

ETHNIC PROCESSES IN CENTRAL ASIA DURING THE LATE BRONZE AND EARLY IRON AGES

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Abstract: This article is devoted to the problem of ethnic processes in central Asia, socio-economic life of pastoral tribes, their anthropological structure, language and lifestyle in the Late Bronze and Early Iron Ages. This problem is covered by archeological data found in Bronze and Iron Age monuments of Central Asia, Southern Urals, Altai and Southern Siberia, ancient Persian, Greek and Chinese written sources.

Keywords: Bronze Age and Early Iron Age, nomadic pastoral tribes, Andronovo culture, Tozabogyob culture, bey (Mr), scythians, sakas, sogdians, the bactrians, khorezms, tokhars, the khangars

By the end of the Bronze Age, the settled inhabitants of Central Asia had mastered the culture of irrigated agriculture and the secrets of crafts. During this period, the nomadic herding tribes who entered Central Asia from the northern regions began to settle in the desert and steppe zones. With this, the sedentary life of the indigenous population and the farming-based economy began to have an effect on the lifestyle of herders. They lived in the lower basins of the Amudarya, Syrdarya and Zarafshan rivers, along the streams on the mountain slopes. Pastoral tribes were far behind the settled communities of the south in terms of cultural and economic development.

Material interests and the absence of any serious opposition from the local population hastened the entry of pastoral tribes into the agricultural zones. Including in the middle of the 2nd (second) millennium BC, pastoralists who lived in the deserts of Kazakhstan (they are called the inhabitants of the “ Andronovo culture “ in science) first penetrated to the northern regions of Central Asia, and then to its southern borders.

Researches show that cattle-breeding tribes, who created the Tozabogyob culture of ancient Khorezm, were partly engaged in primitive agriculture in the low and shallow parts of ancient water basins. Semi-basement dwellings, hand-made and decorated with various geometrical patterns, characteristic of the Tozabogyob culture, are similar to ceramics from the desert zones of Kazakhstan and Siberia. Based on these, S.P.Tolstov considered the people of Tozabogyob to be the descendants of the Andronovo tribes. In the archaeological sources, there is no evidence of sharp conflicts between the inhabitants of the two zones from the monuments of these periods [1].

It was found that the characteristics characteristic of the Tozabogyab culture are also present among the cattle-breeding tribes living on the foothills of the Zarafshan River. The semi-basement and cellars where the Lower Zarafshan clan communities lived, the shape and patterns of the pottery they made, the processing and cooking technology are almost no different from those of the Tozabogabo people. Such similarities indicate that both communities have close economic, cultural and ethnic ties.

Monuments typical of the tribes living in the desert zones have also been widely studied in the Fergana Valley. These include the ancient cemeteries found in the villages of Vodil and Karamkul, the sites of Kairokkum and Dakhana in the Khojand region. About 60 (sixty) ancient settlements were discovered in the course of the research conducted in Kairokkum. Among them are the central and eastern settlements called Takhir single, around Shurkul, which is located in the west of Kairokkum. In addition, the seasonal residences of more than 60 herder clan communities were studied. Thousands of pottery fragments with drawings, bronze, and stone tools, animal bones, ashes were found in these places. The pattern, shape, roughness and fragility of the pottery fragments are similar to those of the Bronze Age pastoral tribes studied in the Tashkent oasis, the Zarafshan valley and the Amudarya foothills.

During the Bronze Age, the lifestyle and spiritual life of the nomadic tribes who lived in the deserts of Kazakhstan, the South Urals, Altai and South Siberia and spoke different dialects of Turkish languages did not differ from each other. In ancient Chinese, the word “bey” was used during the time of the first Chinese dynasties to refer to the Turkish-speaking herding Hun tribes living to the north of them. So, during this period, the pastoral population who lived in the Southern Siberia regions and created the culture named “Anronovo culture” in archaeological sources spoke Turkish [2].

In Greek sources, the people who lived in the desert zones of Euroasia were called Scythians. Pliny expressed the following opinion about this: “Persians call them (Scythians –N.M.) Sakas after the tribes living close to them” [3]. In ancient Iranian sources, Shak (Sak) and Scythian ethnic names are found [4]. Ancient Iranians called the tribes living in the desert zones of Central Asia with such ethnic names. Iranian historian V.Abaev considers the species mentioned in the “Yasht” part of “Avesta” to be the Sakas of Central Asia, and the “fast-running horse species” and Danoy (one of the ancient names of the Syrdarya) species are the Sakas who lived along the banks of the Syrdarya [5].

Studied show that large groups of Sak tribes lived between Syrdarya and Amudarya. Based on the commonality of Scythian culture in the culture of Sak tribes, it can be concluded that in terms of their anthropological structure, language and lifestyle, they should be close to the Scythians who lived in the northern part of the

Black Sea, the deserts of Kazakhstan and Siberia. In the pictures carved on the Bekhistun rocks, there are also images of Sogdians, Bactrians and Khorezms, and their images are made similar to Sakas. S.P.Tolstov noted that the languages of the ancient Sogdians and Khorezms were close to each other, and the languages of the Scythians who lived along the Black Sea were close to them.

The researchers noted that the forms mainly consisted of four groups. Three of them, namely Khaumavarka, Tigrahauda and Tiaytaradaraya, are found in inscriptions on tombstones in the Nakshirustam gorge near Persepolis, and the fourth, “after the Sogdians, on the other side”, is reflected in inscriptions in Persepolis and Ecbaton [6]. Ancient historians equate the Tigrahauda Sakas with massagets. Mil.avv. In the 6th and 4th centuries, the Massagets were a group of large tribes, including Derbeks, Dahs, Sakarauks, Apasiaks, Assians, and others.

According to the Indian epic “Makhabharata”, guests from different countries and peoples participated in the sacrifice ceremony conducted by King Yudkhisshira. It is noted that among them there were Shakas, Tokhars and Khangars from the northeast of Syrdarya [7].

During this period, complex processes such as rapprochement and integration between the ethnic groups and tribes living in the Turan land expanses intensified. Under the influence of these processes, the process of settlement of nomadic groups has accelerated. In particular, Turkic-speaking groups began to appear in the northwestern and southeastern parts of the Aral Sea, Tangritog and Oloy of Central Asia. As a result of the mixing of these groups with the native population, BC. In the 2nd – 1st centuries AD (between two rivers in Central Asia) the characteristics of the type appeared. In the materials of the first half of the Christian era, it is clear that similar anthropological groups lived in the central regions of Central Asia [8].

In the course of the research conducted in the middle reaches of the Syrdarya, important information about the antiquity was obtained. In particular, the research conducted by the anthropologist T.Khojaev in the Tashkent oasis helped to clarify the racial characteristics of the sedentary and herding population that created the Kovunchi culture. According to the researcher's conclusions, the image of the indigenous people belonging to the European race began to change since ancient times.

Thus, in the second half of the second millennium BC, in addition to the tribes engaged in farming in the oases of Central Asia, cattled-breeding tribes were widespread in the foothills, desert and steppe zones. At the end of the 2nd millennium, their entry into the territories of farming communities had a positive effect on the activation of ethnic processes in Central Asia and the strengthening of mutual exchange of goods. It should also be noted that the economic and cultural relations between the settled and herding tribes accelerated the property inequality. As a result, the primitive community system was struck and the basis for the formation of a class society was

created on its basis. On the basis of such fundamental changes, the ethnic relations between the two different economic communities strengthened. The migration and ethnic processes that took place in the territory of Central Asia played an important role in the formation of the first ethnic groups of the Uzbek people.

Based on the above information, as a result of the convergence and intermingling of the sedentary population engaged in agriculture and handicrafts and the nomadic Sak and Massaget tribes, the ethnic population of Central Asia (including the Uzbek people) in the following centuries it can be concluded that the ground for its development has been created.

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