



ANCIENT AND MEDIEVAL ARCHAEOLOGY OF THE FERGANA VALLEY

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Abstract

This scientific article deals with the archeological riches of the ancient Fergana Valley. Extensively covered in scientific terms.

Keywords: civilization, farming, livestock, nomadic population.

Introduction

Although these unique archaeological finds provide valuable information about the appearance of the person initially in the Fergana Valley and how the way of living was, they do not serve to periodize the process of cultural development that occurred in the country. To do this, it will be worthwhile to analyze the views, and opinions of historians, archaeologists, and ethnographers who have worked on the history of the ancient culture of the Fergana Valley. It is ranked A. N. Bernshtam, B. A. Latinin, B. A. Litvinsky, Yu. A. Zadneprovsky, N. G. Gorbunova, G. P. Ivanov, A. A. Askarov, E. B. Scientific works and articles of Kadyrov and others give serious conclusions on the topic.

First of all, it should be noted that a lot of scientific information and monographic publications were published, aimed at studying and researching the ancient Ferghana culture. For the next 90-100 years (B. A. After the first archaeological excavations in Latin) many archaeological monuments were opened and studied by the researchers, and the archaeological map of Fergana was filled. Although many issues have found their solution, d. P. As Ivanov rightly admitted, the dynamics of the development of the culture of the Fergana population in the period from the II millennium BC to the beginning of the I century BC, the chronology of Fergana culture, and the issues of periodization have not been resolved.

In Central Asia, as well as in the ancient Fergana Valley, the first civilization, the ancient culture was formed and developed in direct connection with the development of farming and livestock. European researchers called it the "Asian way of production", that is, according to this theory, the population, the community, mainly settled and lived on the shores of streams of water, rivers, shadows, and plums, because farming here is necessarily based on an artificial irrigation system. Such a natural geographic environment had a great influence on the formation of their culture, and the





interaction and rapprochement of different tribes. "The emergence of different tribes in different regions of the Valley, - writes N.G.Gorbunova, on the one hand, created conditions for the gradual increase in their culture, on the other hand, the origin of local differences. All this together has created a very colorful ethnographic map, characteristic of the entire history of Fergana." So, N.G.Gorbunova explains the first formation of ancient Ferghana culture (Ethnography) in connection with the natural climate and socio-economic conditions, which coincides with the historical reality.

In the issue of the periodization of ancient Ferghana culture, most authors rely on Chinese sources. Information on the geographical location, population, and economy of Fergana threeway in the memoirs of Chinese traveler Zhang Xi'an, in particular about Davon, is told about the peoples here, and their legendary amulets. It was said that in Davon (Fergana) there were fortified fortifications, the population consisted of almost 60 thousand families, 300 thousand people, lived in Overland, cities, and villages. Together with the peasant, he was engaged in pottery and pottery.

So, according to the results of the trip of the ancient Chinese traveler Zhang Xi'an, as well as the researcher N.G.According to the honor of Gorbunova, the first period of ancient Ferghana culture was II-I centuries BC. Such conciseness is certainly not a relative and exhaustive conclusion. For many years, archaeological research has been carried out in the Fergana Valley V.M.Messan, No.A.Zadneprovsky dates the ancient Ferghana culture differently. For example, the culture of ancient Chust means the idea that this culture originated in the original same land and was created by the local population, V.Messan, No. Zadneprovsky, adding to this opinion, argues that the culture of Chust dates back to the last Bronze Age, it dates back to the X-VIII centuries BC, the steppe was formed as a result of the migration and sedimentation of the nomadic population. But Yu. Zadneprovsky maintains an ambiguous opinion that until the Chust culture there was no original peasant culture in ancient Ferghana. He expressed this opinion.P.Ivanov puts forward such an argument:" the addresses of the ancient rock are divided into the first and subsequent periods, the ceramic objects found from the subsequent addresses are similar to the pottery of the Eylaton, " - writes.

In the literature on Fergana archeology, instead of the Chust culture (as well as the desert bronze) comes to the Eylaton – Aktom culture, which dates back to the VII-IV centuries BC, symbolizes a sharp cultural change: instead of bronze, iron weapons, dishes developed in the pottery environment, various paintings drawn on ceramic dishes, separate Tombs, Tombs to be erected, tombs with various materials, The Eylaton-Aktom culture was formed as a result of the gradual cultivation of the nomadic population and was equated with the culture of local peasants. The Eilaton-





Aktom culture, which replaced the Chust culture, was the product of the fact that Fergana, who saved her from the era of the Chust culture, joined her with the age-old peasant culture. Archaeological excavations in the northern and south-eastern parts of the valley in the following years at the addresses of the next Bronze Age have ceased to exist here until the VIII century BC, - says g.P.Ivanov. This phenomenon is explained by the fact that the new livestock population will come to Ferghana and the Chust culture will be transferred to the Eylaton – Aktom culture. In our opinion writing B.A.Latinin, - this phenomenon is not only associated with the arrival of the livestock population and the fact that the grasslands are squeezed out of their lands, which are more closely related to the processing of land areas.

Thus, the first historical period of the ancient Ferghana culture, according to the conclusions of archaeologist-historian scientists, covers the following periods:

X-VIII centuries BC-the migration and cultivation of Steppe nomadic people, the beginning of artificial irrigation and farming;

VII-IV centuries BC Eylaton-Oqtom culture came to replace the Chust culture; formation of Fergana (Davon) culture of II-I centuries BC;

sind I-IV (Kushan period) centuries, the development of the culture of farming, livestock, viticulture, and gardening. By the end of this period, the inhabitants of Fergana also began to deal with silk production and mining.

The ancient Fergana culture is characterized by the development of art, and pottery, this period is not only with the development of trade, mining, and silk production.

According to archaeological and written sources, deep socio-economic, political, and cultural cardinal changes are observed in the systems of the first medieval society of Central Asia. This process takes place initially at the end of antiquity at a time when the confederative states such as the kingdom of Kushans, Davan (Davan), and Qang-Kanguy (chingchada Kandzyuy) were degraded, the khidarids, the zionists, the eftalites, and then the invasion of the Arabs into the peasant regions between Sirdarya and Amudarya. Of course, all this has left its mark on the history of the peoples of Central Asia, especially in material culture. In the following years, important archaeological and written sources were collected about the history of the Fergana Valley and the first medieval period of the Choch (Tashkent Oasis). These sources allow us to draw some conclusions about the socio-economic situation of Fergana and the early middle ages of choch.

Methods of Economic Conduct. According to the comparative study of the Fergana Valley of archaeological objects reflecting the economic life of the first Middle Ages, the relationship between farmers and herdsmen is dynamically projected in the period under study. However, when it comes to Fergana nomadic herds, one should pay





attention to the process. This is due to their economic activity, and this fact is evident in the course of acquaintance with the ethnographic data. It is known that from ancient times, Valley choruses had characteristics, slightly different from other lands of Central Asia. According to ethnographic data, the main occupation of the semi-nomadic population was engaged in livestock, as well as farming, in particular, loafing about farming. For example, during the period of the Kokand Khanate, the valley was inhabited by a semi-nomadic population who was a peasant in some areas between mountain areas and peasant oases[1]. This process was observed even in the early Middle Ages, and it is also evident in the composition of many materials of the same period cemetery. The archaeological materials obtained at a later time indicate that in the Fergana Valley in the first Middle Ages there were the following methods of farming: 1) farming. There is evidence that Oasis peasants were delivered grain, cotton, silk, and other food products. Such traditional farming has a long history in the valley, that is, it continues from the middle of the II millennium BC – when the first places of farming appeared. 2) Crafting. This is mainly due to the life of the townspeople and some villages, and in the valley, the first developed very much in the Middle Ages. Written sources report that in the valley there were more than 100 cities in the VII-VIII centuries. In the cities, there was mainly crafting and processing of agricultural in some derived cities. This method of economic conduct was also noted for the life of the pre – antiquity city. For example, in Chinese written sources there is information about the mayor of Yuchen (Shurabashot Monument near Uzgen).

3) livestock. With this type of farm, the settlers were engaged, they ran the farm in the steppes of the mountain and the Adir; they moved from one place to another in search of pasture to cattle, according to archaeological finds fed small and large-horned (sheep, cattle, goats) and transport animals (horse, donkey, moth). In addition, they played a huge role in their life hunting and military combat activities. For this group, The Vertical [3] in ethnography, that is, it is characteristic to move from bottom to top, from top to bottom (rather, mountains (upper) – deserts, oases (lower). Due to geographical conditions, the scale of migration in their lives (amplitude kochevaniya) is less observed than in Kazakhstan and The Settlers of the SIB. Part of them remained in their winter addresses and also engaged in the cultivation of Sagittarius cattle and poultry. The cattle were living in the foothills, protected lands, and additionally cultivated crops such as barley and millet. In some cases, where some watering is possible, this group was engaged in small or farming. In this group, the process of cultivation was very easy, and they soon became engaged in cultivation.

The role of another layer of traders in the society that served all three groups was also significant. The intercontinental trade route-the Silk Road has developed and its new





branches have been opened and functioning. According to written information, in the VII-VIII centuries, the rulers of Fergana and Choch supplied high-quality glass, the famous Crimson horses to the Chinese emperor.

Such a complex economic process, which was described above, was characteristic of both Fergana and Choch countries. Because their many Akkadian farms are very similar to each other. The social structure of society in them consisted of peasant and livestock farms, artisans, and merchants, based on free collective production. Under the influence of the peasant culture, many measures have gradually gone to grow. Therefore, if necessary, in some wintering climates, the remains of their dwelling were also found. This process is well observed in the life of Fergana herdsmen of the V-VIII centuries. In particular, many similarities in the material culture of farmers and livestock-nomadic populations are noted. Such specific economic relations are observed in the structure of archaeological monuments materials such as Keden, Karajar, Karakulja-in the North, North – West tombs in the fovasoy and Sumsarsoy basins-soot and Meghan, in the southwest and South-Borkorboz, Khangiz II, birch, black fur, Vorukh, cattle I, II, Isfara, Tin (Groats and Lahad GORs), in the East. This method of pre-farm farming led to the gradual disappearance of the economic differences that existed between the inhabitants of the valley, to the end of the first Middle Ages and the transformation into a dominant farm based on one whole irrigation farming and urban crafting. The economic basis of the farm was formed by free collective production. Farming goes based on the labor of free peasant communities – kashovarzs, peasants, and kadivars. Now, in farming, livestock, and crafting, the main products were produced by free collective farmers, who also formed the core of the society. It should be added that the cemetery-a group of fortifications mentioned here is considered monuments left by the quarters. Proceeding from this and taking into account ethnographic data, it is possible to put forward the idea that peasants and nomadic herdsmen had single management and administrative system. Socio-political processes of the V-VI centuries. It is known that at the beginning of the V century, large states on the political map of Central Asia were degraded and eaten. In the sources after 435 years, the name of such confederative States as the Kushan Empire, Kanguy, and Davan does not meet, they leave the stage of history. Before that, the terms Davan and Kanguy were last in written sources threeway. In particular, it was written in the biography of Fu Jian, the first Lyan ruler of the First Sin (351-394) Kingdom of China, that ambassadors from Davan and Kangui came to him in 379 years. In place of these large state associations, a large number of small land ownership (property) appears (more precisely "statehood" – B.M.). It is worth noting that in East Turkestan (Xinjiang), which is near the valley in terms of territory, there was also a





system of tiny and independent statehood. In the period under study, the number of land ownership ("statehood") in Central Asia was 15 units, then they increased. These properties appeared based on settlements, which were mainly contained in small oases, and the surrounding lands were also decided on them. Such land ownership has established itself as a center of local production (economic), and in the end, it becomes a city [3].

In the same landowners (estates or the Oasis States) lived mainly urban and rural residents. They underwent social changes in the last antiquity and early Middle Ages and influenced the social structure of society. In particular, according to the map, compiled based on the list of archaeological monuments of the XVIII century, the number of cities in the first Middle Ages increases in the account of Mayan city's antiquity. During this period, the number of villages (42,60%) and castles, and fortresses (12,59%) also increases. That is, in the first Middle Ages antiquity, the number of cities that are part of the city on the territory of the towers based on the bad flat stratum of free peasant farms-the property of the peasants increased. It follows that within the rural communities, property stratification has been accelerated, while part of the small-scale property owners kashovarz has become non-property Kadivar, while another part of the late kashovarzs, which have become rich in their account, have become poor peasants, that is, property feudal lords. As a result of property stratification and inequality, socially dependent groups emerge in society. There is written information that there is slavery in society. It is noted in the Treaty of the beginning of VIII the century (also called the Samarkand treaty) that Fergana provided for the supply of material wealth and slaves in the amount of 200 thousand drachms (dirhams) to the Arabs.

B. Abdulgaziyeva's opinion based on monuments of the upper and lower reaches of the Fergana Valley – Karadarya: that is, an increase in the number of villages and an increase in the number of cities in antiquity; features of an increase in the number of fortresses and fortresses and cities in the early middle ages did not find its confirmation in our materials. True, as we have already said above, cities in antiquity were 16 units [17] in the early Middle Ages they reached 22 units. Only two of them appear in the early Middle Ages. At the end of the same antiquity, cities such as Uchkurgan I (Area 12 hectares), Qaynovot (15 hectares), Karadarya (10 hectares), Jilandi (7 hectares), Northern Girgab (5 hectares), Yangibazar (10 hectares), Mozortepa (12 hectares), Kalamishtepa (12 hectares), Aktepa (12 hectares) are in decline and major cities are reduced in the first Middle Ages. However, the percentage of villages was not less than in antiquity (42,60%), and some villages specialize in the production of taverns. So, in the early Middle Ages in the Fergana Valley based on rural





authorities in each irrigation district and Oasis, as well as some large cities, the city-states are formed. There was a Malik in their management. This is attributed to the V-VI centuries when the coin was discovered and the inscription on it was read as "Queen Fergana" [4].

Politically V-VI centuries were a turbulent period in the history of Fergana. The famous Davan state in written sources goes from the historical scene. In particular, a source named Chinese Beeshi was mentioned in the first part of Chapter 97, when the description of the events, which took place in 436 years, the state of Davan was not mentioned. A little later – in 510 years in Central Asia (perhaps even in Ferghana), the state of the eftalites appears. Perhaps the invasion of Eftalitlarni Central Asian territories could have accelerated the destruction of the major countries mentioned above. About the turbulence at this time, those Chinese sources report. "During the reign of the Yuan-Wei (386-550 / 557) and Szin (265-480) Dynasty, The Farthest countries fell into a coma with each other. It is impossible to understand the realities that are going on in them". Less than threeway data in written sources about the countries (estates) in which they swallow each other. The sources noted the following countries: Zheshe (formerly Kangaroo), East Sao (Ustrushona), Sivantszin (Samarkand), Farbi Sao (Ishtikhan), Nyumi (Bukhara Oasis), Szyasheni – Kushaniya (Kesh), and others. In addition, the army was owned by five on the Cross, and in Sogd (Kan) several (9) land, in which the descendants of Zhao'u (Jabghi) were ruled.

1. In the sources whose names are mentioned, Fergana is mentioned by the name "Lona", or "Polona" (Beyshi, Chapter One). China's Northern Wei period (384-534) was followed by the ambassador Dun Van Polona in 436 years, who went to the previous state of Davan [5]. So it turns out that from this it is known that Polona is a separate state and it is located on the lands of the previous Davan (Fergana).
2. Information about the political situation in Fergana in the V-VI centuries is scarce in written sources. Only there is a message in the source dedicated to the events of this period. "Lona is an ancient Davan, settlement – Guyshan, in the north-west of Kashgar, from day 14450 li. located at. In the third summer of the reign, in 479, the governor sent with chopper the Scarlet-bred horses (they are called "sweaty with blood" (potokrovniye)), from that time on, Ambassadors with gifts were sent" [6].
3. The fate of the large population of India and its constituent countries seems to have long been doomed to fall victim to invaders from the north. They have not made any invasions since ancient times outside the vast territory from the Himalayas, the natural border of their country, to the Indian Ocean [7].
4. So, considering the materials from other regions of Central Asia, it can be said that based on written sources, the Fergana – Davan Kingdom was divided into several





small landowners after it was eaten. The largest of those landowners was Polona (Lona), which was reported by written sources. The analysis of archaeological materials and a careful study of written sources allow the author of these lines to determine the location in the valley where there were seven large land holdings in the first Middle Ages and where they were located.

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