlar we ýyndamlyga işledip başlaýarlar. Irden, ýer ýagtylýança bir gysym gök ýorunja we 0,5 kg arpa berip, 4 km aralyga suwa ýakmaga gidýärler. Dolanyp gelenden 6 sagat geçenden soň ilki bilen

150 ädim töweregi aralykda ýndam öňürdikledilýär, saklanandan soň erkine ýorunja we bir kg. töweregi arpa berilýär, soňra ýene-de suwa ýakmaga äkidilýär, ondan soň gorgun hereket bilen sürüp yzyna gaýdylýar. At özüni dürsäninden soňra gök ýorunja we 2,5 kg arpa berilýär we ertire çenli goýulýar. Soňra işler şol tertipde dowam etdirilýär, ýöne üýtgeýän zat, arpanyň berlişini ýene-de günde 6 kilograma çenli artdyryýarlar we ýndam öňürdikledilýän aralygy 10 metr artdyryýarlar. Bellenilen aralyga ýndam öňürdikletmegi 7-8 gezek aýratynlykda geçip, soňra köpçülikleýin ýerine ýetirmäge girişýärler. Çapuwa 5 gün galanda her gün 3 gezek münüş edilýär. Gidilende ýoriş bilen gidip, suwa ýakylandan soňra yzyna gorgun sürüp gaýdyýarlar. Şol wagt arpa bilen ýumurtgany garyp hem-de sary ýag berýärler, kähalatda bolsa düýe süýdi içirilýär. Çapuwuň öň ýanynda umumy uzaklygy 16 km deň bolan aralyga üç gezek münüş edilýär. Şol wagt at iki gat keçe ýapynjanyň aşagynda güýçli derledilýär. Çapuw günü irden aty güýçli derletmek maksady bilen has güýçli ýndam gorgun etdirýärler. Özüni dürsäninden soňra gök ýorunja berýärler we çapuwuň geçirilýän ýerine tarap gidýärler, ol ýerde bolsa çapuw başlanýança idip ýöredýärler, atyň islegine görä gysymynda saklap gök ýorunja berýärler. Edil çapuwuň öňisyrasynda bir goşawuç arpa berýärler. Haçan-da atyň gapyrgalary we tümpüji oňat bildirip dursa, sagrysyndaky tüý örtüginin ösüşine garşylyklaýyn eliňi geçirseň, dim-dik bulaşyp saklansa, ol synaglara taýýar diýip hasaplamak bolar. Çapuwlardan soň aty ýeterlik köp wagtyň dowamynda ýöredýärler, çapuw möwsümi tamamlanandan soň bolsa 15 günün dowamynda ýakyn aralyklary geçmek bilen aty ýatyryýarlar.

III. At şeýle seýislemeden soňra örän guraksy görnüşde, oňat çekilip duran garny, oňat bildirip duran gapyrgalary we tümpüji bilen saýlanyp durmaly. At çapuwuň öňüsyrasynda we çapuw günleri has güýçlendirilen depginde işledilýär. Seýislemeginiň döwürleriniň zygiderlilikigi we saklanýşy boýunça ýokarda beýan edilen usulyň aty ýorişlere taýýarlamagyň beýleki usullaryndan üýtgeşikdigini görýäris.

Ahalteke tohumynyň ýaş atlary esasan çapuwlara seýislenilýär, esasan hem taýlar bu işde köp ulanylýar (gysrak taýlar ýakyn wagtdan bäri çapuwlara seýislenilip başlandy). Türkmenlerde uly baýramçylyklarda şeýle hem maşgalada toý bolanda at çapuşyklary geçirilýär. Ýaş taýlary doglan gününden başlap talaba laýyk ösdürüp ýetişdirmek we terbiýelemek, kada boýunça münüş öwretmek, çapuwlara taýýarlamak üçin seýislenilende ähli talaplary berjaý etmek ahalteke atларыnyň dünýä dolan şan-şöhratyny has-da belende galdyrmaga giň ýol açýar.

Taýlaryň hersini özbaşdak seýislemeginiň esasy maksady - olaryň bedeninde bar bolan işjeňlik ukyplaryny, mümkinçiliklerini, dürli şertlerde we düzgünlerde ýokary derejede ýüze çykarmakdan hem-de ösdürmekden ybaratdyr. Ahalteke tohumyna degişli bolan taýlar, münülýän beýleki tohumlardan bolan taýlardan düýpli tapawutlydyr. Ahalteke tohumyndan bolan taýlar özleriniň özboluşly, aýratyn ukyplylygy we häsiýetlilikigi bilen tapawutlanýarlar. Olara özdiýenlilik, näziklik, aşa duýgurlyk, özüne göwni ýetijilik, buýsançlylyk, birneme kesirlilik ýaly häsiýetler mahsus bolýar. Çapyksuwar öz adaty bolşuny sähelçe üýtgetse (özüni gödek alyp barsa, oňasyz hereket etse, paýs sözleri aýtsa we ş.m.) taýlar ony derrew duýýarlar. Bu bolsa olary seýislemekde, ylaýtada käbir gylyk-häsiýetleri öwretmekde belli bir derejede kynçylyklaryň döremegine getirip biler. Taýlaryň her biriniň özboluşly häsiýeti bolýar. Ol özüne aýratyn gatnaşygy talap edýär.

Taýlar bilen alnyp barylýan türgenleşik-taýýarlyk işleri düzgün-tertiple berk berjaý edilip, berk gözegçilik astynda geçirilmelidir. Taýlar seýislenýän wagty teblehanalarda saklanýar. Teblehanada her taý başyna talap boýunça azyndan 10 m² meýdan gerek. Taýlary gündelik gezelenje çykarmaly. Atýatagyň golaýynda ýorunja ýa-da beýleki ot-iymlilik ekilen ekin meýdanlar bar bolsa, şol meýdanlary ir-ertir we giç-agşam taýlary gezdirmek üçin peýdalanmak amatly. Taýlaryň gezelenji bellenen tertibe laýyklykda ir bilen 1-1,5 sagat, agşam 1,5-2 sagat çemesi dowam etmeli. Türgenleşik mahalynda taýlar çakdanaşa köp güýç sarp edýärler. Şony göz önünde tutup, olara niýetlenip düzülýän gije-gündizlik iýmitlendiriş paýyň düzümine iýmitlik ýokumlylygy ýokary bolan ot-iymleri girizmek zerurdyr.

Häzirki zaman ylmy tejribesi atlarda ses duýduryşларыnyň 97-sini tapawutlandyryýar. Ömrüni at üstünde, at ýanynda geçiren, öz hünärine ussat seýisler, şol sesleriň ählisinden many çykaryp, oňa düşünişip, atlary bilen sessiz gürleşip, sözsüz düşünişip bilipdirler. Ussat seýisler ata seredilýändigini, gezdirilýändigini aty görenden tanaýarlar. Şonda berilmeli iými kem ýa-da artyk berilse, gezdirilende aýdylan aralykdan artyk ýa-da kem gezdirilsehem seýisler bilýärler. Şunlukda, şeýle ussat seýisler öz seýişçilik hünäriňiň inçe syrlaryny, ogullaryna, şagirtlerine öwredip, türkmen seýişçilik sungatyny döredip, ony şu günki güne çenli getiripdirler.

Türkmen ahalteke atlarynyň iýmitlendirilişi

Ahalteke bedewleri esasan arpa, süle däneleri hem-de käşir, nahar duzy, ýorunja bedesi we meýdan oty bilen iýmitlendirilýär. Çapylyan we höwür atlaryna goşmaça şeker, ýumurtga we balyk ýagy, uny hem berilýär. Käşir – öz düzüminde kletçatkany we proteini köp saklaýar. Kletçatka aşgazanda mikroflorany emele getirýär hem-de iýmitiň siňmegine oňaýly täsir edýär. Nahar duzy hem aşgazanda turşulygy sazlap, iýmit siňdiriş ulgamynyň kadaly işlemegini üpjün edýär. Şeker we ýumurtga – energiýa çeşmesi hasaplanylýar. Bedende çalt energiýa emele getirmekte şekeriniň ähmiýetini uludygyny eýýäm gadymy döwürlerde seýisler bilipdirler we öz atlaryna bermegi ýola goýupdyrlar. Ýumurtgada belok agdyklyk edýändigini sebäpli, bu iýmit höwür möwsümünde giňden peýdalanylýar.

Türkmen seýisçiliginde taý enesinden dogulmazyndan öň baýtallaryň iýmitlendirilişine we saklanyşyna aýratyn gözegçilik edilýär. Baýtal gulunlandan (taýlandan) soň ilkinji günlerinde taý owuz süýdünden erkin emdirmek ýagdaýynda doýrulýar. Ahalteke tohumyndan bolan baýtallaryň süýdünde ortaça 1,7 göterim ýag, 6,5 göterim şeker saklanýar. Dünýä at tohumlarynyň arasynda süýdüniň düzüminde iň köp belok saklamak häsiýeti ahalteke tohumyna degişlidir. Şonuň üçin bu görkeziji hem taýyň tiz ösüp ýetişmegine, elmydama hereketde bolmagyna özüniň oňaýly täsirini ýetirýär. Taý bir hepdäniň dowamynda aýaklanandan soňra gowy hilli ýorunja bedesi we çala çyglanan kepek iýmeklige öwredilip başlanylýar. Şol wagtda olaryň bedenine gününň şöhlesiniň ýeterlikli ýagdaýda düşmegi zerurdyr. Şonuň üçinem bellenen wagt aralygy geçenden soň, taýly baýtallar daglyk ýerlerde, düzlüklerde öri meýdanynda saklanylsa talabalaýyk bolýar. Şeýle ýagdaýda ösdürilip ýetişdirilen taýlar gowy boýuny alýarlar we sagdyn bolýarlar. Dag örüleriniň dermanlyk ösümlüklerinde duzuň az mukdarda saklanýandygyny nazarda tutup, bedewleriň suwa ýakylýan çeşmeleriniň boýunda daş duzlary goýulsa kadalaýykdyr.

Ahalteke atlary gelip çykyşy, türgenleşdirilişi boýunça birnäçe topara bölünýär.

1. Arassa ganly ahalteke tohum atlary;
2. Ýaşyna laýyklykda, at çapyşyklary üçin türgenleşdirilýän atlar;
3. Sport oýunlarynyň ähli görnüşleri üçin türgenleşdirilýän we ýöriteleşdirilýän atlar;
4. Gezelençler, bejeriş üçin (ippoterepeýa) we atly syýahatlar üçin türgenleşdirilýän atlar.

Atlaryň reňkleri

Ahalteke atlary daşky görnüşleri boýunça hem tapawutlanýar. Olaryň mele, açyk mele, gurt mele, akýal mele, dor, açyk dor, gara dor, gara, gyr, gara gyr, kümüşsow gyr, gyzył gyr, çakan, al, akýal al, gär ýaly görnüşleri bar.

3.Halk döredijiligi. 3.5 Milli sport oýunlary . 3.5.10. At üstündäki oýunlar

Ýigit öýlenende, çaga dünýä inende, sünnet edilende tutulýan toý-dabaralarda at çapylyp, ýaý atylyp, oýunlar oýnalydyr. Häzirki at üstünde oýnalyan milli oýunlaryň “Telpek gapdy”, “Çowgan”, “At üstünde ýigitler oýny”, “Altyn gabak atmak”, “At çapyşmak” ýaly ençeme görnüşi bardyr. Bu oýunlar ýigitlerde çalasyňlygy terbiýelemekde uly ähmiýete eýedir. At üstündäki oýunlaryň çylşyrymly görnüşi çapyp barýan atyň aşagyndan geçip, ýene-de atyň üstüne münmek we çapuwý dowam edip gutarmak bolup durýar. Oýuna täze girizilen tilsimler çalasyňlyk we göziňi daňyp atyň aşagyndan geçmek ýaly görnüşleridir. Eýerin üstünden aşyrym aýlow öwrülip, atyň üstünde ters oturmak we ýene-de çalasyň hereketde öwrülip, eýerde oturmak, atyň boýnunda, eýeriň üstünde dürli aşyrymlar, öwürümler etmek we boýnunyň aşagyndan geçmek, atyň gapdalynda, başaşak-aýak ýokaryk durup at çapmak, ýerden telpek galdyrmak, atyň gapdalyndan ýarym süýrenip çapmak ýaly görnüşleri bar. Bu oýunlaryň yzygiderli elementlerine, çalasyň yerine ýetirilişine, atly türgeniňgözünü daňyp, atyň boýnunyň aşagyndan geçmek ýaly emellerine aýratyn üns berilýär. Oýunlary tegelek sirk manež meýdançalarda, göni aýlow ýodalarynda, sähra ýerlerde geçirilýän dabaralarda geçirmegiň usullary we tilsimleri atlara we türgenlere öwredilýär. Ýigitleriň at üstündäki gaýtalanmajak sazlaşykly hereketleri bu milli sungaty görüp eşidilmedik derejelere ýetirdi. At üstündäki oýunlary dünýä ýaýmak maksady bilen, atşynaslar bedew atlar bilen daşary ýurtlarda geçirilýän uly sport ýaryşlaryna, halkara we Olimpiýa oýunlaryna gatnaşyp şöhrat gazanýarlar. Türkmen atşynaslygynyň gülläp ösýän häzirki döwründe, çapyksuwarlyk, atçylyk sporty, at üstündäki milli oýunlar bilen gyzyklanyp bu ugurlarda, öz güýjünü synap görmäge höwes edýän ýaşlar barha köpeliýär. Bu sport jemgyýetiň dürli toparlaryny birleşdirýär we jebisleşdirýär.

At çapyşygy

Nowruz, Gurbanlyk ýaly milli baýramçylyk günlerinde ýa-da uludan tutulan toýlarda at

çapyşygynyň we beýleki at üstündäki oýunlaryň geçiriljekdigi birnäçe gün öňünden habar edilipdir. At çapyşygyna beýleki obalaryň hem ezber seýisleriniň ýetişdiren atlary gatnaşdyrylypdyr. Türkmenlerde at çapyşygyny geçirmegiň asyrlarboýy kämilleşdirilip gelnen kada-düzgünleri bolupdyr. Munuň üçin, ilkinji nobatda, çapyş atlar birnäçe gün öňünden çapuwa taýýarlanylýpdyr. Adaty günlerden tapawutlylykda ýमितlendirilipdir, seýil-maşk etdirilipdir.

Nowruz baýramy günlerinde beýleki dabaralarada guralýan at çapyşyklarynda atlary ýaryşa goýbermek üçin toparlara bölüpdirlir. Toparlara bölmekde önden gelyän seýişçilik däplerine görä, at çapyşygunda atlaryň ýaşyna, tohumyna, çapyksuwaryň agramyna, ýaryşyň geçirilýän möwsümüne, şeýle hem çapyş meýdanynyň uzynlygyna ähmiýet berlipdir. Mysal üçin, ýaş atlaryň arasyndaky ýaryş golaý aralyga, orta ýaşar atlaryň arasynda orta uzaklykda, uly ýaşar atlaryň arasynda has uzak aralyklara çapyş ýaryşlary guralypdyr. At bilen bagly oýunlar gumalan toý-baýramçylyk günleriniň myhmany köp bolupdyr. Ýeri gelende aýtsak, türkmenleriň at çapyşygyny geçirmek babatda asyrlaryň jümmüşinde döreden däpleri häzirkiki döwrüň halkara ýaryşlarynyň talaplaryna laýyk gelyär. Her ýyl Türkmen bedewiniň milli baýramynyň çäklerinde at çapyşyklary bilen bir hatarda uzak aralyga marafon ýaryşy, “Ýylyň iň owadan bedewi” ady bilen bedewleriň gzellik bäsleşigi, döredijilik bäsleşigi, ýetginjekleriň we halypa çapyksuwarlaryň aýratynlykda at çapyşyklary geçirilýär. Milli seýişçilik däplerine görä, bedewleri at çapyşyklaryna 1,5–2 ýaşyndan, süňni has gurat atlary ondan hem ýaş döwründen taýýarlap başlaýarlar. Atçylyk sportunyň çylşyrymly tilsimleri boýunça geçirilýän ýaryşlara 3 ýaşyny dolduran atlar saýlanylýp alynýar. Mundan başga-da, olary gezim etdirmegiň, ýöreýşiň ähli görmüşlerini öwredip bedenini taplamagyň, şeýle hem şu kadalara esaslanylýp, haýsy aty näçe aralyga çapuwa goýbermegiň baý milli seýişçilik tejribeleri işlenilip düzülipdir.

Seýişçilikde uzaklyk aralygynyň kesgitlenişiniň özboluşly atlary hem ýörgünlidir. Mysal üçin, 500 metr aralyk — «çärýek aýlaw», 1000 metr çemesi aralyk — «ýarym aýlaw», 2000 metr çemesi aralyk — «bir aýlaw», 2500 metr çemesi aralyk — «bir çärýek aýlaw», 3000 metr çemesi aralyk — «bir ýarym aýlaw», 4000 metr çemesi aralyk — «iki aýlaw» diýlip atlandyrylýar. Milli seýişçilik tejribelerine görä, aty ýakyn we orta uzaklyga çapdyrylmagy, olaryň ýyndamlygyny, uzak aralyga çapdyrylmagy bolsa çydamlylygyny kämilleşdirmäge täsir edipdir. At çapyşygyny guramak üçin önden gelyän kada görä, tegelek şekilindäki düz meýdan saýlanylýp alnypdyr. Oňa halk arasynda «Aýlaw» diýlip, atlar bellenilen aýlaw ýoly boýunça çapylypdyr. Munuň üçin aýlawy öňünden taýýarlapdyrlar, ýagny, at çapylanda päsgel berjek ýa-da aty türküzjek daş, ot we beýleki zatlary aýryp arassalapdyrlar. Aýlaw görnüşindäki çapyş meýdanında tomaşaçylara at çapyşyklaryny synlamak oňaly bolupdyr. Nowruz baýramçylygy mynasybetli has uzak aralyga at çapdyrmak boýunça guralýan ýaryşlar, adatça, giň sähralyk ýerde, käbir ýerde bolsa iki obanyň aralygunda geçirilipdir. Şeýle ýaryşlar «Dogrytomaşa» diýlip atlandyrylypdyr. At çapyşmagyň «sürelge» atlandyrylýan görnüşi hem giňden ýaýrapdyr. Sürelge çapyşygunda atyň eýerine ýa-da jylawyna dakylýp, beýleki gapdaldan ýaryşa goýberilen at süýrege alynýar. Şeýle edilende heniz ýadamadyk atlar önden çapyp gelyän aty gyssap, tijenmägeçuslanmaga ýardam edipdir. Ýelden ýüwürük türkmen bedewiniň ýörite terbiýelenen elguşlar bilen ýaryşdyrylan pursatlarynyň bolandygy barada hem halkyň içinde gürrüňler saklanyp galypdyr. Öňki döwürde Nowruz baýramçylygunda we beýleki toýlarda geçirilen at çapyşyklarynda baş baýrak hökmünde öküz, düýe, türkmen halysy ýaly baýraklar goýlupdyr. Häzirkiki wagtda Garaşsyz Türkmenistanda geçirilýän at çapyşyklarynda baş baýrak hökmünde ýeňil awtoulaglary goýmak däbe öwrüldi. Munuň özi halkymyzyň atçylyk sportuna gyzyklanmasynyň has hem ösýändiginiň subutnamasydyr.

Berkarar döwletimiziň bagtyýarlyk döwründe häzirkiki zaman dünýä ülnülerine laýyklykda bina edilen Aşgabat şäherindäki Türkmenistanyň Döwlet aýlawynda, ýurdumyzyň ähli welaýatlarynda açylan atçylyk sport toplumlarynda, Köpetdagiň jana şypaly sergin-sapaly eteginde bina edilen umumy meýdany 90 gektara barabar bolan Halkara atçylyk sport toplumynda sportuň dünýä meşhur bu görnüşi boýunça Olimpiýa oýunlaryny geçirmek üçin dünýä ülnülerine laýyk gelyän ähli zerur mümkinçilikler döredilipdir.

Atlar bilen baglanyşykly döp-dessurlar

Türkmen toý-tomaşalarynda toý şowhunyny ýokary derejelere ýetirmek üçin at çapyşyk ýaryşlaryny giňden gurap, gözəl we ýüwürük atlaryna nepis halydan serpaý ýapmak gadymy däbe öwürülipdir. Şeýlelikde, atçylyk we halyçylyk sungaty bütewi bir sazlaşygy emele getirip, milletimiziň tutumly toýlarynyň dabaraly şöhratyny äleme ýaýypdyr. Türkmenlerde täze doglan taýçanaga “At arkasy gutly bolsun” diýip, alaja dakylýpdyr. Dakylan alaja atyň synasynda kümüşden ýasalan dürli

saý-sepler bilen sazlaşyp, onuň görkünü goşalandyrypdyr.

Türkmen toýuny at-bedewsiz göz önüne getirmek bolmaz. Türkmen milli döwlet bedewlerimizde toý tutulanda çydamlylygyň, owadanlygyň we ýyndamlygyň nyşany bolan bedewlerimiziň çapysygy guralypdyr. Şeýle hem gelnaljy kejebäniň ýany bilen atly ýigitler hem gelnalja gidip, haçan-da yza gaýdylanda atlar önbaýrak üçin çapdyrylypdyr. Bu däbe atbaşçy diýip hem at berlipdir.

Ýurdumyzda atçylyk ulgamy ösüşiň täze derejesine ýetdi. Türkmen halkygadymy döwürlerden bäri atlary eldekileşdirip, olary ýaşayş-durmuşynyň aýrylmaz bölegine öwürüpdiler. Türkmen bedewleri dürli taryhy döwürlerde türkmeniň ýow güni ýoldaşy, gamly güni gardaşy, syrdaşy hem ýakyn hemrasy bolup geldi. Halkyňdünýä nusgalyk naýbaşy milli gymmatlyklarynyň biri bolan ahalteke bedewleri türkmen durmuşynda möhüm orun eýeleýär. Bedew at türkmen ýigidiniň ýow güni ýoldaşy, gamly güni gardaşy, toý güni uçar ganaty bolup hyzmat edip geldi. Şeýle bolansoň seýisçilik tejribesi esasynda dünýä nusgalyk ahalteke bedewleriniň ýetişdirilendigini aýratyn belläsimiz gelýär.

2. Mirasyň häsiýetlendirilişi

2.1. Element bilen bagly bolan maddy däl mirasyň gymmatlyklary

Bu sungat – ahalteke atlarynyň gen arassalygyny saklamak, ösdürip ýetişdirmek, olara baş öwretmek, terbiýe bermek hem-de çapyksuwar atoglanlaryny taýýarlamak ýaly birnäçe inçe ugurlary öz içine alýar.

2.2. Element bilen bagly bolan maddy mirasyň gymmatlyklary

Türkmen milli ahalteke atlarynyň bezeg şaýlary-göwüsben, maňlaýlyk, saçlyk, alagaýyş. At esbaplary, ýagny at ýapynjalary, at july, at içirgileri, dogabag, at eýeri, at naly, at uýany, at alajasy, şeýle hem atlara berilýän dermanlyk ösümlükler

2.3. Elementiň beýan ediliş dili

Türkmen dili

2.4. Gelip çykyşy

Halk tejribesi

3. Mirasy gorap saklamaga we ýaýmaga degişli edaralar we adamlar

3.1. Ulanýan hünärmenler (artistler): ady, jynsy, hünäri, jemgyýetçilik statusy we ş.m.

Seýisler, atbakarlar, atoglanlar, at esbaplaryny taýýarlaýjylar, at şaý-seplerini ýasaýjy zergärler. Seýisler öwrenijilere ahalteke bedewleriniň ösdürilip ýetişdirilişini, iýmitlendirilişini, baş öwredilişini we olaryň terbiýelenişini öwredýär.

Atoglanlar ata erk etmekligi, aýlawlarda, çapyşyklarda we at üstünde geçirilýän oýunlarda aty we özüni alyp barmaklygyň inçe syrlyny öwredýär.

At esbaplaryny taýýarlaýan tikiñçi-ussalar, bezeg şaý-seplerini ýasaýan zergärler hem ýu ugurdan özlerinde bar bolan ussatlyklaryny, kesp kärini öwreniji nesillere geçirmekde güýçlerini gaýgyрмаýarlar.

Oba hojalyk uniwersiteti, Türkmen döwlet bedenterbiýe we sport instituty, Türkmen döwlet medeniýet instituty, Sport mekdepleri, welaýat atçylyk toplumynyň ýanyndaky okuw Merkezleri Döwlet sirki ýaş nesillere formal bilimleriniň çäklerinde bu element hakyndaky başlangyç bilimleri we endikleri geçirmekde wajyp orun eýeleýärler.

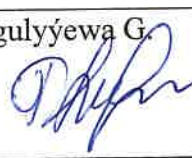
3.2. Beýleki gatnaşyjylar (eýeleri, saklaýjylar)

1. Ýerli ses we wideo ýazgylaryny geçirýän firmalar;
2. Türkmenistanyň Telewideniýe, raduogeleşikler we kinematografiýa baradaky döwlet komiteti.

3.3. Elemente elýeterlilik üpjün edýän hukuk esaslary

1. ÝUNESKO-nyň Bütindünýä maddy däl mirasyny gorap saklamak baradaky Konwensiýasy (2003);
2. Türkmenistanyň “Atçylyk we atly sport” hakyndaky kanuny (2015 ý.)
3. Seleksiýanyň gazananlaryny hukuk taýdan goramak hakynda Türkmenistanyň kanuny –(2011 ý.)
4. Türkmenistanyň kanuny “Maldarçylyk we tohumçylyk işi hakynda” (2015 ý.)

	<p>5. Medeniýet barada kanun (2010 ý.)</p> <p>6. Milli maddy däl medeni mirasy gorap saklamak hakynda Türkmenistanyň Kanuny(2015)</p> <p>7. Halk amaly-çeperçilik sungaty barada Türkmenistanyň kanuny (2001);</p>
3.4. Değişli edaralar	<p>1. “Türkmenatlary” Döwlet birleşigi</p> <p>2. Türkmenistanyň Prezidentiniň ahalteke atçylyk toplumu</p> <p>3.Halkara ahalteke atçylyk sport toplumu</p> <p>4. Milli atly sport merkezi</p> <p>5.«Altyn Bedew» ÝGPJ</p> <p>6. Balkan atçylyk sport toplumu,</p> <p>7.Mary atçylyk sport toplumu,</p> <p>8.Lebap atçylyk sport toplumu,</p> <p>9. Mary döwlet athanasynyň Lebap bölümçesi,</p> <p>10. Daşoguz atçylyk sport toplumu</p> <p>11. Daşoguz döwlet athanasy,</p> <p>12. Aşgabat atçylyk sport toplumu,</p> <p>13. Türkmenistanyň Nebitgaz toplumynyň Baharly atçylyk hojalygy,</p> <p>14. Ýöriteleşdirilen ot iým öndürýän oba hojalyk döwlet kärhanasy,</p> <p>15.Türkmenistanyň Atly sport federasiýasy,</p> <p>16. Halkara ahalteke atçylyk assosiasiýasy.</p> <p>17.Türkmenistanyň Medeniýet ministrliگی;</p> <p>18. S.A.Nyýazow adyndaky Türkmen oba hojalyk uniwersiteti;</p> <p>19.Türkmenistanyň Oba hojalyk ministrliگی;</p> <p>20. Türkmenistanyň Telewideniýe, raduogepleşikler we kinematografiýa baradaky döwlet komiteti;</p> <p>21. Türkmenistanyň Döwlet arhiwi;</p> <p>22. Türkmenistanyň Ylymlar akademiýasynyň Taryh we etnografiýa instituty.</p> <p>23.Türkmen döwlet bedenterbiýe we sport instituty.</p>
4. Mirasyň saklanýş ýagdaýy	
4.1. Kanuny güýjüne girizmek üçin bar bolan howplar	Hiç hili howplar ýok.
4.2. Elementi geljek nesillere ýetirmekde bar bolan howplar	Hiç hili howplar ýok.
4.3. Elementiň maddy gymmatlyklarynyň elýeterliligi	Elementiň maddy gymmatlyklary bolan milli geýimler, at esbaplary we şaý-sepleri elýeter ýagdaýynda bolmak bilen, olar nesilden-nesle geçirilýär.
4.4. Element bilen bagly bolan maddy we maddy däl mirasyň ýagdaýy	Elementiň özünde saklaýan maddy we maddy däl miras bölekleriniň ýagdaýy gadymy türkmen taryhyndan gelýän ýagdaýynda saklanýar.
4.5. Gorap saklamak boýunça bar bolan çäreler	Elementi gorap saklamak boýunça S.A.Nyýazow adyndaky Türkmen oba hojalyk uniwersitetinde«Atçylyk», «Zoolog», «Zootehnik» hünärleri öwredilýär. Türkmen döwlet bedenterbiýe we sport institutynda okaýan talyplara bu element hakyndaky başlangyç bilimler öwredilýär. Türkmen döwlet

	medeniýet institutynda “At üstündäki maşklary ýerine ýetirmek”, Türkmenistanyň Prezidentiniň Ahalteke atçylyk toplumu, Halkara ahalteke atçylyk sport toplumu, şeýle hem ähli welaýatlarda Atçylyk toplumlary döredildi.
5. Maglumatlaryň toplanýşy we bellige alnyşy	
5.1. Maglumaty beren adam: ady we hünäri	K. Bäşimow – atşynas, A.Berdiýew - atşynas
5.2. Maglumatyň toplanan senesi we ýeri:	2013-2021-nji ýyllar
5.3. Maglumatyň bellige alnyş kartasyna goşulan senesi:	05.12.2021 ý
5.4. Bellige alyş kartasyny düzüjiniň ady we goly	Magtymgulyýewa G. 
6. Edebiýat we beýleki maglumat çeşmelerine salgylanmalar:	
6.1. Çap edilen ylmy we beýleki maglumatlar	
<ol style="list-style-type: none"> Berdimuhamedow G. Ahalteke bedewi – biziň buýsanjymyz we şöhratymyz. Aşgabat: Türkmen döwlet neşirýat gullugy, 2009. Berdimuhamedow G. Gadamy batly bedewler. Aşgabat: Türkmen döwlet neşirýat gullugy, 2016 Berdimuhamedow G. Atda wepa-da bar, sapa-da, Aşgabat: Türkmen döwlet neşirýat gullugy, 2019. Salyhow B. Ahalteke atlary. Türkmenistan, 1966. Meredow B. Bedewlerimiz atçylyk sportda, milli at üstündäki oýunlarda we atly syýahat gezelençlerde. Behişdi-ahalteke atlary. Meredow B. Türkmen seýisçilik sungaty taryhda we häzirki döwürde. Türkmenistanyň milli sport we syýahatçylyk institutynyň ylmy habarlar ýygyndysy. Aşgabat, «Ylym», 2011. Джикиев А. Традиционные туркменские праздники, развлечения и игры. Ашгабат, 1983. Gündogdyýew Ö, Jykyýew A. Türkmenleriň milli oýunlary. Раýаýew А. Ak atly Arkadagym. – А., 2014. Гундогдыев О., Аннаоразов Д. Слава и трагедия. Судьба Текинского конного полка (1914-1918 гг.). – Ашгабат: Рух, 1992. Гундогдыев О. Конь и конница туркмен. – Ашхабад, Рух, 1999. Гундогдыев О. Рыцари Азии. – Ашхабад, 2011. Оразов А. Скотоводство у туркмен в XIX – начале XX в. – А., 1995. Хаджиев Х. Атчапар. // Вестник первопроходника. – Сан-Франциско, 1962 – № 13-15. 	
6.2. Audiomateriallar	2017-nji, 2019-20-nji ýyllarda ýerlere guralan ekspedisiýalaryň materiallary
6.3. Wideomateriallar	Atçylyk we seýisçilik sungatynyň wideoýazgylary
6.4. Arhiw maglumatlary:	Atçylyk we seýisçilik sungaty baradaky arhiw maglumatlary. Türkmenistanyň Baş döwlet arhiwi, 2021 ý.

Intangible cultural heritage of Turkmenistan Registration card

Name of intangible heritage: 4.5.11. Making decorations and accessories of Akhal-Teke horses

(Registration complex / Branch of the complex / Subdivision/ Branch of subdivision):

4. National Crafts (skills); 4.5. "Zergarchilik" – jewelry art; 4.5.11 To make the decorations and accessories of Akhal-Teke horses

1. Identification of the element	
1.1. Name of the element, as used by community or group concerned	Making jewelry and accessories of Turkmen Akhal-Teke horses
1.2. Community concerned	Jewelers, artists, <i>aladja</i> weavers, saddle masters, carpet weavers, handmade makers, felt makers, weavers, painters
<p>Communities include the following groups concerned with the nominated element:</p> <p>Jewelers: Mr.M. Sahedov (1960), Mr.N. Murrikov (1980), Mr. O. Soyunov (1958), Mr. S. Goshayev (1961), Mrs. G. Nuryeva (1976), Mr. S. Nuryev (1976), Mrs. A. Charyeva (1990), Mr.A. Jumayev (1976), Mr. Y. Sahetgylyjov, Mrs. A. Hanova (1981), Mr. M. Annaberdiyev.</p> <p>Artists: People's Artists of Turkmenistan Mr. A. Gutliyev (1964), Mr.I. Ishangulyev (1960).</p> <p>Sculptors: Mr. S. Babayev (1948), Mr.B. Annamuradov (1941), Mr.A. Sopyev (1958).</p> <p>Carpet weavers: Mrs. O.Charybayeva (1963), Mrs. O.Durdyeva (1964), Mrs. B.Sakiyeva (1984), Mrs.B. Gurbansahedova (1969)</p> <p>Handmade makers: Mrs. O. Mammadova (1958), Mrs. N. Bashimova(1963), Mrs. O. Geldiyeva (1956), Mrs. Ovezovz A. (1985).</p> <p>Aladja weavers: Mrs. N. Murrukova (1975), Mrs. G. Orazova (1961), Mrs J. Seyitmammedova (1970)</p> <p>Craftsmens: Mr.B.Guljanov (1973), Mr. B.Orazgeldiyev(1981), Mr.B.Ballyev (1983).</p> <p>Group of Handmade makers of Ahal province: Jewelers - 2 members; Handmade makers- 5 members; carpet makers - 4 members; <i>aladja</i> weavers - 4 members; horseshoer - 1 member.</p> <p>Group of Handmade makers of Mary province: <i>Aladja</i> weavers - 4 members; felt accessories manufacturers - 4 members; carpet makers - 4 members; jewelers - 3 members; horseshoer - 1 member.</p> <p>Group of Handmade makers of Dashoguz province: carpet makers - 3; <i>Aladja</i> weavers - 4 members; jewelers - 2 members; horseshoer - 1 member.</p> <p>Group of Handmade makers of Balkan province: horseshoe maker - 4 members; carpet makers - 4; <i>aladja</i> weavers - 4 members; felt makers - 3 members; jeweler - 2 members.</p> <p>Group of Handmade makers of Lebap province: felt makers - 7 members; carpet makers - 3; <i>aladja</i> weavers - 5 members.</p>	
1.3. Physical location of the element	All territory of Turkmenistan
1.4. Short description	

According to historical sources, the world's first jewelry workshop was established in the western part of Turkmenistan. This idea is confirmed by the discovery of the remains of an ancient primitive decorative workshop made of sea fish at the foot of the Gubasengir rock. Near the beads were also found tools used by early jewelers. Nowadays, the most beloved jewelry for women beads were also loved during the Paleolithic period. The only difference is that in ancient times those beads were made only of seashells. Thousands of years ago, those seashells turned into charming ornaments, in the hands of a master. The work of Turkmen jewelers from the beginning to the end was mastered. As a result, the decoration was unique and the ornaments differed in their originality.

Horse jewelry is an integral part of Akhal-Teke horses at weddings. The necklace, breastplate, and goggles attached to the horses are not only decorative, but also designed to protect them from the whammy. Despite the beauty and speed of our Akhal-Teke horses, they are even more beautiful when they are adorned with precious stones and silver ornaments that added to their beauty. Our jewelers make different types of jewelry for Akhal-Teke horses. Most of the ornaments of Akhal-Teke horses are made of silver, with gold plating on their faces or some of their patterns, embroidered with ornaments, and stones such as real bridges. It has long been believed that the stones placed on the ornaments of horses protect them from sight and lightning, and help them to win battles. Among the Turkmen equestrian equipment, horse-drawn ornaments play a significant role.

Making jewelry and accessories for Akhal-Teke horses

For millennia, the art of jewelry has simply been perfected to give aesthetic beauty. The jewelry is made of gold and silver jewelry for brides and grooms, and jewelry for our Akhal-Teke horses.

To make an ornament, you first need to decide on the size, the size is first taken from the body, each horse has its own size, then the silver is taken according to that body size. Silver-embroidery patterns are made of silver and applied to the surface of the skin. The pattern on the paper is first drawn and then placed on the surface of the silver and the silver pattern is being cut and trimmed with a saw, then it is welded. Then you have to place it on its place. Once they got ready, they should be welded over the fire. Then you have to clean its face with sand, so it could shine with a different color. When they will be ready, you need to place its stones in a neat way. It should be decorated with strings of wires to make it more elegant and eye-catching. In jewelry, hammers are used to place its stones, to cut beads, bend jewelries. Once fully prepared, golden water is served. Today, the national ornaments adorn our Akhal-Teke horses.

Horse ornaments - Turkmens also saw the horses as a member of their family. Akhal-Teke horses were adorned with fine jewelry and carpets. Turkmen people have created different types of horse harnesses. Horse saddle maker and jewelers who have been decorating their horse harness have been following this tradition since time immemorial. Jewelers used gold and silver decorations for horses, inserted precious stones and decorated them with various decorations. Those patterns were national. The immeasurable love of the Turkmen for the Akhal-Teke horse is even more evident when you look at the horse decorations. Everyone decorated their horses to the best of their ability. The bridesmaids wore the "aladja" and tied it around the horse's neck. They wove carpets and used to cover their horses. The largest piece of jewelry on Akhal-Teke horses, which connects the world with its beauty, is a breastplate. It is a decorative piece that gives a special look to the Turkmen Akhal-Teke horse.

The breastplate (Göwüsbent)- is a silver-plated, three-branches, flat strap with a circle face on the chest of a horse. Its branches are attached to the saddle, and the third branch, lying between the two front legs, is about ten inch, and sometimes even more longer. He also goes to the place of join and joins there. The breastplate of the horse is a cross-straped silver ornament made from a strap attached to the horse's chest. Incentre decoration a circle attached to the straps is called a "Bez bent".

"Bez bent" - is a circle-shaped ornament attached to the center of the breast. A large real stone is placed in the middle of Bez bent, which gives it a special beauty. It is engraved pattern. These decorations give the horse a special charm. The chest is decorated with gold and silver patterns. The bottom of the bib is lined with the entire chest of the horse. The horse has a breastplate for protection and still has the character of a talisman. As we have already noted, the hips - the middle of which is spherical, shield-shaped, rotating on both sides of it, decorated with silver straps, is attached to a leather horse-drawn belt. Large silver gems are engraved on the surface of the belt, and small silver coins resemble sea shells

or a soldier's helmet. Silver spikes hang down the entire length of the belt, resembling the tip of a spear or a curved sword, creating a wonderful sound when riding.

“Sachlyk” – the decoration is on the horse's forehead. It hangs down on both sides like hair and is meant to protect the horses' heads. They are attached to the bridle. The ornaments of this decoration are in the form of an arrow. It is adorned with precious stones.

“Dogabag”-The necklace is a piece of jewelry woven in various patterns, worn around the horse's neck and adorned with gold and silver jewelry. Today, the name of a horse is applied to the necklace.

Among the ornaments, the patterns of "Gulmykh" and "Syta" were used to decorate the saddle. Horse harnesses include accessories, stirrup, horse muzzle, ornaments and horseshoes these are tools which add unparalleled beauty to the appearance of Turkmen Akhal-Teke horses.

“Gulmyh” - a silver nail with a head on a horse saddle and around it. This gives the saddle a special decor. **“Sitara”** - a round silver coin, a small piece of jewelry. Its surface is covered with dots, and is attached to large decorations on the chest, head, ankles, thighs, saddle and bridle, stirrup of the horse. Stirrups are designed for horseback riding and sitting. It is a strap-on and ring-shaped device that hangs on both sides of the saddle. The horse's muzzle is made of silver. The horse muzzle is a piece of iron inserted into the horse's mouth. It is made of two pieces of round silver, and the ends of it are woven into rings. Rope was also decorated with silver. It is a chain or strap tied to the top of the horse's head and is needed to tie the horse to the stake. The horse's hooves are passed under its tail and tied in front of the saddle. It also has an iron bar that hangs down.

Horseshoe. The horse shoe were made for home décor of both silver and gold. The horseshoe are hung from the most of the houses with the notion that it brings luck to the house among the people and protects the house and those inside the house from the evil eye.

“Alagayish”. The strap is a double-strap, strap-on, with a rare silver engraving, worn around the horse's chest and attached to the saddle. The silver jewelry worn everywhere on the surface of the long strap shows off its charm.

There are 2 types of **horse saddles**. The first type is made of wood and is surrounded by a white polished strap. The surface of the belt is decorated with patterns embedded in the frame, and the top of it is covered with a thick brown strap. Patterns are called the "animal method" in applied art. It is decorated with various plants and geometric patterns depicting animal images. The trail of the saddle is like a bird's tail. He was beaten with an iron rod and cut to the surface of the tree. On both sides of the saddle are fastened two straps with the help of belt straps. They must also be made of iron and fit the inside of the heel.

“At boyunlugy” - Horse neck is made up of small rectangular pieces of steel fitted to each other with iron wires. Decorations for parts of the horse's neck are decorated with small ornaments.

“Uyan” - made of fine belts, decorated with silver, and made of real stone. There are two types of **uyans**. Belts, carpets or rugs are used. Textile belts are also used as braces. The surface of the bridle is adorned with gold-plated silver symbols or large real stones.

“At gözlügi” - It is varied and is attached to the horse's forehead. The decoration of the **“At gözlügi”** - it should be designed not only for decoration, but also for protection from the evil eyes and evil tongue. The **“At gözlügi”** are thin, slightly covering the horse's forehead, and his face is decorated in the form of “fish coins”. In the middle of it, three lines are placed vertically, reminiscent of the shape of a real eye. In the middle of the **“At gözlügi”** is a large precious stone. It is surrounded by small blue precious stones.

The center of the **“Gözlügi”** is raised above the eyebrow, that is, the place where the horse falls on its vertical forehead is raised, and it decreases as it goes on both sides. The bows attached to the bottom of the bow, along the length of the bow, fall on the horse's eye and give it a special decoration.

“At maňlaýlygy” – its structured from four-pieces. The **“At maňlaýlygy”** is made of iron and is fastened to the horse's head with the help of straps. The sides that touches the head of the horse, is covered with cloths to not damage the iron. **“At maňlaýlygy”** is necessarily decorated with a large real stone. It also protects the forehead of horses with long choices made of leather or silk.

The Akhal-Teke horses are adorned with all the ornaments - velvet leather, gold-plated saddle, turquoise, and other ornaments. From the girl's point of view, Akhal-Teke horses are more beautiful and

calm than any other jewelry, and they are astonishing. Thus, Turkmen Akhal-Teke horses became almost a member of the Turkmen family. In the prosperous period of sovereign state, Akhal-Teke horses are equated with the spiritual strength of Turkmen people and the moment of development of our country.

Akhal-Teke horses are famous for their speed, beauty and endurance. For these horses, our ancestors have mastered the art of making suitable horse tools from leather, wood, iron and silver. In ancient times, it was said that the Parthians used military-grade wooden saddles instead of soft and pillow-shaped saddles, "It is strange and fine to observe the fine of Turkmens' horses and horsemen," said foreign scholars.

Ancient Horse Blankets

From ancient times, our ancestors have paid great attention to horse decorations and horse accessories. Our ancestors used a lot of felt products in equestrianism, which they produced a variety of blankets for horses. These blankets play an important role in protecting the horses from all weather conditions, as the padded felt blankets absorb the horse's skin well and prevent the saddle from damaging the horse's body. In fact, horse blankets are made of white wool, especially autumn wool, in an patterned and non-patterned form. The horsemen completely covered the horse from the body to the tail. The length of these blankets reached the horse's knees, leaving only the horse's face and tail open. To prevent the horse from moving, the blankets were cut into several pieces: two sides, the back, neck, and chest. The blankets were tied with a lace around the neck of the horse, and the edges of the horse's saddle were adorned with fringes, and decorated with various hand embroidery.

There are various types of felt, carpet and other products for horses. They symbolize the Turkmen's boundless love for their horse. The blanket which is decorated with hand-embroidered wool from felt, is closed to prevent the wind from blowing on the horses that are sweaty and tired. It is also a felt product that used for preventing horses from cold. Thick felt - that is put on when the horse is about to ride. Cloth is a covering made of felt and carpet for putting on horses back. It is also called a horse blanket. Horse blanket which is made from carpet, weaved in zig zag form. The back of this product is rectangular and the two sides of the front are woven to make it longer so that it surround around the horse's neck. Horse blanket's patterns consist of small patterned stripes that move horizontally. Its patterns are called "*myaki*", "*at koynekche*" and "*atanak*". On the edges of the horse's saddle, a selection of red or black green, or blue threaded solutions is located. There are also thinly woven palaces of horse blanket. Underneath these are the workings of brownish or black gray felt. The edges of these horse blankets are also decorated with fringes. Saddle is a rug product which is used to put on the horses saddle. It is smaller than the horse blankets and revolves around. At the center of the saddle are embroidered with some patterns, such as "*Salyr gol*", "*Ayna Gychak*", "*Shelpeli gonche*" and its around is surrounded with "*Barmak*", "*Gyyak*", "*Egrem*" patterns. Surrounding of saddle is made of red, black green, and blue silk or fringe. From the middle top of the saddle, the saddle is sewn intocut, and the outside of the saddle is embroidered in a chain way. The neckline is also a thin long strip woven in the weaving method. Its face is adorned with patterns such as "*atanak*" and "*shelpe*". The horse neck is a carpet product adorned with two-pointed goths that unite under the horse's neck. The horse blankets are made of felt and carpet. Our ancestors mainly used the work of young girls in the preparation of horse blankets which is used under the saddle. The horse blankets are decorated with beautiful patterns. The young girls wove with great enthusiasm. They also wove small felt reeds for such horse blankets. The boys were helped to pour and draw the water of the felt. The horse blankets, which are placed under the saddle, are pressed in the reeds just like how rugs are prepared. It is possible to make a number of horse blankets in one go. Horse blankets is also called leather. This felt product is used to protect the horse from cold, heat, and mosquitoes so that the saddle does not rub the back of the horse. The use of rugs, which are very useful for human health, is not from the ground up. Our brave boys who respects their horses, protects them from the cold in the winter and from the wind in the summer. On frosty days, their horses were stamped from head to toe with horse blankets. The horse blankets placed under the saddle were considered to be a tool that absorbed the sweat of their sweat when our Akhal-Teke horses were sent on a long journey. Thus, horse blankets are common in almost all parts of the country. There are two types of horse blankets for our Akhal-Teke horses, as well as a small piece of leather placed

under the saddle, as well as special horse blanket to cover the entire horse. These horse blankets were put on horseback after the Akhal-Teke horses were released and returned. The Akhal-Teke horses, which were warmed by the run, were put on horse blankets at, how the sweaty child protected from the wind. Apparently the horse ornaments were also made of silk. In addition to felt, carpet products are also widely used. The carpet was also widely used. The horse blanket is also widely used. The front of the horse blanket is straight and the back is round. A fringe is made from where it is rounded. Patterns of horse blanket consist of medium and side patterns. If you look at the history of carpet weaving, it should be noted that horseback sacks have been produced since ancient times. The horse saddle, the horse bridle is made of carpet.

“**Jul**” - is used to prevent horse from freezing. The back of the carpet and coat of arms for the horse is rectangular, and the two sides of the front are woven so that they are longer, that is around the neck of the horse. The edges of the horse's saddle are adorned with a selection of red, black, green, and blue handmade or colored goths. There are also thinly woven rugs for horseback riding. Underneath them is a work of felt. These horse blankets are also adorned with fringes.

The craftsmen who made the wool under the saddle of the horse took the name of the weaver. It was made of special straps and was made of felt. *Yona's* face is embroidered in print. They made a stirrup from the wood for the horse, and decorated it with sea shell, beads.

“**Aladja**” - is a national handicraft that incorporates simple art of embroidery. Mothers have created different types of *aladjas* with their simple belief that *aladjas* protect them from whammy and bad luck. These principles are increasingly enriched. Initially, they wore *aladjas* to their homes and children. They also wore toolkits, cattle, camel, alabay dog, and Akhal-Teke horses were released. Every tradition that Turkmen people have masterfully brought them to the level of holiness with a loving heart. Our mothers complain about the slow-moving names of the Turkmen people and many other values. No matter how much you look at such delicate, beautifully woven *aladjas*, your eyes will not be satisfied. In fact, the *aladjas* are made of two, one white and one black cotton threads. The first and foremost folded white and black threads are fastened to the toes and both are twisted in one direction. After getting a good twist, the two are combined and run in the opposite direction of the previous twist. To keep the twist, the threads are rubbed around the needle once. In this way *aladja* is made of the colored cotton threads.

There are several types of *aladja*: *kakmaaladja*, knitting *aladja*. All require attention and flexibility. It also takes skill to make a well-crafted *aladja* that is handcrafted. So even if you learn a little bit at first, it will take you a long time to master it.

The hand made *aladja* consists of eight knittings. It consists of four hard camel wools and the other four hard red, yellow, black, and white threads. To wove this kind of *aladja*, the rope of the *aladja* is fastened to one place and the camel wool threads in a different direction the other colored threads on the other side. At the same time, care must be taken to ensure that the color matching is not lost. When knitting, you need to move your hands together and create harmony. This version of *aladja* has been around since ancient times. Its knitting feature has reached the level of perfection. Such camel wool is woven *aladjas* put on the hands, neck, and hair. Because camel wool was considered sacred and its protective power was given great importance. Another type of *aladja* is *kakma*. This type of *aladja* also requires attention, patience. Each of the sixteen knitting of the *aladja*, each of black and white thread, must be eight. In general, the *aladja* made from the sincerity, love and hard work of the Turkmen woman adorn our lives.

2. Characteristics of the element

2.1. Associated tangible Elements

The methods of making jewelry, the meaning of the precious stones, the concepts related to the precious stones, the customs associated with the jewelry, the preparation of the felt and carpet products for the horses, the making of the saddles, the processing of the beads are the values of the intangible heritage associated with the element.

2.2. Associated intangible Elements	The raw materials needed to make the jewelry are silver, gold, precious stones, jewelery tools, sheep wool for carpets and felt, silk thread for embroidery, work tools, and so on.
2.3. Languages, registers, speech levels involved	Turkmen language
2.4. Perceived origin	National crafts
3. Persons and institutions involved with the element	
3.1. Practitioner(s)/performer(s): names, âge, gender, social status or professional category, etc.	Jewelers: Mr.M. Sahedov (1960), Mr.N. Murrikov (1980), Mr. O. Soyunov (1958),Mr. S. Goshayev (1961),Mrs. G. Nuryeva (1976), Mr. S. Nuryev (1976), Mrs. A. Charyeva (1990), Mr.A. Jumayev (1976), Mr. Y. Sahetgylyjov, Mrs. A. Hanova (1981), Mr. M. Annaberdiyev. Handmade makers: Mrs. O. Mammadova (1958), Mrs. N. Bashimova(1963), Mrs. O. Geldiyeva (1956), Mrs. Ovezov A. (1985).
3.2. Other participants (e.g.holders/custodians)	Department of Applied and Fine Arts of the State Academy of Fine Arts of Turkmenistan, Committee of the Central Bank of Turkmenistan on precious metals and precious stones
3.3. Customary practices governing access to the element or to aspects of it	1. UNESCO Convention on the Protection of the Intangible Heritage of the World (2003). 2. Law of Turkmenistan on Equestrian and Equestrian Sports (2015) 3. Law of Turkmenistan "On Culture" (2010) 4. Law of Turkmenistan on folk arts and crafts (2001); 5. National Intangible Cultural Heritage Preservation Act (2015).
3.4. Concerned organizations (NGOs and others)	1. Department of applied arts of the State Academy of Arts of Turkmenistan; 2. Committee of the Central Bank of Turkmenistan on precious metals and precious stones 3. Ministry of Culture of Turkmenistan; 4. State Committee on Television and Radio Broadcasting of Turkmenistan.
4. State of the element viability	
4.1. Threats to the enactment	There are no restrictions or threats.
4.2. Threats to the transmission	There are no restrictions or threats.
4.3. Availability of associated tangible elements and resources	The material values of the element are passed on from generation to generation.
4.4. Viability of associated tangible and intangible elements	The state of the material and intangible heritage that contains the element has been improving over time.
4.5. Safeguarding measures in place	Students are taught knowledge about this element at the Art academy of Turkmenistan, Turkmen State museums have been established in

	all regions.
5. Data gathering and inventorying	
5.1. Resource person(s): name and status of affiliation	Mr.Nuryagdy Murrukov (1980) - Senior Lecturer, Department of Applied and Decorative Arts, Academy of Arts, Turkmenistan Mrs.Ogulsapar Charybayeva (1963) - Chief Exhibitor, Carpet Weaver of the National Museum of Turkmen Carpet
5.2. Data and place of data gathering:	2017 – 2022
5.3. Date of entering data into an Registration Card:	05.01.2022
5.4. The Card complied by	Magtymgulyýewa G. <Signed>
6. References to literature, discography, audiovisual materials, archives:	
6.1. List of scientific and popular Literature	
Published scientific and other information	
<ol style="list-style-type: none"> 1. Materialyň tehnologiýasy. Ýokary okuw mekdepleri üçin okuw kitaby. Aşgabat, 2015ý. 2. Куýасова Г. Zergärçilik sözlügi. –Aşgabat, 2003. 3. Изобразительное искусство Туркменистана. Живопись, скульптура, графика, театр, кино, декоративно-прикладное искусство. Каталог. –М., 1985. 4. Изобразительное искусство Туркменской ССР. –М., 1984. 5. Искусство стран Востока .- М., 1986. 6. Туркменское народное искусство. –Ашгабат. 1990. 7. Göwher, ýakut ýar boýnunda. Miwe Bekmyradowa. Medeniýet žurnaly. 1. 2014. 8. Ülpüldär otagasy. Mekan Saparow, TYA-nyň Taryh we arheologiýa institutynyň dalaşgäri. Medeniýet žurnaly. 3. 2014. 9. Zer gadyryny zergär biler. Aýnabat Ýazmyradowa. Medeniýet žurnaly. 6. 2014. 10. Ömrüň bezegi. Abdylhalyk Jumadow. Medeniýet žurnaly. 3. 2015. 11. Gadymy dňwrüň aýal-gyzlarynyň bezeg esbaplary. Aýsere Gylyjowa, Lebap welaýatynyň Taryhy we ölkäni öwreniş muzeýiniň ylmy işgäri. Medeniýet žurnaly. 4. 2015. 12. Öwüşgünli älem. Mamajan Akmyradowa, Mary welaýat Taryhy we ölkäni öwreniş muzeýiniň uly ylmy işgari. Medeniýet žurnaly. 5. 2017. 	
6.2. Audio visual documentation	audeomaterials about jewelry
6.3. Video documentation	Videomaterials about jewelry
6.4. Archives	Archive informations about jewelry

**Türkmenistanyň maddy däl medeni mirasyny
Bellige alnyş kartasy**

Maddy däl mirasynyň ady: Türkmenahalteke atçylyk sungaty

Hasaba alnyş belgisi: (5.4.1.); (3.5.10.)

(Hasaba alnyşyň Toplumy/Toplum şahasy/Bölümçe/Bölümçe şahasy):

Bellik: Toplumlar:

5. Halk tejribesi;

5.4. Maldarçylyk tejribesi;

5.4.1. Türkmen ahalteke atçylyk sungaty;

3. Halk döredijiligi

3.5. Milli sport oyunlary;

3.5.10. At üstündäki oyunlar

1. Mirasynyň görnüşini ýüze çykarmak

1.1. Elementiň ýerli dildäki ady

Türkmen ahalteke atçylyk sungaty

1.2. Değişli bolan jemgyýetçilik topary

Elemente değişli bolan jemgyýetçilik toparlary bir-birine bagly bolan birnäçe toparlary öz içine alýar:

Hususy atşynaslar:

I. Ahal welaýaty: Ş. Ataýew, Y. Gelenow, S. Berdimuhammedow, B. Sapardurdyýew, Ý. Begmyradow, B. Myatiyev, T. Garryýew, K. Orazmyradow, D. Jumaýew, A. Garataýew, B. Nurlyýew, A. Rejepow, G. Guseýinow, A. Serdarow, E. Şamyradow, A. Esenow, Ş. Hudaýgulyýew, B. Hangeldiýew, M. Orazmyradow, I. Çaryýew, D. Şagulyýew, M. Agaýew, J. Saryýew, S. Amanow, T. Baýramdurdyýew, B. Aşyrow, P. Orazberdiýew, N. Atagulyýew, Ç. Muhammedow, Ç. Myratberdiýew, A. Orazdurdyýew, D. Saparow, O. Akmyradow, A. Annageldiýew, D. Nuryýew, M. Mollagulyjow, M. Hojamammedow, M. Aýlyýew;

II. Balkan welaýaty: Rejepow Mämmetuwak, Hojamyradow Hojamyrat, Hojamyradow Begenç, Ataýew Döwletýar, Atamyradow Nurmyrat, Nuryýew Nurmuhammet, S. Orazkulyýew, Hyrryýew Röwşen, Atanepesow Garyagdy, Orazdurdyýew Orazdurdy, Gurbangeldiýew Gurbangeldi, Babaýew Dörtguly, Ataýew Batyr, Hojamyradow Azat, Hojaberdiýew M., Halapow Nurnyýaz.

III. Daşoguz welaýaty: B. Amanbaýew, Ýusubow Nurmyrat, Ýegşemow Tirkeş, Atdaýew Döwran, Baýramow Ýegembaý, Hojabaýew Röwşen, Gaýypow Ylýas, Dowulbaýew Tirkeş, Ýagmyrow Täçmyrat, Çörlüýew Uzakbaý, A. Nurgeldiýew, S. Şeripow, Ödäýew Maksat, Gowşakow Nurmyrat, Öwezmyradow Rahym, Ekizow Berdinazar, Garryýew Maksat, Bazarow Döwran, Kakaýew Wepa, Çäşemow Amangeldi, Ödäýew Şamyrat, Kömekow Arslan, W. A. Gulmedow, Ödäýew Täçmuhammet, Sapaşow Amanmyrat, Amanow Myrat, Seýliýew Rahat, Begenjow Batyr, Saparow Söýün, Italmazow Esen, Goçkarow Guwanç, Annaýew Narbaý, Mergenbaýew Baýram, Töräýew Arslan, Durdybaýew Aşyrbaý, Guwanjow Döwran, Mämmedow Muhammetsapar, Dawlatow Matsafa, Satybaldyýew Şatlyk, Durdybaýew A., Gaýypow Bagtybaý, Annaýew Begenç, Gurbanow Saparmyrat, Halbaýew Nurgeldi, Seýidow Pirjan, Aýydow Hemra, Nurmyradow Döwran, Atalykow Döwlet, A. Dädebaýew Pirjanow Orunbaý, A. Arazow, Etrekow Döwlet, Myradow Rahym, Tirkışbaýew Isa, Hajyýew Şatlyk, Ýazmyradow Halmyrat, B. Mätjanow, Oçyýew Maksat, Amangeldiýew Berdi, Durdymedow Batyr, A. Gurbanow, Babaýew Perhat.

IV. Lebap welaýaty: Seýitnyýazow Röwşen, Dönmezow Bagtyýar, Kalinow Muhitdin, Gurbanow Rozymyrat, Jumaýew Jumageldi, Pirnazarow Durdymyrat, B. Gurbannazarow, Aýtlyýew Agamyrat, Jumanazarow B., Orunow Jepbar, Röwşenow Aýdogdy, Dönmezow Jumaguly, Nobatow Azat, Ç. Tagandurdyýew, Kerimow Rozyguly.

V. Mary welaýaty: Hojalyýew Geldimyrat, Gurbanmämmedow Muhammet, Ýazberdiýew Jumaberdi, Jumadurdyýew Rejpegeldi, Gurbangeldiýew Meretmyrat, Kakajanow Juma, Potraýew Yhlas, Garageldiýew Agamyrat, Kakajanow B., Habiýew Baýmuhammet, Hydyrow Salamguly, Hajyýew Hajy, Orazgeldiýew Muhammetnyýaz, Taňrygulyýew Agajan, Gurbangeldiýew Başım, Esenow Ş.,

Orazow Begenç, Kakabaýew B., Mämmedow G., Rejepow Serdar, Seyitmuhammedow Ş., Kakaýew Kerim, Öwezberdiýew Ahmet, Berdiýew Agamyrat, Aşykgylyýew Baýramgeldi.

Dinastiýalar: Türkmenistanyň halk atşynasy Ilmyrat Agamyradow, ussat seýis Muhammetmyrat Agamyradow, Türkmenistanyň halk atşynasy Kakamyrat Agamyradow, Türkmenistanyň at gazanan atşynasy Rejepmyrat Agamyradow, seýis Döwran Agamyradow, seýis Döwlet Agamyradow, atbakar Agamyrat Agamyradow, atbakar Serdar Agamyradow, Türkmenistanyň at gazanan atşynasy Maksatmyrat Agamyradow, III derejeli seýis Guwançmyrat Agamyradow, III derejeli seýis Şirmyrat Agamyradow, çapyksuwar Daýanç Agamyradow, çapyksuwar Şatlyk Agamyradow, çapyksuwar Arslan Agamyradow, çapyksuwar Rüstem Agamyradow, çapyksuwar Merdanhan Agamyradow, Türkmenistanyň halk atşynasy Orazguly Babalyýew, ussat seýis Hezretguly Babalyýew, çapyksuwar Bezirgen Babalyýew, çapyksuwar Enwerguly Babalyýew, çapyksuwar Ezberguly Babalyýew, çapyksuwar Perhatguly Babalyýew, çapyksuwar Işanguly Babalyýew, Türkmenistanyň at gazanan atşynasy Mälikguly Taýlyýew, çapyksuwar Taýmaz Taýlyýew.

Weterinarlar: Rejegylyýew M., Bazarow R., Ýunusow H.

Döwlet ahalteke sport toplumlary: «Türkmen atlary» döwlet birleşigi: Türkmenistanyň Prezidentiniň ahalteke atçylyk toplumu, Halkara ahalteke atçylyk sport toplumu, Milli atly sport merkezi, «Altyn Bedew» ÝGPJ, Balkan atçylyk sport toplumu, Mary atçylyk sport toplumu, Mary döwlet athanasy, Lebap atçylyk sport toplumu, Mary döwlet athanasynyň Lebap bölümçesi, Daşoguz atçylyk sport toplumu, Daşoguz döwlet athanasy, Aşgabat atçylyk sport toplumu, Türkmenistanyň Nebitgaz toplumynyň Baharly atçylyk hojalygy, Ýöriteleşdirilen ot iým öndürýän oba hojalyk döwlet kärhanasy, Türkmenistanyň Atly sport federasiýasy, Halkara ahalteke atçylyk assosiasiyasy.

Halkara federasiýalar, assosiasiyalar: FEI- Atly sportunyň halkara federasiýasy, «Ahalteke Frans» Assosiasiyasy, Benilýuks Döwletleriniň Ahalteke atçylyk assosiasiyasy, Urugwaýyň Ahalteke atçylyk assosiasiyasy, Eýranyň Türkmenatlary atçylyk birleşigi, Estoniýanyň Ahalteke atçylyk assosiasiyasy, Gazagystanyň Ahalteke atçylyk assosiasiyasy, Hususy “Dakor” Ahalteke atçylyk kärhanasy, Tehas Ahalteke atçylyk assosiasiyasy, Sweet Water Form ahalteke atçylyk hojalygy, Çehiýanyň Ahalteke atçylyk assosiasiyasy, Hytaýyň Atçylyk assosiasiyasy, Ispaniýa Patyşalygynyň Ahalteke atçylyk assosiasiyasy, Wengriýa Respublikasynyň Ahalteke atçylyk assosiasiyasy, Italiýanyň ahalteke atçylyk assosiasiyasy, “Italiano Allevatori Akhal Teke-Universo Akhal Teke” jemgyýet, Kanadanyň ahalteke atçylyk assosiasiyasy, “Sky Grup Slovakia” s.r.o., Wuhan jokey kluby, “Shengshi Totem Horse Culture Co.Ltd” kompaniýasy.

Ýokary okuw jaýlary: S.A.Nyýazow adyndaky Türkmen oba hojalyk uniwersiteti, Türkmen döwlet bedenterbiýe we sport instituty, **Türkmen döwlet medeniýet instituty.**

1.3. Elementiň ýerleşýän ýeri

Türkmenistanyň ähli ýerleri

Häzirki wagtda bu element ýurdumyzyň ähli welaýatlarynda Ahal, Balkan, Daşoguz, Lebap, Mary welaýatlarynyň ähli obalarynda we şäherlerinde zygyderli ýöredilýär we ösdürilýär.

1.4. Elementiň gysgaça beýany

5. Halk tejribesi, 5.4.1.1 Türkmen ahalteke atçylyk sungaty

Ahalteke atlary Türkmenistanyň ähli welaýatlarynda ösdürilip ýetişdirilýär. Türkmen seýisçilik sungatynyň kämil nusgasy bolan ahalteke atlary gозelligi, ýyndamlygy, çydamlylygy duýgurlylygy, ynsan gыlyklylygy, okgunlylygy, wepalylygy bilen dünýä derejesine çykdy we in arassa ganly tohum hökmünde ykrar edildi.

Ahalteke atçylyk we seýisçilik sungaty – syrdam boýly, owadan, ýyndam ahalteke bedewlerini terbiýeläp ýetşdirmeklige gönükdirilen hünärdir. Bu sungat ahalteke bedewleriniň gan arassalygyny saklamak, ösdürip ýetşdirmek, olara baş öwretmek we terbiýe bermek hem-de çapyksuwar atoglanlaryny taýýarlamak, at münmek ussatlygy ýaly birnäçe inçe ugurlary öz içine alýar. Onuň baş maksady türkmen toýlarynda, baýramçylyklarda we özara bäsleşiklerde geçirilýän ýaryşlarda üstün çykmak bilen bir hatarda türkmen ýigitlerini ökde çapyksuwar edip ýetşdirmekden ybaratdyr. Şonuň üçin bu element türkmen durmuşynyň, türkmen toýlarynyň bölegi bolup durýar. Onuň medeni ähmiýeti hem şunda jemlenýär.

Türkmeniň seýisçilik hünäri biri-birinden aýryp bolmajak iki ugry, ýagny atlary dürli tälimler arkaly seýislemegi we olaryň ganynyň arassa saklanmagyny üpjün edýän tohumçylyk-seçgi işini

zygiderli alyp barmagy özünde jemleýär. Has takygy her bir ussat seýis, atynyň tohumynyň arassa saklanmagyna üns berýän atşynasdyr. Şu ýagdaýlarTürkmenistanyň ahalteke tohumly atlarynyň genefondynyň (nesil gorunyň) saklanmagyna we hemişe kämilleşip gelmegine aýgytly täsir edipdir.

Atçylygyň gadymy ojaklarynyň biri Türkmenistandyr.Türkmenistan atçylygyň gadymy ojagydyr. Gadymy türkmen atşynaslary dünýäde ilkinjileriň hatarynda diňe bir ýabany atlary eldekileşdirmegi däl, eýsem, seçip-saýlamak arkaly tohum atlary döretmegiň başlangyç çärelerini ýola goýupdyrlar. Şeýlelikde, atlar bilen zygiderli iş salyşmak netijesinde dünýäde seýisçilik hünäri kemala gelipdir. Seýisçiligiň nesilden-nesile geçmegi netijesinde sungat derejesine çenli ösdürilipdir we türkmeniň gündelik ýaşayş durmuşyna berk ornaşypdyr. Her bir ussat seýis şol beýik sungata öz mynasyp goşandyny goşupdyr.

Tohum ene baýtallaryň gulunlamagy we täze doglan taýlary idetmek

Türkmenistanyň şertlerinde arassa ganly ahalteke baýtallaryň ýygylmak döwrüniň dowamlylygy kada boýunça ortaça 325-340 gününň çäklerindedir. Biziň ýurdumyzda baýtallaryň köpçülikleýin gulunlamagy ýanwar aýynyň ikinji ýarymyndan başlanyp, maý aýynyň ortalaryna çenli dowam edýär. Baýtalyň gulunlamagy köplenç kada boýunça teblehanada geçirilýär. Teblehanalar öňünden arassalanýar, zyýansyzlandyrylýar dezinfeksiýa çäresi geçirilýär we arassa sypal düşelýär. Baýtal gulunlamak üçin kada boýunça ýatan wagtynda onuň ardyny diwardan uzagrak bolar ýaly edip ýerleşdirmelidir. Munuňözi gulunlamagy we oňa kömek bermegi aňsatlaşdyrýar. Baýtallar adaç gijelerine gulunlaýarlar. Şonuň üçin hem teblehanalar gowy yşyklandyrylan bolmalydyr. Täze doglan taýçanak kada boýunça nobatçy atbakaryň hem-de mal lukmanynyň gatnaşmagynda kabul edilýär. Gulunlamak kadaly geçende 10-30 minut töweregi dowam edýär. Şeýle ýagdaýda, gulunlaýan baýtala daşyndan kömek bermegiň zerurlygy ýok. Ýöne, taýçanagyň aýagy daşyna çykyp, onuň soňky hereketlerinde bökdençilikler ýüze çyksa, onda oňa degişli mal lukmançylyk kömegi berilýär. Taýçanagyň käte daşky örtügi bilen (halk arasynda «köýneki» diýilýär) dogulýan halatlary hem bolýar. Şeýle bolanda, taýçanak demikmez ýaly haýal etmän, tizden-tiz örtügi ýyrtyp ony çykarmaly, onuň burnunyň deşiklerini nemli bardadan arassalamaly hem-de täze doglan taýçanaga dem almaga mümkinçilik döretmeli.Taýçanagyň göbegi köplenç daşyndan kömek berilmezden öz-özünden ýolunýar. Eger-de özi ýolunmasa garnyň üstünden 6-8 sm. uzynlykda hirurgiýa gaýçysy ýa-da gezligi (skalpel) bilen kesilýär. Göbegiň kesilen ýerine ýoduň 5-10 %-li ergini çalynýar we ýüpek sapak bilen mäkäm daňylýar. Soňra bir hepde töweregi ýaranyň bitişine hem taýçanagyň ýagdaýyna gözgeçilik alnyp barylýar.

Täze bolan taýçanagyň agzy, burny, gulaklary weterinariýanyň talaplaryna laýyklykda taýýarlanan tämiz mata bilen süpürilýär we nemden arassalanýlar. Soňra bolsa onuň tutuş endamy süpürgiç bilen süpürilýär. Enesiniň taýçanagyny dili bilen ýalamagy onuň endamynyň tiz guramagyna we sowuklamagynyň önüni almaga ýardam edýär.Doglandan 1-1,5 sagat töweregi geçenden soň täze doglan taýçanagyň özi yerinden turup, enesiniň ýelniniň emziklerini gözläp tapýar. Eger-de haýsydyr bir sebäbe görä ony başarmadyk halatynda, taýçanagy yerinden galdyryp, enesini emmäge mümkinçilik döretmeli. Taýçanagy enesiniň ýanyna goýbermezden önürti baýtalyň ýelnini we emziklerini ýyly suw bilen hökman ýuwmaly hem-de süpürmeli. Gulunlandan 1-2 sagat geçenden soň, baýtaly ýatakda ön taýýarlanylýan goýlan mylaýym suwa ýakmaly. Teblehananyň köne düşegini täzesi bilen zygiderli çalşyryp durmaly.

Emýän taýçanaklara ideg edilişi

Ýaş atyň geljekde sagdyn we talaba laýyk ösen at bolup ýetişmegi üçin irgözinden alada edilip başlanýar. Munuň üçin taýçanak doglan gününden başlap ony ösdürip ýetişdirmegiň iň amatly şertlerini döretmek zerurdyr. Taýly baýtallary zootehniki kadalar boýunça dogry iýmitlendirmek taýlaryň beden gurluşynyň sazlaşykly hem-de sagdyn derejede, talabalaýyk ösüp ýetişmeginiň möhüm şertidir. Taýly baýtallar tohum atlary iýmitlendirmegiň kadalarynda göz önünde tutulan beýleki toparlardan tapawutlydyr. Bu taýly baýtallaryň gije-gündizlik iýmitlendiriliş paýy bilen baglydyr. Kada boýunça olaryň emdirýän taýlary süýtde aýrylýança (alty aýa çenli) her aýyň ahyrynda bir iýmit birligi artdyrylýar.

Taýçanaklaryň enesini emýän döwründe, olaryň tiz ösýändikleri köpýyllaryň dowamynda gylmyda öwrenildi we tejribede doly subut edildi. Täze dünýä inen taýçanak üçin ene süýdi ilkinji iki-üç hepdesiniň dowamynda esasy iýmit çeşmesi bolup hyzmat edýär. Şoňa görä-de baýtallaryň süýtülügini ýokarlandyrmak barada alada etmegiň zerurdygy jedelsizdir. Baýtallaryň süýtülügine taýçanagyň ösüşi we ulalyşy boýunça baha berilýär. Bir hepde geçenden soň baýtal taýçanagy bilen birlikde 20-30

minudyň dowamynda gezime çykaryp başlanýar. Howa şertlerine baglylykda gezimiň wagty ýuwaş-ýuwaşdan uzaldylýar. Taýçanaklaryň gezim edýän döwründe olaryň çygly ýerde ýatmagyna ýol bermeli däl.

Tohum atlary köpeltmek bilen meşgullanýan atşynaslara taýçanakalaryň bir hepdelik ýaşyndan başlap taýlar üçin ýörite ýasalan kelleki geýdirip, idilip ýöredilmäge öwrenişdirmek maslahat berilýär. Şol döwürde olar gaşaw bilen tutuş endamynyň, toýnaklarynyň arassalanmagyna hem endik etdirilýär. Taýçanaklar bir aýlyk ýaşyňa ýetenlerinde iým iýmäge öwrenişdirilip başlanýar. Ilki başda iými az-owlak mukdarda berýärler. Olar öz enesiniň teblehanasynda pessejik edip berkidilen ahyrdan iýmitlendirilýär. Iým iýmäge öwrenşen taýçanaklar soň süýtde hem aňsat aýrylýar. Berilýän iýmiň mukdary ilkinji nobatda ene baýtalyň süýtlüligine we taýçanagyň özüni duýşuna, saglygyna baglydyr. Ilkibada olara bir kilogram iými üç bölüp bermek, soňra bolsa her aýda iýmiň mukdaryny 0,5-1,0 kg çenli köpeltmek maslahat berilýär. Şeýlelik bilen taýçanak süýtde aýrylýança goşmaça berilýän iýmiň mukdary 4-5 kg ýetirilýär.

Ýaz we tohum aýlary taýçanaklar eneleri bilen bilelikde örüde bakylýar. Olar 25-30 günlüginde başlap öri otlarynyň hasabyna otugyp başlaýarlar. Türkmen atşynaslary tarapyndan köp ýyllaryň dowamyndaky önümçilik-tejribe we ylmy esaslarda geçirilen seçgi-tohumçylyk işleri zygiderli alnyp barylýdy. Şonuň netijesinde ýaş ösdürim taýlaryň beden gurluşynyň ösüşiniň barlag-gözegçilik ölçegleri 3 günlük, 6 aýlyk, 1-1,5 ýaş, 2 ýaş, 2,5 ýaş, 3 ýaş, 4 ýaş we 5 ýaş çenli bolan döwürler üçin kadalary işlenilip düzüldi. Taýlar süýtde aýrylandan soň taýlardan hem-de gysraklardan aýratyn süri döredilip bakylýar. Olar 1,5 ýaşlarynda tutum taý diýlip atlandyrylyp, ilkinji baş öwredilýär. Soňra iki ýaşyňa çenli münüş öwretmeklige seýislenilýär hem-de aýlawlarda çapylýar. Gysraklar gowy boýuny-inini alanlaryndan soňra, ýagny üç ýaşynda höwre goýlup başlanýar.

Süýtde aýrylýan taýlaryň saklanýşy we iýmitlendirilişi

Süýtde aýrylan taýçanaklary zootehniki kadalara laýyk dogry ösdürip ýetişdirmek wajypdyr. Bu atşynaslyk jähtden örän derwaýys we jogapkärli hasaplanylýar. Çünki şol pursatdan taýçanaklaryň özbaşdak ýaşayan döwri başlanýar. Galyberse-de şu döwürde taýçanaklaryň bedeniniň içki agzalarynda, hususan-da iýmit siňdiriş we jyns agzalarynyň işleýişinde käbir özgerişlikler bolup geçýär. Taýçanaklar süýtde aýrylan tutuş ilkinji aýy jyns aýratynlyklaryna görä teblehanalarda ikibir-ikibir saklanýlar. Şu döwürde olar biri-birine ýagşy öwrenişýärler. Şeýlelik bilen, olarda özbaşdak ýaşamak endigi kemala gelýär. Taýçanaklaryň saklanýlan teblehanalarynda ýere düşelen düşegiň hemişe wagty-wagtynda çalşyrylyp durulmagy möhümdir. Zoogigiýenanyň kadalaryna laýyklykda her baş taýa gündelik harçlanýan düşegiň mukdary 2-4 kg deňdir. Teblehanalaryň içiniň-daşynyň arassaçylygyndan başga-da taýlaryň bütin endamynyň kada boýunça arassa bolmagyna hem berk gözegçilik etmeli. Taýlaryň endamynyň gündelik arassalanyp, gaşawlanyp durulmagyny üpjün etmek zerurdyr. Şeýle hem taýlar öz peýwagtyna gury, arassa çägäniň üstünde erkin agynar ýaly, olar üçin niýetlenen gezim meýdançasynyň çäge bilen üpjün edilmegini ýola goýmaly.

Bir taýy saklamak üçin niýetlenen teblehana 8-9 m² meýdandan az bolmaly däl. Eger-de olary toparlaýyn usulda saklamak göz önünde tutulýan bolsa, onda atýatagyň meýdan ölçegine görä, her toparda 20 töwerek taýçanak saklamak bolar. Şonda olar 90-100 m² meýdany bolan atýatakda arkaýyn ýerleşip bilerler. Süýtde aýrylan taýçanaklar teblehanalarda ýekebara saklananda hem olaryň hersiniň öz ýagdaýyna görä özbaşdak iýmitlendirilmegi we talaba laýyk saklanmagy zerurdyr. Şeýle-de bu usulda saklanýlanda taýçanak öz eýesine tiz öwrenişýär. Munuň özi bolsa taýa münüş öwretmegi has-da ýenilleşdirýär. Süýtde aýrylandan 3-4 gün, käte bolsa bir hepde geçenden soň, taýçanaklaryň ählisini öra çykaryp bakmagy guramaly. Tohum atlary köpeltmek bilen ýöriteleşdirilen hojalyklarda, şu maksat üçin ýorunja ekilen meýdanlar bölünip berilýär. Atçylyk hojalyklarda süýtde aýrylan taýçanaklar erkin otlar ýaly olaryň sürüsine garry, gysyr baýtallaryň birnäçesini goşup bakmak talaba laýyk bolýar. Ýagynly, ylaýta-da aýazly howada taýçanaklary ýyly athanalarda saklamak maslahat berilýär. Şeýle howa şertlerinde olara agylyň içinde ýa-da gezim meýdançada 1,5-2 sagat gezelenç guramak öra peýdalydyr. Bu çäräniň guralmagy ilki bilen taýçanaklaryň aýaklarynyň siňir damarlarynyň berkemegine ýardam edýär, ikinjiden bolsa ýürek-damar dem alyş we degna (nerw) ulgamlarynyň kadaly işlemegini hem-de çiginleriniň (muskullarynyň) berkemegini üpjün edýär. Süýtde aýrylan taýçanaklara gündelik berilýän ot-iýimleriň düzümi köp görmüşli bolmalydyr. Bu bolsa olaryň bedeniniň umumy iýmit maddalara, proteine we mikroelementlere bolan talabyny kanagatlandyrmalydyr. Şoňa görä ýaş taýlara kada boýunça şugundy, käşir, kadi, mal garpyzy ýaly şireli ot-iýimleri goşmaça bermek maslahat berilýär. Ýaş taýlar iýmitlendirilende olaryň jyns

áyratynlyklaryny hökman göz öňünde tutmaly. Çünki şol bir şertlerde gysrak taýlara garanynda at taýlaryň iýmit maddalaryna bolan talaby ýokarydyr. Galyberse-de ýaş taýlar üçin ot-iým binýady döredilende, ot-iými taýýarlamagyň meýilleşdirilýän möçberinden 30% artykmaç taýýarlamak maslahat berilýär. Önümçilik tejribesinden belli bolşy ýaly, ot-iýmiň ätiýaçlyk gorunyň göz öňünde tutulmagy tötänden däl. Ot-iým üpjünçiligi babatda käbir ýüze çykýan ýetmezçilikleri aňsat ýeňip geçmekde onuň ähmiýeti örän uludyr.

Taýlara baş öwredilişi

Alynýan taýlaryň ata-babalarynyň iň gowy häsiýetli áyratynlyklaryny we gymmatly alamatlaryny nesillerde gorap saklamak wajyp meseleleriň biridir. Şonuň bilen birlikde ony kämilleşdirmek hem-de nesilden-nesle geçirilmegini gazanmak seçgi-tohumçylyk işiniň möhüm hem ähmiýetli bölegidir. Ýyndam, owadan bedewleri ösdürüp ýetişdirmek üçin ata-babalarymyz, atlar entek dogulmazyndan öň alada edip başlapdyrlar. Taýçanak doglanyndan soň oňa edil çaga sereden ýaly seredipdirler. Seýişçiligiň tejribesine laýyklykda onuň otuna-suwuna, iýmitine áyratyn üns berlipdir.

Taýa baş öwretmek hem ýyllaryň dowamynda barha kämilleşip gelipdir. Taýa kada boýunça 1,5 ýaşyndan baş öwretmäge başlanylýar. Dogry ýola goýlan seýişçilik işi diňe bir her taýyň artykmaç gymmatly taraplarynyň ýüze çykarylmagyna ýardam bermek bilen çäklenmän, seçgi-tohumçylyk işlerini kada laýyk alyp barmaga şert döredýär. Şonuň ýaly-da her höwür atyň ýa-da baýtalyň iň gowy häsiýetli áyratynlyklaryna we gymmatly tohumlyk alamatlaryna baha bermäge hem mümkinçilik döredýär. Dürli aralyklara geçirilýän synag çapysyklary üçin türgenleşik işleri ýuwaş-ýuwaşdan artdyrylýar, görnüşleri üýtgedip, taýlaryň bedenini uýgunlaşdyrýarlar. Ýaş atlary her dürli işleri üstünlikli ýerine ýetirmäge taýýarlaýarlar. Sagdyn ösdürilip ýetişdirilen taýlary gelejekde synag çapysyklaryna taýýarlamak üçin olara baş we münge öwredip başlaýarlar. Bu işe noýabr aýynyň ahýrlarynda başlamak maksada laýykdyr.

Taýlara baş we münge öwredilende örän seresaply çemeleşmeli. Umuman adam tarapyndan eldekileşdirilen haýwanlaryň içinde atlar ýaly adama ýeňillik bilen boýun bolup, onuň ugrukdyrmasy boýunça hereket edýän başga jandar ýokdur. Şoňa görä-de atlar üstünde oturan adama tabyn bolup, onuň ugrykdyran taparyna aňsatlyk bilen gidýär. Ýöne muňa garamazdan, tutum taýlar bilen işlenilende hökmany suratda olaryň her biriniň gylyk häsiýetini nazarda tutup çemeleşmeli bolýar. Olar bilen goh-galmagal edip, gödek işlemek bolmaýar. Tutum taýlar bilen iş alnyp barlanda, olaryň adyny (lakamyny) tutup, eliň bilen iýmjagaz ýa-da gantjagaz iýdirip, maňlaýyny sypap, kellesini gaşap (atlar maňlaýyny sypadyp gaşatmagy juda gowy görýärler), ýallaryny we saçlaryny sypap, mähirli sözler aýdyp özüňe ysnyşdyrmakdan we öwrenişdirmekden başlamaly. Şeýle edilende taýlar adam bilen örän çalt we aňsat ysnyşýarlar hem oňa öwrenişýärler. Taýlara kada boýunça her gün günortan ot-iým berlip, suwa ýakylyp, endamy arassalanyp bolnandan soň, kelleki geýdirilýär. Soňra olar atbakaryň gözegçiligi astynda üç sagat töweregi diýen ýaly kellekili bolýarlar. Şonda taýlara şikes ýetmez ýaly, ulanyljak kellekiniň her taýyň öz kellesiniň ölçegine görä saýlanyp alynmagy örän möhümdir. Ýaşýarymlyk taýlaryň uýana-agyzdyryga öwrenişmekleri üçin köplenç 4-5 gün ýeterlik hasaplanýar. Şondan soňra mungäöwretmegiň ikinji, ýagny eýere öwrenişdirmek tapgyry başlanýar. Munuň üçin ilki bilen üzeňnileri hem üzeňni bagyny eýerden sypdyrmaly.

Ýaş ýarymlyk taýy eýerlemek üçin oňa uzyn tanaply kelleki geýdirilýär. Atbakarlaryň ikisi taýy saklaýar, üçünjisi bolsa gyssanman, endamyny sypalap, mylaýym sözler aýdyp ony köşeşdirýär, üzeňnisi aýrylan eýeri taýyň arkasyna atyp, birden dartman, usullyk bilen çekini gowşagrak edip çekýärler. Ilkinji günler çekiler diňe eýeri saklar ýaly darddyrylýar. Soňra ýuwaş-ýuwaşdan çekileri darddyrmak kadaly ýagdaýa getirilýär. Eýerlenenden soň taý idilýär. Eger-de taý ýöremän direnip dursa, oňa çüw diýip ýa-da uzyn gamçyny ýuwaşja tenine degrip sürmeli. Taýy urmak, oňa gödek darasamak, azgyrylmak, gorkuzmak düýbünden bolmaýar. Taý eýere az-owlak öwrenişenden soň, çekisini birneme çekmeli we tanapynyň töwreginde 3-4 gezek loňkuldap aýlanmagyny gazanmaly. Taý 15 minut töweregi idip gezdirlenden soň eýerini aýryp, endamyny gowy süpürüp oňa dynç berilýär. Bu iş kada boýunça her günde 50-60 minut eýerli gezdirmek arkaly 6-7 gün dowam edýär. Soňraky günler taýyň üstüne çapyksuwar mündürilip, taýa mungäöwretmegiň üçünji tapgyryna girilýär.

Belläp geçişimiz ýaly aty seýişlemek işi taýlygyndan başlanýar. Taý enesinden süýtde aýrylandan soň köp wagt geçmänkä münüş öwredip başlaýarlar. Güzüň sowuk howasynyň düşmegi bilen oňa ilki 200 gramdan başlap soňra 9 aýlygyna çenli berilýän iýmitiň mukdaryny kem-kemden artdyryp, gündelik berilýän mukdaryny 600 grama çenli ýetirýärler. Ýorunja elmydama erkine berilýär. Edil şol bir wagtyň özünde taýy baş öwretmäge taýýarlaýarlar. Kähalatlarda olar entäk enesinden süýtde

aýrylmanka kelleki dakmaga öwredilýär. Münüş öwretmegiň ilkinji tapgyry uýanyndan saklap ýöretmekdir. Soňra onuň arkasynda iki desse ýorunja bedesini ýükläp, arkasynda ýük götermäge öwrenişdirýärler. Bir ýaşa ýetmedik taýyň üstüne oglanjygy mündürrip, birýarym ýaşarlaryň çapysygyna taýýarlap başlaýarlar. Şol wagtda arpanyň gündelik berilýän mukdaryny 2-2,5 kg ýetirýärler.

Atoglany ata mündürmek

Ata atoglany mündürmek üçin eýere üzeňni dakylýar. Atoglan taýyň ýanyna çep tarapyndan baryp, çep eli bilen ýalyndan berk tutýar, sag elini bolsa eýeriň üstünde goýup onuň üstüne atlanýar (münýär). Şonda münmek ýeňil bolar ýaly atbakarlaryň biri oglanyň aýagyndan galdyryýar we eline jylawy berýär. Eger taý ýuwaş dursa, atbakar tanapy aýyryýar we taýy goýberýär. Taý münülende kada boýunça üç ýaşar atyň yzyna düşürilip 10-15 minut gezdirilýär. Gezdirmeklik 5-6 gün dowam edýär. Gezdirmeklik wagty kem-kemden 30 minuta çenli uzaldylyýar. Birinji gezek taýlar münülende olar köplenç jyrtlaýarlar, depirjekleýärler. Eger-de şonda atoglan ýykylsa, ony gaýtadan taýa mündürmek gerek. Tä taý tabyn bolýança münmegi dowam etdirmek zerurdyr. Çünki şeýle edilmese adatça taý özüniň ökde çykanyny duýýar we öz üstüne münen adamdan ýene-de dynmak üçin ony ýykмага synanyşyk edýär. Ahalteke tohumyndan bolan taýlar örän duýgur hem-de ynjuk, şol bir wagtyň özünde-de juda sarç bolýarlar. Şonuň üçin bu işe örän jogapkärçilikli we seresap çemeleşmelidir.

Atlaryň seýislenişi

Atlary zygiderliseýislemek, aýlawlarda çapdyrmak, atçylyksportunyň ýaryşlarynda ulanmaklaryň hilini gowlandyrmagyň seleksiýa-tohumçylyk işlerinesaýlapalmagyň esasy özenibolupdurýar. Dogry we doly seýislenen atyň çapuw häsiýeti gowulanýar, ýyndamlyk ukyby artýar. Häzirki döwürde at seýislemegiň maksady at çapuşyklarda we atçylyk sportunda atlary dürli aralyklara ýyndam çapmaga, dürli päzgelçilikden ýeňil bökmäge, atçylyk sporty ýaryşlaryna ýörite taýýarlamakdan ybaratdyr. At seýislemegiň tärleri gadym zamanlardan bäri bellidir. Toý-tomaşada at çapdyrmak türkmenlerde däbe öwrülipdir. Gadymy ýetden bäri türkmenleriň aty ýogy we seýis däli bolmandyr.

Türkmen halky öziniň taryhy ösüşinde ýokary medenýeti we owadanlygy bilen ýyndamlykda meşhur atlaryň ajaýyp, haýran galdyryjy arassa ganly ahalteke tohumyny döretdi. Bu tohum özüniň geçmiş taryhynyň ähli döwürlerinde hem arassalygyna köpeldildi. Seýisçilik irginsiz zähmeti talap edýän kär. Türkmen halky “Aty at edýänçä, eýesi it bolar” diýen pähimi döredipdir. Türkmenleriň at seýisleşiş tejribesi ýyllaryň dowamynda kämilleşip gelýär. Atlary çapuw seýislemek işi esasan üç tapgyra bölünýär. Birinji-gowy iýmitlendirmek, ikinji-gezdirmek we atyň bedenini guratmak we üçünji döwür çapuw 6 gün galanda başlanýar.

I. Iki-iki ýarym aýyň dowamynda ýatakda sör-söbe, işsiz durmak bilen (suwa ýakmak üçin geçýän ýoluny göz önünde tutmazdan), her gün üç wagtynda paýlanyp berilýän jemi 6 kg. mukdardaky arpa bilen erkine ýorunja bedesi berlip, “baka goýulýar”. Eger-de atyň haýal semreýänligi we işdäsiň ýaramazlygy duýulsa, onda rasiondan arpany aýryp, onuň deregine günde 100 gram sary ýag, 3-4 ýumurtga we 800-900 gram çörek berilýär. “Baka goýlan” döwründe at haýal semrese, onda şol döwürde ata ýüz, hat-da üç ýüz töweregi towuk ýumurtgasy we 5-6 kg sary ýag berilýär. Çapuwlara 3-3,5 aý galanda atyň bedeni “doluşan” bolmaly we diňe şondan soň aty saklamagyň ikinji döwri, ýagny mümkin boldugyça güýçli guralýan döwri başlanyp, onuň üçin at elmydama keçäniň aşagynda işleýär. Şonda ilkinji iki aýynda berilýän arpanyň mukdary kemeldilmezden ýorunja bedesi öz erkine berilmegi dowam etdirilýär. Ilkinji iki aýyň dowamynda diňe ýöriş edip, gün-günden geçilýän aralyk artdyrylýar. Iş birnäçe böleklere bölünip (4-e çenli) ýerine ýetirilýär, günün dowamynda 15-20 km aralyk geçilýär.

II. Seýislemegiň üçünji aýy has jogapkärli hasaplanylýar. Irden, jahan ýagtylýança 8 km aralykda ýöriş edilýär, ýol geçilen döwründe aty suwa ýakýarlar, 1,5 sagat saklanýandan soň ýorunja bedesi we 2 kg arpa berilýär. Berlen arpa iýlenden soň, ýene-de ýöriş etmegi dowam edýärler. Ondaky geçilmeli aralyk atyň gapyrgalary bildirýänçä gerek bolan wagt bilen baglylykda kesgitlenilýär. Dolanyp gelenden soň at 3,5 sagat töweregi durýar, soňra ony ýene-de ýorunja we 1,5 kg. arpa bilen iýmitlendirýärler, soňra ýene-de 4-5 km aralyga ýöriş edilýär. 3,5 sagat durandan soň suwa ýakmak üçin dördünji ýöriş edilip, onuň bir km gorgun sürüp geçilýär. Bir sagat durandan soň bir gysym gök ýorunja we 2,5 kg arpa berilýär we 1,5 km aralyga 5-nji münüş edilýär. Dolanyp gelenden erkine ýorunja berip, aty ir ertire çenli goýýarlar. Aýyň ahyryna çenli arpanyň berlişini bir günde 3 kg çenli azaldýarlar we ýyndamlyga işledip başlaýarlar. Irden, ýer ýagtylýança bir gysym gök ýorunja we 0,5 kg arpa berip, 4 km aralyga suwa ýakmaga gidýärler. Dolanyp gelenden 6 sagat geçenden soň ilki bilen

150 ädim töweregi aralykda ýndam öňürdikledilýär, saklanandan soň erkine ýorunja we bir kg. töweregi arpa berilýär, soňra ýene-de suwa ýakmaga äkidilýär, ondan soň gorgun hereket bilen sürüp yzyna gaýdylýar. At özüni dürsäninden soňra gök ýorunja we 2,5 kg arpa berilýär we ertire çenli goýulýar. Soňra işler şol tertipde dowam etdirilýär, ýöne üýtgeýän zat, arpanyň berlişini ýene-de günde 6 kilograma çenli artdyryýarlar we ýndam öňürdikledilýän aralygy 10 metr artdyryýarlar. Bellenilen aralyga ýndam öňürdikletmegi 7-8 gezek aýratynlykda geçip, soňra köpçülikleýin ýerine ýetirmäge girişýärler. Çapuwa 5 gün galanda her gün 3 gezek münüş edilýär. Gidilende ýoriş bilen gidip, suwa ýakylandan soňra yzyna gorgun sürüp gaýdyýarlar. Şol wagt arpa bilen ýumurtgany garyp hem-de sary ýag berýärler, kähalatda bolsa düýe süýdi içirilýär. Çapuwuň öň ýanynda umumy uzaklygy 16 km deň bolan aralyga üç gezek münüş edilýär. Şol wagt at iki gat keçe ýapynjanyň aşagynda güýçli derledilýär. Çapuw günü irden aty güýçli derletmek maksady bilen has güýçli ýndam gorgun etdirýärler. Özüni dürsäninden soňra gök ýorunja berýärler we çapuwuň geçirilýän ýerine tarap gidýärler, ol ýerde bolsa çapuw başlanýança idip ýöredýärler, atyň islegine görä gysymynda saklap gök ýorunja berýärler. Edil çapuwuň öňisyrasynda bir goşawuç arpa berýärler. Haçan-da atyň gapyrgalary we tümpüji oňat bildirip dursa, sagrysyndaky tüý örtüginin ösüşine garşylyklaýyn eliňi geçirseň, dim-dik bulaşyp saklansa, ol synaglara taýýar diýip hasaplamak bolar. Çapuwlardan soň aty ýeterlik köp wagtyň dowamynda ýöredýärler, çapuw möwsümi tamamlanandan soň bolsa 15 günün dowamynda ýakyn aralyklary geçmek bilen aty ýatyryýarlar.

III. At şeýle seýislemeden soňra örän guraksy görnüşde, oňat çekilip duran garny, oňat bildirip duran gapyrgalary we tümpüji bilen saýlanyp durmaly. At çapuwuň öňüsyrasynda we çapuw günleri has güýçlendirilen depginde işledilýär. Seýislemegin döwürleriniň zygiderlilik we saklanýşy boýunça ýokarda beýan edilen usulyň aty ýorişlere taýýarlamagyň beýleki usullaryndan üýtgeşikdigini görýäris.

Ahalteke tohumynyň ýaş atlary esasan çapuwlara seýislenilýär, esasan hem taýlar bu işde köp ulanylýar (gysrak taýlar ýakyn wagtdan bäri çapuwlara seýislenilip başlandy). Türkmenlerde uly baýramçylyklarda şeýle hem maşgalada toý bolanda at çapuşyklary geçirilýär. Ýaş taýlary doglan gününden başlap talaba laýyk ösdürüp ýetişdirmek we terbiýelemek, kada boýunça münüş öwretmek, çapuwlara taýýarlamak üçin seýislenilende ähli talaplary berjaý etmek ahalteke atlarynyň dünýä dolan şan-şöhratyny has-da belende galdyrmaga giň ýol açýar.

Taýlaryň hersini özbaşdak seýislemegin esasy maksady - olaryň bedeninde bar bolan işjeňlik ukyplaryny, mümkinçiliklerini, dürli şertlerde we düzgünlerde ýokary derejede ýüze çykarmakdan hem-de ösdürmekden ybaratdyr. Ahalteke tohumyna degişli bolan taýlar, münülýän beýleki tohumlardan bolan taýlardan düýpli tapawutlydyr. Ahalteke tohumyndan bolan taýlar özleriniň özboluşly, aýratyn ukyplylygy we häsiýetlilik bilen tapawutlanýarlar. Olara özdiýenlilik, näziklik, aşa duýgurlyk, özüne göwni ýetijilik, buýsançlylyk, birneme kesirlilik ýaly häsiýetler mahsus bolýar. Çapyksuwar öz adaty bolşuny sähelçe üýtgetse (özüni gödek alyp barsa, oňaysyz hereket etse, paýs sözleri aýtsa we ş.m.) taýlar ony derrew duýýarlar. Bu bolsa olary seýislemekde, ylaýtada käbir gylyk-häsiýetleri öwretmekde belli bir derejede kynçylyklaryň döremegine getirip biler. Taýlaryň her biriniň özboluşly häsiýeti bolýar. Ol özüne aýratyn gatnaşygy talap edýär.

Taýlar bilen alnyp barylýan türgenleşik-taýýarlyk işleri düzgün-tertiple berk berjaý edilip, berk gözegçilik astynda geçirilmelidir. Taýlar seýislenýän wagty teblehanalarda saklanýar. Teblehanada her taý başyna talap boýunça azyndan 10 m² meýdan gerek. Taýlary gündelik gezelenje çykarmaly. Atýatagyň golaýynda ýorunja ýa-da beýleki ot-iymlilik ekilen ekin meýdanlar bar bolsa, şol meýdanlary ir-ertir we giç-agşam taýlary gezdirmek üçin peýdalanmak amatly. Taýlaryň gezelenji bellenen tertibe laýyklykda ir bilen 1-1,5 sagat, agşam 1,5-2 sagat çemesi dowam etmeli. Türgenleşik mahalynda taýlar çakdanaşa köp güýç sarp edýärler. Şony göz önünde tutup, olara niýetlenip düzülýän gije-gündizlik iýmitlendiriş paýyň düzümine iýmitlik ýokumlylygy ýokary bolan ot-iymleri girizmek zerurdyr.

Häzirki zaman ylmy tejribesi atlarda ses duýduryşlarynyň 97-sini tapawutlandyryýar. Ömrüni at üstünde, at ýanynda geçiren, öz hünärine ussat seýisler, şol sesleriň ählisinden many çykaryp, oňa düşünişip, atlary bilen sessiz gürleşip, sözsüz düşünişip bilipdirler. Ussat seýisler ata seredilýändigini, gezdirilýändigini aty görenden tanaýarlar. Şonda berilmeli iými kem ýa-da artyk berilse, gezdirilende aýdylan aralykdan artyk ýa-da kem gezdirilsehem seýisler bilýärler. Şunlukda, şeýle ussat seýisler öz seýişçilik hünäriň inçe syrlaryny, ogullaryna, şagirtlerine öwredip, türkmen seýişçilik sungatyny döredip, ony şu günki güne çenli getiripdirler.

Türkmen ahalteke atларыnyň iýmitlendirilişi

Ahalteke bedewleri esasan arpa, süle däneleri hem-de käşir, nahar duzy, ýorunja bedesi we meýdan oty bilen iýmitlendirilýär. Çapylyan we höwür atларыna goşmaça şeker, ýumurtga we balyk ýagy, uny hem berilýär. Käşir – öz düzüminde kletçatkany we proteini köp saklaýar. Kletçatka aşgazanda mikroflorany emele getirýär hem-de iýmitiň siňmegine oňaýly täsir edýär. Nahar duzy hem aşgazanda turşulygy sazlap, iýmit siňdiriş ulgamynyň kadaly işlemegini üpjün edýär. Şeker we ýumurtga – energiýa çeşmesi hasaplanylýar. Bedende çalt energiýa emele getirmekde şekeriniň ähmiýetini uludygyny eýýäm gadymy döwürlerde seýisler bilipdirler we öz atларыna bermegi ýola goýupdyrlar. Ýumurtgada belok agdyklyk edýändigini sebäpli, bu iýmit höwür möwsümünde giňden peýdalanylýar.

Türkmen seýisçiliginde taý enesinden dogulmazyndan öň baýtallaryň iýmitlendirilişine we saklanyşyna aýratyn gözegçilik edilýär. Baýtal gulunlandan (taýlandan) soň ilkinji günlerinde taý owuz süýdünden erkin emdirmek ýagdaýynda doýrulýar. Ahalteke tohumyndan bolan baýtallaryň süýdünde ortaça 1,7 göterim ýag, 6,5 göterim şeker saklanýar. Dünýä at tohumларыnyň arasynda süýdüniň düzüminde iň köp belok saklamak häsiýeti ahalteke tohumyna degişlidir. Şonuň üçin bu görkeziji hem taýyň tiz ösüp ýetişmegine, elmydama hereketde bolmagyna özüniň oňaýly täsirini ýetirýär. Taý bir hepdäniň dowamynda aýaklanandan soňra gowy hilli ýorunja bedesi we çala çyglanan kepek iýmeklige öwredilip başlanylýar. Şol wagtda olaryň bedenine gününň şöhlesiniň ýeterlikli ýagdaýda düşmegi zerurdyr. Şonuň üçinem bellenen wagt aralygy geçenden soň, taýly baýtallar daglyk ýerlerde, düzlüklerde öri meýdanynda saklanylsa talabalaýyk bolýar. Şeýle ýagdaýda ösdürilip ýetişdirilen taýlar gowy boýuny alýarlar we sagdyn bolýarlar. Dag örüleriniň dermanlyk ösümliklerinde duzuň az mukdarda saklanýandygyny nazarda tutup, bedewleriň suwa ýakylýan çeşmeleriniň boýunda daş duzlary goýulsa kadalaýykdyr.

Ahalteke atлары gelip çykyşy, türgenleşdirilişi boýunça birnäçe topara bölünýär.

1. Arassa ganly ahalteke tohum atлары;
2. Ýaşyna laýyklykda, at çapyşyklary üçin türgenleşdirilýän atлар;
3. Sport oýunларыnyň ähli görnüşleri üçin türgenleşdirilýän we ýöriteleşdirilýän atлар;
4. Gezelençler, bejeriş üçin (ippoterepeýa) we atly syýahatlar üçin türgenleşdirilýän atлар.

Atларыň reňkleri

Ahalteke atлары daşky görnüşleri boýunça hem tapawutlanýar. Olaryň mele, açyk mele, gurt mele, akýal mele, dor, açyk dor, gara dor, gara, gyr, gara gyr, kümüşsow gyr, gyzyl gyr, çakan, al, akýal al, gär ýaly görnüşleri bar.

3.Halk döredijiligi. 3.5 Milli sport oýunлары . 3.5.10. At üstündäki oýunлар

Ýigit öýlenende, çaga dünýä inende, sünnet edilende tutulýan toý-dabaralarda at çapylyp, ýaý atlyp, oýunлар oýnalypdyr. Häzirki at üstünde oýnalyan milli oýunларыň “Telpek gapdy”, “Çowgan”, “At üstünde ýigitler oýny”, “Altyn gabak atmak”, “At çapyşmak” ýaly ençeme görnüşleri bardyr. Bu oýunлар ýigitlerde çalasyňlygy terbiýelemekde uly ähmiýete eýedir. At üstündäki oýunларыň çylşyrymly görnüşleri çapyp barýan atyň aşagyndan geçip, ýene-de atyň üstüne münmek we çapuwý dowam edip gutarmak bolup durýar. Oýuna täze girizilen tilsimler çalasyňlyk we göziňi daňyp atyň aşagyndan geçmek ýaly görnüşleridir. Eýerin üstünden aşyrym aýlow öwrülip, atyň üstünde ters oturmak we ýene-de çalasyň hereketde öwrülip, eýerde oturmak, atyň boýnunda, eýeriň üstünde dürli aşyrymlar, öwürümler etmek we boýnunyň aşagyndan geçmek, atyň gapdalynda, başaşak-aýak ýokaryk durup at çapmak, ýerden telpek galdyrmak, atyň gapdalyndan ýarym süýrenip çapmak ýaly görnüşleri bar. Bu oýunларыň yzygiderli elementlerine, çalasyň yerine ýetirilişine, atly türgeniňgözünü daňyp, atyň boýnunyň aşagyndan geçmek ýaly emellerine aýratyn üns berilýär. Oýunлары tegelek sirk manež meýdanчалarda, göni aýlow ýodalarynda, sähra ýerlerde geçirilýän dabaralarda geçirmegiň usullary we tilsimleri atlara we türgenlere öwredilýär. Ýigitleriň at üstündäki gaýtalanmajak sazlaşykly hereketleri bu milli sungaty görlipe eşidilmedik derejelere ýetirdi. At üstündäki oýunлары dünýä ýaýmak maksady bilen, atşynaslar bedew atлар bilen daşary ýurtlarda geçirilýän uly sport ýaryşларыna, halkara we Olimpiýa oýunларыna gatnaşyp şöhrat gazanýarlar. Türkmen atşynaslygynyň gülläp ösýän häzirki döwründe, çapyksuwarlyk, atçylyk sporty, at üstündäki milli oýunлар bilen gyzyklanyp bu ugurlarda, öz güýjünü synap görmäge höwes edýän ýaşlar barha köpeliýär. Bu sport jemgyýetiň dürli toparларыny birleşdirýär we jebisleşdirýär.

At çapyşygy

Nowruz, Gurbanlyk ýaly milli baýramçylyk günlerinde ýa-da uludan tutulan toýlarda at

çapyşygynyň we beýleki at üstündäki oýunlaryň geçiriljekdigi birnäçe gün öňünden habar edilipdir. At çapyşygyna beýleki obalaryň hem ezber seýisleriniň ýetişdiren atlary gatnaşdyrylypdyr. Türkmenlerde at çapyşygyny geçirmegiň asyrlarboýy kämilleşdirilip gelnen kada-düzgünleri bolupdyr. Munuň üçin, ilkinji nobatda, çapyş atlar birnäçe gün öňünden çapuwa taýýarlanylýpdyr. Adaty günlerden tapawutlylykda ýमितlendirilipdir, seýil-maşk etdirilipdir.

Nowruz baýramy günlerinde beýleki dabaralarada guralýan at çapyşyklarynda atlary ýaryşa goýbermek üçin toparlara bölüpdirlir. Toparlara bölmekde önden gelyän seýişçilik däplerine görä, at çapyşygunda atlaryň ýaşyna, tohumyna, çapyksuwaryň agramyna, ýaryşyň geçirilýän möwsümüne, şeýle hem çapyş meýdanynyň uzynlygyna ähmiýet berlipdir. Mysal üçin, ýaş atlaryň arasyndaky ýaryş golaý aralyga, orta ýaşar atlaryň arasynda orta uzaklykda, uly ýaşar atlaryň arasynda has uzak aralyklara çapyş ýaryşlary guralypdyr. At bilen bagly oýunlar gumalan toý-baýramçylyk günleriniň myhmany köp bolupdyr. Ýeri gelende aýtsak, türkmenleriň at çapyşygyny geçirmek babatda asyrlaryň jümmüşinde döreden däpleri häzirkiki döwrüň halkara ýaryşlarynyň talaplaryna laýyk gelyär. Her ýyl Türkmen bedewiniň milli baýramynyň çäklerinde at çapyşyklary bilen bir hatarda uzak aralyga marafon ýaryşy, “Ýylyň iň owadan bedewi” ady bilen bedewleriň gzellik bäsleşigi, döredijilik bäsleşigi, ýetginjekleriň we halypa çapyksuwarlaryň aýratynlykda at çapyşyklary geçirilýär. Milli seýişçilik däplerine görä, bedewleri at çapyşyklaryna 1,5–2 ýaşyndan, süňni has gurat atlary ondan hem ýaş döwründen taýýarlap başlaýarlar. Atçylyk sportunyň çylşyrymly tilsimleri boýunça geçirilýän ýaryşlara 3 ýaşyny dolduran atlar saýlanylýp alynýar. Mundan başga-da, olary gezim etdirmegiň, ýöreýşiň ähli görmüşlerini öwredip bedenini taplamagyň, şeýle hem şu kadalara esaslanylýp, haýsy aty näçe aralyga çapuwa goýbermegiň baý milli seýişçilik tejribeleri işlenilip düzülipdir.

Seýişçilikde uzaklyk aralygynyň kesgitlenişiniň özboluşly atlary hem ýörgünlidir. Mysal üçin, 500 metr aralyk — «çärýek aýlaw», 1000 metr çemesi aralyk — «ýarym aýlaw», 2000 metr çemesi aralyk — «bir aýlaw», 2500 metr çemesi aralyk — «bir çärýek aýlaw», 3000 metr çemesi aralyk — «bir ýarym aýlaw», 4000 metr çemesi aralyk — «iki aýlaw» diýlip atlandyrylýar. Milli seýişçilik tejribelerine görä, aty ýakyn we orta uzaklyga çapdyrylmagy, olaryň ýyndamlygyny, uzak aralyga çapdyrylmagy bolsa çydamlylygyny kämilleşdirmäge täsir edipdir. At çapyşygyny guramak üçin önden gelyän kada görä, tegelek şekilindäki düz meýdan saýlanylýp alnypdyr. Oňa halk arasynda «Aýlaw» diýlip, atlar bellenilen aýlaw ýoly boýunça çapylypdyr. Munuň üçin aýlawy öňünden taýýarlapdyrlar, ýagny, at çapylanda päsgel berjek ýa-da aty türküzjek daş, ot we beýleki zatlary aýryp arassalapdyrlar. Aýlaw görnüşindäki çapyş meýdanında tomaşaçylara at çapyşyklaryny synlamak oňaly bolupdyr. Nowruz baýramçylygy mynasybetli has uzak aralyga at çapdyrmak boýunça guralýan ýaryşlar, adatça, giň sähralyk ýerde, käbir ýerde bolsa iki obanyň aralygunda geçirilipdir. Şeýle ýaryşlar «Dogrytomaşa» diýlip atlandyrylypdyr. At çapyşmagyň «sürelge» atlandyrylýan görnüşi hem giňden ýaýrapdyr. Sürelge çapyşygunda atyň eýerine ýa-da jylawyna dakylýp, beýleki gapdaldan ýaryşa goýberilen at süýrege alynýar. Şeýle edilende heniz ýadamadyk atlar önden çapyp gelyän aty gyssap, tijenmäge-çuslanmaga ýardam edipdir. Ýelden ýüwürük türkmen bedewiniň ýörite terbiýelenen elguşlar bilen ýaryşdyrylan pursatlarynyň bolandygy barada hem halkyň içinde gürrüňler saklanyp galypdyr. Öňki döwürde Nowruz baýramçylygunda we beýleki toýlarda geçirilen at çapyşyklarynda baş baýrak hökmünde öküz, düýe, türkmen halysy ýaly baýraklar goýlupdyr. Häzirkiki wagtda Garaşsyz Türkmenistanda geçirilýän at çapyşyklarynda baş baýrak hökmünde ýeňil awtoulaglary goýmak däbe öwrüldi. Munuň özi halkymyzyň atçylyk sportuna gyzyklanmasynyň has hem ösýändiginiň subutnamasydyr.

Berkarar döwletimiziň bagtyýarlyk döwründe häzirkiki zaman dünýä ülnülerine laýyklykda bina edilen Aşgabat şäherindäki Türkmenistanyň Döwlet aýlawynda, ýurdumyzyň ähli welaýatlarynda açylan atçylyk sport toplumlarynda, Köpetdagiň jana şypaly sergin-sapaly eteginde bina edilen umumy meýdany 90 gektara barabar bolan Halkara atçylyk sport toplumynda sportuň dünýä meşhur bu görnüşi boýunça Olimpiýa oýunlaryny geçirmek üçin dünýä ülnülerine laýyk gelyän ähli zerur mümkinçilikler döredilipdir.

Atlar bilen baglanyşykly döp-dessurlar

Türkmen toý-tomaşalarynda toý şowhunyny ýokary derejelere ýetirmek üçin at çapyşyk ýaryşlaryny giňden gurap, gözəl we ýüwürük atlaryna nepis halydan serpaý ýapmak gadymy däbe öwürilipdir. Şeýlelikde, atçylyk we halyçylyk sungaty bütewi bir sazlaşygy emele getirip, milletimiziň tutumly toýlarynyň dabaraly şöhratyny äleme ýaýypdyr. Türkmenlerde täze doglan taýçanaga “At arkasy gutly bolsun” diýip, alaja dakylýpdyr. Dakylan alaja atyň synasynda kümüşden ýasalan dürli

saý-sepler bilen sazlaşyp, onuň görkünü goşalandyrypdyr.

Türkmen toýuny at-bedewsiz göz önüne getirmek bolmaz. Türkmen milli döwlet bedewlerimizde toý tutulanda çydamlylygyň, owadanlygyň we ýyndamlygyň nyşany bolan bedewlerimiziň çapysygy guralypdyr. Şeýle hem gelnaljy kejebäniň ýany bilen atly ýigitler hem gelnalja gidip, haçan-da yza gaýdylanda atlar önbaýrak üçin çapdyrylypdyr. Bu däbe atbaşçy diýip hem at berlipdir.

Ýurdumyzda atçylyk ulgamy ösüşini täze derejesine ýetdi. Türkmen halkygadymy döwürlerden bäri atlary eldekileşdirip, olary ýaşayş-durmuşynyň aýrylmaz bölegine öwürüpdiler. Türkmen bedewleri dürli taryhy döwürlerde türkmeniň ýow güni ýoldaşy, gamly güni gardaşy, syrdaşy hem ýakyn hemrasy bolup geldi. Halkyňdünýä nusgalyk naýbaşy milli gymmatlyklarynyň biri bolan ahalteke bedewleri türkmen durmuşynda möhüm orun eýeleýär. Bedew at türkmen ýigidiniň ýow güni ýoldaşy, gamly güni gardaşy, toý güni uçar ganaty bolup hyzmat edip geldi. Şeýle bolansoň seýisçilik tejribesi esasynda dünýä nusgalyk ahalteke bedewleriniň ýetişdirilendigini aýratyn belläsimiz gelýär.

2. Mirasyň häsiýetlendirilişi

2.1. Element bilen bagly bolan maddy däl mirasyň gymmatlyklary

Bu sungat – ahalteke atlarynyň gen arassalygyny saklamak, ösdürip ýetişdirmek, olara baş öwretmek, terbiýe bermek hem-de çapyksuwar atoglanlaryny taýýarlamak ýaly birnäçe inçe ugurlary öz içine alýar.

2.2. Element bilen bagly bolan maddy mirasyň gymmatlyklary

Türkmen milli ahalteke atlarynyň bezeg şaýlary-göwüsben, maňlaýlyk, saçlyk, alagaýyş. At esbaplary, ýagny at ýapynjalary, at july, at içirgileri, dogabag, at eýeri, at naly, at uýany, at alajasy, şeýle hem atlara berilýän dermanlyk ösümlükler

2.3. Elementiň beýan ediliş dili

Türkmen dili

2.4. Gelip çykyşy

Halk tejribesi

3. Mirasy gorap saklamaga we ýaýmaga degişli edaralar we adamlar

3.1. Ulanýan hünärmenler (artistler): ady, jynsy, hünäri, jemgyýetçilik statusy we ş.m.

Seýisler, atbakarlar, atoglanlar, at esbaplaryny taýýarlaýjylar, at şaý-seplerini ýasaýjy zergärler. Seýisler öwrenijilere ahalteke bedewleriniň ösdürilip ýetişdirilişini, iýmitlendirilişini, baş öwredilişini we olaryň terbiýelenişini öwredýär.

Atoglanlar ata erk etmekligi, aýlawlarda, çapysyklarda we at üstünde geçirilýän oýunlarda aty we özüni alyp barmaklygyň inçe syrlyny öwredýär.

At esbaplaryny taýýarlaýan tikiñçi-ussalar, bezeg şaý-seplerini ýasaýan zergärler hem ýu ugurdan özlerinde bar bolan ussatlyklaryny, kesp kärini öwreniji nesillere geçirmekde güýçlerini gaýgyрмаýarlar.

Oba hojalyk uniwersiteti, Türkmen döwlet bedenterbiýe we sport instituty, Türkmen döwlet medeniýet instituty, Sport mekdepleri, welaýat atçylyk toplumynyň ýanyndaky okuw Merkezleri Döwlet sirki ýaş nesillere formal bilimleriniň çäklerinde bu element hakyndaky başlangyç bilimleri we endikleri geçirmekde wajyp orun eýeleýärler.


3.2. Beýleki gatnaşyjylar (eýeleri, saklaýjylar)

1. Ýerli ses we wideo ýazgylaryny geçirýän firmalar;
2. Türkmenistanyň Telewideniýe, raduogeleşikler we kinematografiýa baradaky döwlet komiteti.

3.3. Elemente elýeterlilik üpjün edýän hukuk esaslary

1. ÝUNESKO-nyň Bütindünýä maddy däl mirasyny gorap saklamak baradaky Konwensiýasy (2003);
2. Türkmenistanyň “Atçylyk we atly sport” hakyndaky kanuny (2015 ý.)
3. Seleksiýanyň gazananlaryny hukuk taýdan goramak hakynda Türkmenistanyň kanuny –(2011 ý.)
4. Türkmenistanyň kanuny “Maldarçylyk we tohumçylyk işi hakynda” (2015 ý.)

	<p>5. Medeniýet barada kanun (2010 ý.)</p> <p>6. Milli maddy däl medeni mirasy gorap saklamak hakynda Türkmenistanyň Kanuny(2015)</p> <p>7. Halk amaly-çeperçilik sungaty barada Türkmenistanyň kanuny (2001);</p>
3.4. Değişli edaralar	<p>1. “Türkmenatlary” Döwlet birleşigi</p> <p>2. Türkmenistanyň Prezidentiniň ahalteke atçylyk toplumu</p> <p>3.Halkara ahalteke atçylyk sport toplumu</p> <p>4. Milli atly sport merkezi</p> <p>5.«Altyn Bedew» ÝGPJ</p> <p>6. Balkan atçylyk sport toplumu,</p> <p>7.Mary atçylyk sport toplumu,</p> <p>8.Lebap atçylyk sport toplumu,</p> <p>9. Mary döwlet athanasynyň Lebap bölümçesi,</p> <p>10. Daşoguz atçylyk sport toplumu</p> <p>11. Daşoguz döwlet athanasy,</p> <p>12. Aşgabat atçylyk sport toplumu,</p> <p>13. Türkmenistanyň Nebitgaz toplumynyň Baharly atçylyk hojalygy,</p> <p>14. Ýöriteleşdirilen ot iým öndürýän oba hojalyk döwlet kärhanasy,</p> <p>15.Türkmenistanyň Atly sport federasiýasy,</p> <p>16. Halkara ahalteke atçylyk assosiasiýasy.</p> <p>17.Türkmenistanyň Medeniýet ministrliги;</p> <p>18. S.A.Nyýazow adyndaky Türkmen oba hojalyk uniwersiteti;</p> <p>19.Türkmenistanyň Oba hojalyk ministrliги;</p> <p>20. Türkmenistanyň Telewideniýe, raduogepleşikler we kinematografiýa baradaky döwlet komiteti;</p> <p>21. Türkmenistanyň Döwlet arhiwi;</p> <p>22. Türkmenistanyň Ylymlar akademiýasynyň Taryh we etnografiýa instituty.</p> <p>23.Türkmen döwlet bedenterbiýe we sport instituty.</p>
4. Mirasyň saklanýş ýagdaýy	
4.1. Kanuny güýjüne girizmek üçin bar bolan howplar	Hiç hili howplar ýok.
4.2. Elementi geljek nesillere ýetirmekde bar bolan howplar	Hiç hili howplar ýok.
4.3. Elementiň maddy gymmatlyklarynyň elýeterliligi	Elementiň maddy gymmatlyklary bolan milli geýimler, at esbaplary we şaý-sepleri elýeter ýagdaýynda bolmak bilen, olar nesilden-nesle geçirilýär.
4.4. Element bilen bagly bolan maddy we maddy däl mirasyň ýagdaýy	Elementiň özünde saklaýan maddy we maddy däl miras bölekleriniň ýagdaýy gadymy türkmen taryhyndan gelýän ýagdaýynda saklanýar.
4.5. Gorap saklamak boýunça bar bolan çäreler	Elementi gorap saklamak boýunça S.A.Nyýazow adyndaky Türkmen oba hojalyk uniwersitetinde«Atçylyk», «Zoolog», «Zootehnik» hünärleri öwredilýär. Türkmen döwlet bedenterbiýe we sport institutynda okaýan talyplara bu element hakyndaky başlangyç bilimler öwredilýär. Türkmen döwlet

	medeniýet institutynda “At üstündäki maşklary ýerine ýetirmek”, Türkmenistanyň Prezidentiniň Ahalteke atçylyk toplumu, Halkara ahalteke atçylyk sport toplumu, şeýle hem ähli welaýatlarda Atçylyk toplumlary döredildi.
5. Maglumatlaryň toplanýşy we bellige alnyşy	
5.1. Maglumaty beren adam: ady we hünäri	K. Bäşimow – atşynas, A.Berdiýew - atşynas
5.2. Maglumatyň toplanan senesi we ýeri:	2013-2021-nji ýyllar
5.3. Maglumatyň bellige alnyş kartasyna goşulan senesi:	05.12.2021 ý
5.4. Bellige alyş kartasyny düzüjiniň ady we goly	Magtymgulyýewa G. 
6. Edebiýat we beýleki maglumat çeşmelerine salgylanmalar:	
6.1. Çap edilen ylmy we beýleki maglumatlar	
<ol style="list-style-type: none"> Berdimuhamedow G. Ahalteke bedewi – biziň buýsanjymyz we şöhratymyz. Aşgabat: Türkmen döwlet neşirýat gullugy, 2009. Berdimuhamedow G. Gadamy batly bedewler. Aşgabat: Türkmen döwlet neşirýat gullugy, 2016 Berdimuhamedow G. Atda wepa-da bar, sapa-da, Aşgabat: Türkmen döwlet neşirýat gullugy, 2019. Salyhow B. Ahalteke atlary. Türkmenistan, 1966. Meredow B. Bedewlerimiz atçylyk sportda, milli at üstündäki oýunlarda we atly syýahat gezelençlerde. Behişdi-ahalteke atlary. Meredow B. Türkmen seýisçilik sungaty taryhda we häzirki döwürde. Türkmenistanyň milli sport we syýahatçylyk institutynyň ylmy habarlar ýygyndysy. Aşgabat, «Ylym», 2011. Джикиев А. Традиционные туркменские праздники, развлечения и игры. Ашгабат, 1983. Gündogdyýew Ö, Jykyýew A. Türkmenleriň milli oýunlary. Paýaýew A. Ak atly Arkadagym. – A., 2014. Гундогдыев О., Аннаоразов Д. Слава и трагедия. Судьба Текинского конного полка (1914-1918 гг.). – Ашгабат: Рух, 1992. Гундогдыев О. Конь и конница туркмен. – Ашхабад, Рух, 1999. Гундогдыев О. Рыцари Азии. – Ашхабад, 2011. Оразов А. Скотоводство у туркмен в XIX – начале XX в. – А., 1995. Хаджиев Х. Атчапар. // Вестник первопроходника. – Сан-Франциско, 1962 – № 13-15. 	
6.2. Audiomateriallar	2017-nji, 2019-20-nji ýyllarda ýerlere guralan ekspedisiýalaryň materiallary
6.3. Wideomateriallar	Atçylyk we seýisçilik sungatynyň wideoýazgylary
6.4. Arhiw maglumatlary:	Atçylyk we seýisçilik sungaty baradaky arhiw maglumatlary. Türkmenistanyň Baş döwlet arhiwi, 2021 ý.