



THE ANCIENT HISTORY OF THE PEOPLES OF CENTRAL ASIA: THE RELATIONSHIP BETWEEN NOMADIC AND SEDENTARY PEOPLES

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ANNOTATION:

The article analyzes the socio-economic and economic relations of nomadic pastoralists with a settled population, achievements in the field of agriculture and cattle breeding, the emergence of settlements and their transformation into cities from today's point of view.

KEYWORDS: nomadic cattle breeding, sedentary population, desert civilization, domestic cattle breeding, cattle breeding, Andronovo culture, Srubnaya culture, stationary settlement, Mazar-Kurgan, Yuezhi nomads.

INTRODUCTION

One of the urgent problems of the ancient history of the peoples of Central Asia is the question of the relationship between nomadic pastoralists and the settled population, whose economy is agriculture. When analyzing this issue, it is necessary to take into account such historical processes as achievements in the field of agriculture and animal husbandry, the emergence of settlements and their transformation into cities. When analyzing the relationship between the settled and nomadic population in a certain territory, which of these two types of economy played a leading role, in what period, when the trend towards one of them was stronger in the development of society, and it is necessary to consider how correctly the main idea is interpreted in the form " from nomadism to cities. He relied on the idea that in a situation where nomadic pastoralism dominated, which constituted the majority, part of the population saddled and was engaged in agriculture, crafts and trade, which led to an increase in the number of cities. (Masson, 1989. S. 90-93).

MATERIAL AND RESEARCH METHODS

This economy exists only in places with large, comfortable pastures, and the reduction of pastures has led to a narrowing of the circle of nomads (their settlement). The difficulty of





feeding the livestock of people who had a lot of livestock forced them to develop vast steppes that were not yet saturated with livestock. This process, requiring great efforts and sacrifices, proceeded slowly, over decades and hundreds of years. When studying the interaction of representatives of two different farms, they are not considered as communities with two different ways of life that oppose each other, but due to the specialization of production or the division of labor in a broad sense, they should be taken into account. as divided communities. Their economic dependence on each other required a permanent relationship (Baypakov, 2008, p. 53).

When studying the interaction between the nomadic and sedentary peasant population, it is necessary to take into account the fact that some groups of pure nomads belonging to the same ethnic group had elements of sedentism and agriculture, along with cattle breeding (Rudenko, 1961, p. 5-9). Depending on the existing conditions, the difference between peasants and pastoralists disappeared when a certain group of people moved to a settled way of life, or vice versa. However, despite some changes in a particular region, sedentary agriculture has become of great importance in the economy of the population of Eurasia, and urbanization processes have intensified in agricultural oases.

ANALYSIS AND RESULTS

Focusing on the dynamics of the "desert civilization", one can see the stages of its development from nomadism to urbanization and from tribal unions to statehood. An important role was played by the emergence of agriculture and cattle breeding, the social division of society, the emergence of trade and crafts, the formation of ethnic unity, the establishment of strong administrative power, the spread of a single ideology, writing, religious customs and ideas. The desert and mountain landscapes along the Syr Darya and the geographical features adjacent to it ensured the mixed development of nomadic pastoralism and settled agriculture. The greater development of this or that economy depended on the natural features of this place. As a result, two types of agriculture developed: farming in the south and west, and intensive animal husbandry in the north and east. By the end of the Bronze and Early Iron Ages, the Burgulyik, Kovunchin and Otror-Korat cultures began to form, similar to the Chust, Eilatan and Shorobashat cultures in the Ferghana Valley. On the other hand, the economy of nomadic pastoralists, mentioned in the Avestan and Iranian inscriptions, was formed. These pastoral tribes have always been in the position of spreading the influence of nomads to the south of Central Asia (Pardaev, 2005, p. 68). The archaeological culture of the Syr Darya reflects the formation of historical, geographical, economic, cultural and ethnic symbols here. This indicates the transition of the entire population at some point to mobile nomadic pastoralism, and then to settled agriculture due to certain natural and social factors. The origin of nomadic pastoralism and the stages of its development up to sedentary life were very complex,





depending on the natural, geographical and environmental conditions, socio-economic factors and the political situation. It is impossible to agree with the opinion that a certain part of the population of Eurasia will move from settled agriculture to nomadic pastoralism (or vice versa). Real nomads were always on the move.

Only some geographical factors determined their contacts with the settled population to one degree or another (Rudenko, 1967, p. 10). There were several reasons for the violation of peaceful relations between settlers and settlers.

First of all, the nomads moved through the unoccupied and undeveloped steppes and deserts. Over time, the lack of undeveloped land led to the movement of livestock to cultivated land. The main cause of conflicts between the settled and nomadic population was interest in pastures, meadows and fields. It was an economic interest related to the preservation of livestock and one's own life. This situation has developed not only between the nomads and the settled population, but also among the nomads themselves. These tribes tried to refrain from military raids as much as possible (Mirzaakhmedov, Odilov, Paradaev, 2000. 56 p.). However, the military alliances of the nomads forced them to participate in such raids.

Secondly, extensive farming in the traditional nomadic style required the organization of additional raids. The reason for this was the death of livestock as a result of periodic droughts or colder and longer winters. During the years of famine, nomadic pastoralism of the Dashti-Kipchaks, constant droughts, constant population explosions, joining military alliances and migration to settled oases, socio-political tension due to lack of pastures, socio-political and economic last hope for survival, the factors were resettlement in settled oases. In order to save their lives, the nomads in this situation submitted to the great khans and, with the support of leading allies, began to move towards neighboring territories and populate oases. Many campaigns organized by nomads were not only to settled oases, but also to themselves.

Thirdly, the march to the settled oases was not an action of nomads, but of military units. S.A. According to Pletneva, marches have always been caused by unfavorable climatic conditions and population explosions (Pletneva, 1982, p. 117). Large shepherds had many wives and children and needed to be provided with livestock, pastures and new living quarters. Regular population growth led to the settlement of new lands. The resettlement of these nomads on new lands does not mean the disappearance of nomadism, but a new adaptation to life. In addition, during the period of economic and political crisis, nomads became sedentary people. Thus, as a result of the destruction of livestock, due to the lack of food and handicrafts, some groups of the population are changing their forms of economic management. New settlers, or those who migrated shortly after settlement, began to establish relationships with their kindred tribes on the steppe and play a privileged role in the trade and political affairs of the new territory.





Such mediation or permeability at the borders strengthens the relationship between the representatives of two different economies. This allows both parties to take on many other (seasonal) forms. Nomads could also come to the oases in their free time and sell their labor in the field. Livestock was considered the main source of exchange (money). Many livestock products were brought to settled oases and sold. The peasant population has always experienced a strong need for livestock products (meat, lard, wool and woolen products, leather, etc.). On the other hand, there has always been a great demand in the steppe for yarn, clothing, household items and agricultural products (wheat, flour, fruits and vegetables, etc.) made by the masters of settled oases.

The exchange of goods between pastoralists and peasants usually took place along the border area of the nomadic and settled population. Caravanserais, fairs and markets are always full of people here, and trade is intense. Cultural centers of large settlements were built in such places. On this basis, many cities were founded in the middle and lower parts of the Syr Darya. In ancient times, there was a single economic system (confederation) in Central Asia that embraced (united) the settled and nomadic population.

Although in a number of cases nomadic peoples entered the states created by the settled population as semi-dependent and assumed certain obligations (for example, military assistance), in a number of cases nomadic pastoralists conquered valleys and founded large states there under their rule. . Examples include the Parthian state, founded by the Arshak dynasty, which ruled over the nomadic pastoral tribe Parn, and the states formed in agricultural oases during the reign of the Turkic and Khanate khanates. A similar situation takes place in Bactria. Here the Yuechi nomads subjugated the local peoples and formed the Kushan state. It is known from research that nomads needed more land to feed one person than the peasant population. The nomadic population needed 1.5 deciles of land per capita to live, and the peasants needed 0.78 deciles of land per capita, even with primitive land use. In other words, the land for the settlers required twice as much land as for the peasant population. If the average shepherd family has 24-25 horses, then this is 2-3 km for the same number of horses. the pasture was kierak (Kshibekov, 1980, p. 124). In order to have more grassy areas before constant migrations, the settlers divided the territories known to them, located 10-15 km from each other.

The productive forces in nomadic pastoralism increased only through the creation of productive breeds of livestock, the improvement of labor tools and the expansion of pastures. Interest in the development of productive forces in this economy necessitated constant migrations. Some scholars argue that because of the mobile nature of the nomads, they always oppressed their neighbors. Wars were also fought between them for dominance over labor, production and distribution of products.





If we analyze the lifestyle and structure of the society of nomadic peoples, then their nature is not suitable for organizing invasions of invasions. Such walks can only be on pastures. Land and livestock were considered the most important for nomadic pastoralists in a feudal-patriarchal style. However, the main way of life of nomads depends on livestock. Whoever had more cattle owned the pastures. Therefore, the struggle for land was for the preservation and breeding of personal livestock (Suleimanov, 1989, p. 67). Over the centuries, they have achieved many achievements in keeping livestock and increasing its productivity, creating comfortable living conditions.

Undoubtedly, climate change had a great impact on the way of life of the ancient population. The relationship between nature and society, nature and man is the main theme of modern science. Its relevance increases as the environmental crisis worsens at the local and global levels. In subsequent years, scientific views have emphasized how changing nature affects human society, the anthropogenic nature of landscapes as a result of human activities, changes in the development of man and society as a result of human impact on nature. increased. This effect can be reliably substantiated by analyzing the problems of migration. According to S.A. Pletneva, the settlers did not have time to settle down, develop a high culture, build cities. Unexpected (natural and social) circumstances changed the historical situation. Because of this, they lost their places of residence, left and founded new ethnopolitical structures (Pletneva, 1967, p. 79).

Prior to the period of industrialization, humanity was completely or to some extent dependent on natural conditions, and this provision ensured the type of economy and its development. As we get older, we notice that geographical factors have played a decisive role in the development and culture of society and the economy, ensuring its preservation and development. Only the unique natural conditions in the "Ancient East", fertile oases in the river and mountain regions led to the development of the first agriculture and the rapid development of society. There are many seasonal pastures along the Syrdarya River. Of these, the desert area was used alternately in winter and meadow (pasture) area in summer. In addition, in the mountainous regions they collected hay and were engaged in animal husbandry. Many nomadic settlements studied in the ancient Syrdarya region include structures built for living and farming, irrigation remnants brought from small mountain rivers, cattle sheds, as well as a bronze sickle associated with agriculture, erochak, small mountain rivers. In the studies of L.M. Levina noted stationary settlements of nomads in places that replace deserts and steppes with mountain valleys (Levina, 1971, p. 214). The resettlement of the population and the establishment of a highly developed urban culture in the middle reaches of the Syr Darya correspond to the above characteristics.





Numerous settlements and urban remains found in the area are mainly located along the border of the desert area with naturally protected agricultural valleys, along the banks of canals and trade routes.

Studying the Besshatyr kurgans in Ettisuva, K.A. Akishev stumbled upon a wooden sagan and identified signs in the design of the graves that are characteristic of stationary houses. Based on this, Ettisuv comes to the conclusion that the Saks and Usuns spent their cold days in stationary auls and that they were not only cattle breeders (Akishev, 1970, pp. 72-78). The island Sakas also possessed a high level of building art, they built complex irrigation networks, as well as villages and cities (Tolstov, 1960, pp. 139-184).

K.M. Boypakov, announcing the results of archaeological research conducted on the settlements of the Saka and Usun eras, emphasizes that in their economy, along with nomadic cattle breeding, agriculture also became important (Baypakov, 2008, p. 57-75). Therefore, various forms of animal husbandry are widespread in the economy of the Saka and Kan states - from pasture, field cattle breeding to nomadism, rain-fed and irrigated forms of agriculture. Sources indicate that all the settlers were engaged in agriculture, depending on the available conditions. However, not all settlers were like this. A. Bernshtam also writes that in the works on the socio-economic life of the Orkhun-Enasai Turks, they were also engaged in agriculture. The available written and ethnographic sources testify that real pure nomads in the 6th-8th centuries. did not have.

Nomads have always been engaged in agriculture and hunting. It is known that most nomads sleep in villages (beds), and sometimes their clothes are typical of the settled population. It became known that many settlements of the ancient and early Middle Ages in the region were rural farms, stationary settlements, large centers (settlements), where handicrafts were developed. It was difficult to provide food for these villages and cities, surrounded by deserts. Due to the lack of human resources around, with the collapse of a strong political power, these settlements also faced a crisis. Also, the violation of the water balance led to the disappearance of settlements or the resettlement of residents. It is incorrect to make such a direct conclusion about the fate of the monuments under study.

As already mentioned, since these settlements arose on the borders of nomadic and agricultural oases, the necessary products for them were brought through trade relations. Trade relations, built for one reason or another, gave life to these cities. The rupture of relations between both sides caused their crisis (6. Djuraev, 2019, pp. 658-661). This situation also applies to migrants. Our opinion is confirmed by the fact that in the Gulbo burial mounds, located at the junction of the nomadic steppe and the agricultural oasis, along with many items related to the material culture of the nomads, ceramic vessels were found, made with high taste by urban craftsmen. (5. Djuraev, 2021, p. 225).





CONCLUSION/RECOMMENDATIONS

As a conclusion, in the conditions of Central Asia, the continuous development of the economy is determined only by a peculiar division of labor and the integration of the activities of cultural ties between two different economic populations. Both parties could not function properly without each other. The cultural development of nomads is mainly characterized by their continuous settlement. No matter how far the summer pastures of the nomads were from their villages, they still spent a lot of time in their villages. This gave them the opportunity to settle down and engage in agriculture, and in the Middle Ages, urbanization processes intensified and cities appeared. Thanks to their activities, mountain, high-mountain, steppe and desert regions have never been empty.

Therefore, such tribes lived in deserts and steppes, in the southern part of the forests in the far north - in the taiga, that is, where they lived in places suitable for cattle breeding, and attracted the available opportunities for production, and through this contributed to development of world civilization they arrived.

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