

THE PROBLEM OF THE TERM “EARLY NOMADS”.

Isarov Umidulla Isar ugli
Termez State University, PhD student

<https://doi.org/10.5281/zenodo.10032500>

Annotation. *This article examines the concept of “early nomads” and its social and economic aspects. The article describes the causes of nomadism and changes in the economic, political and cultural life of society during this period, the factors of nomadism and the analysis of these processes in the scientific literature.*

Key words: *early nomads, nomadic-pastoralism, the emergence of nomadism, causes of nomadism, Bronze and Early Iron Age, socio-economic division of labor, cultural influence, archaeological data, terminological point of view.*

Introduction. Social groups formed on the basis of clan-tribe relations, which usually lead a nomadic lifestyle, are called nomadic [1]. Seasonal migration or the desire to adapt to geographical conditions was largely associated with cattle breeding as a source of livelihood. Before the transition to agriculture in human life, animal husbandry was practiced, and as a natural consequence of this, the animals had to be cared for and fed, so the nomads had to adapt to a natural life.

The term "early nomads" was introduced into scientific circulation for the first time by M.P.Gryaznov in 1939, and this term was mainly applied to the regions of Southern Siberia, Altai and Kazakhstan [2]. It is characterized by the development of tribes and ethnic groups whose economy is based on nomadic cattle breeding and their material cultural monuments. In particular, M.P.Gryaznov defined the period of the first nomads as the period from the 8th century BC to the 1st century AD. Of course, the researcher came to this conclusion based on the available scientific materials of his time.

Literature analysis and methodology. The term "early nomads" is used because the regions recorded in written sources (Chinese, Greek and Persian) do not have a common name that adequately describes these periods. In other regions of the steppe, these historical periods have their own specific names. For example, the terms “Scythian and Sarmatian periods” in the Black Sea region, “Sak-Massaget” and “Wusun periods” in Southern Kazakhstan and Kyrgyzstan, “Hun period” in the Baikal region and Central Asia.

Among these definitions, the term "Scythian period" first appeared in the works of antic authors and is still widely used nowadays. It is often used to refer to all nomadic cultures of the 1st millennium BC. Due to this imitation of Greek and Roman historians, some researchers considered the Scythians to belong mainly to Southern Siberia and the Altai region, thereby distorting the characteristics of this period [3,4].

Despite the fact that the main drawback of the definition of the "Scythian period" is spread over a huge area, the main attention is focused on the features of the ethnic formation of the best-studied Black Sea Scythians [5]. Therefore, the local differences in the historical

development of other ethnic groups were neglected and the integrity of the common characteristics characteristic of this period was damaged.

Therefore, it is correct to use the term "early nomads" which is a general term that more fully reflects the development of the economic basis of the first nomadic communities for this period in the regions of the Eurasian steppes [6].

This article uses the method of interdisciplinary approach, which is a legitimate trend of modern science development, as a research methodology. The article covers generally accepted historical methods based on the principles of historicity, comparative-logical analysis, chronological analysis, sequence, impartiality.

RESULTS. It is known that the term "Ancient East" combines the history of the first slavery states and includes the historical development and cultural uniqueness of regions such as Egypt, Mesopotamia, and Iran, whose economy is based on the irrigation system. Also, the term "early nomads" covers the characteristic features of the tribes and ethnos of the Scythians, Sakas, and Massagets, who were the first communities whose economy was based on nomadic herding.

There are three points of view in the modern literature on the problem of chronology of the history of nomads.

The first of them belongs to scientists such as S.I.Vaynstein, M.I.Artamonov, M.P.Gryaznov, and its essence is that they divide the history of nomadism into two periods - "early nomads" and "last nomads". This periodization is based not only on differences in the level of social development, but also primarily on economic and cultural differences between the "first" and "last" nomads [2,7,8].

The second point of view is that the development of nomadic societies in the Eurasian deserts is defined as a continuous progressive process from the primitive community system to the early feudal period and advanced feudal relations. At the same time, it is recognized that the creation of the state and class society belongs only to the medieval nomads [9,10].

And finally, according to the third point of view on the periodization of the history of nomads, researchers are divided into three periods in accordance with the general periodization of world history: "ancient period of nomads", "medieval period of nomads" and "modern period of nomads". [11].

Also, first of all, it is necessary to briefly form the specific features of the historical development of nomads, and then to determine the specific features of the early nomadic period as the period of the emergence and formation of nomadic cattle breeding in the vast territories of Eurasia.

First of all, in order to justify this term, it is necessary to determine where the nomads appeared, what geographical conditions are favorable for the emergence and development of this economic system.

In this regard, the following main features of nomadism should be recognized:

1. the main type of economy of the population is cattle breeding;
2. connection with extensive grazing of livestock in pastures throughout the year;
3. periodic-seasonal mobility of the population in a certain pasture area;
4. participation of the main part of the population in the migration period;
5. Predominance of the in-kind form in the economy.

The problem of the formation of cattle breeding as an independent economic branch and the emergence of nomadism is one of the urgent issues for the science of history. In this

regard, it is appropriate to present several views on the origin of nomadism in scientific literature:

1. Some researchers believe that nomadism originated from hunting based on socio-economic division of labor and appeared before agriculture. This point of view existed for a long time, but with the accumulation of new data, scientists began to put forward other hypotheses.

2. The second point of view was very common among scientists in the second half of the 20th century, recognized that the transition to nomadism was connected with the increase in the number of herds and the problem of providing them with food. According to them, nomadism was formed on the basis of moving from one pasture to another in search of food for livestock [2,12].

3. According to research scientist S.I.Rudenko, nomadism is formed among settled communities, and fellow farmers consider cattle as a separate form of property and begin to exchange them for weapons and other valuable items [13]. For this reason, they began to multiply their herds and became nomads.

4. Historians G.E.Markov and L.Gumilyov noted that as an important factor in the emergence of nomadism, the division of labor, the development of social relations, exchange, as well as the change in the natural environment, landscapes and vegetation cover of the steppes [14,15]. All this together influenced the formation of pastoralism and led to the emergence of nomads, since the settled population could no longer maintain their own economy and production relations at the same level.

The areas inhabited by the early nomads of Central Asia are bounded by the forest-steppe line in the north, the Tianshan Mountains and the Gobi Desert in the west, the Caspian Sea and the Volga River in the east, and the irrigated agricultural areas of the south of Central Asia in the south.

It was possible to cultivate only relatively small areas in the plains of steppes and mountain rivers. Naturally, agriculture in the conditions of a primitive society could not be the only basis for existence here. Desert and mountain pastures made it possible to graze large livestock throughout the year. Of course, these pastures are spread over a large area, unlike agricultural areas.

Thus, the geographical conditions of the steppe zone had a strong influence on the economy and development of tribes, and nomadic cattle breeding was formed. In other natural conditions, specific forms of cattle breeding arose and developed. In particular, in the mountainous regions, livestock is moved to the alpine meadows in summer and to the valleys in winter, and in the southern regions - extensive pasture livestock. Also, we can see that nomadic cattle breeding was formed as a dominant form of economy not only in the desert-steppe zone of Eurasia, but also in some regions of the Middle East, South and North Africa, North India and, finally, North Asia [15].

When studying the peculiarities of the historical development of the nomadic world, it should be taken into account that "pure" nomadic pastoralists never existed. The nomads themselves and the settled population living nearby and among them were engaged in agriculture to one degree or another, which makes it very difficult to understand some of the historical events associated with the steppe regions.

But the history of these settlers is distinguished from the history of fellow peoples by a number of important features. What is the peculiarity of this nomadic society? Historical facts indicate the following:

1. Although the period of slavery existed for a long time, slavery was not in the classical form among the settlers. Slavery existed in the form of domestic slavery, slave-artisan.

2. The formation of classes, the strengthening of the ruling class and the formation of the state are extremely slow and last for a long time in the stage of "military democracy" of primitive form. Social structures of nomads do not rise above the level of patriarchal-feudal relations. Strong remnants of the primitive community system characterize all subsequent development of nomadic societies. Feudal exploitation is based on clan traditions.

3. Forms of class hierarchical management, even in the most developed form, have not developed as in a sedentary farming society. In most cases, all nomads state structures were weak and short-lived.

4. The processes of ethnogenesis among nomadic pastoralists are complex, and its analysis is difficult for every researcher. For example, the names of tribes and peoples often change as a result of their constant migration. Also, the formation process of large tribal associations as a nation is often interrupted. (avars, kipchaks, khazars, jungars).

5. Throughout history, nomads have had constant military conflicts with the inhabitants of the settled farming culture in the interior and neighboring areas.

6. The movement of nomads was mainly from east to west (Scythians, Sarmatians, Huns, Bulgarians, Avars, Pechenegs), to the south (Cimmerians, Scythians, Sakas), to the east (Huns, Turks), and to the north there was very little and small military marched.

7. Nomads' associations are mainly military in nature. It is distinguished by the organization of the nomads and the good organization of the army, and the high mobility of the large heavy cavalry. The raids of the nomads were the extermination and looting of the population, the appropriation of livestock, the destruction of cities and, in general, everything that the nomads could not take with them.

CONCLUSION. These facts show that the nomadic tribes and peoples obeyed the general laws of historical development and had their own characteristics that distinguished them from the inhabitants of the settled area. However, this issue requires more detailed study.

The transition to nomadic animal husbandry among the steppe tribes of the Bronze Age caused great changes not only in their economic activities, but also in their material culture, lifestyle, outlook, and social structure. The nomadic cattle-breeding undoubtedly produced an enormous surplus compared to the sedentary farming, and vast areas of the steppe were cultivated. Long-distance migrations contributed to the rapid exchange of cultural ties and became the basis for the wide spread of livestock products and metal products. For this reason, it is appropriate to associate the term "early nomads" with the appearance of nomadic cattle breeding in the Bronze Age.

References:

1. Чебоксаров Н. Н., Чебоксарова И. А.. Народы, расы, культуры. М.: Наука, 1971.
2. Грязнов М. П. Ранние кочевники Западной Сибири и Казахстана //История СССР с древнейших времен до образования древнерусского государства (макет издания АН СССР). М. – 1939. – С. 399-413.
3. G. Vorovka. Scythian Art. Лондон, 1928; С.И. и Н.М.
4. Руденко. Искусство алтайских скифов. М., 1949.

5. Гасанов З. Царские скифы. Нью-Йорк. 2002.
6. Umidulla Isar ugli Isarov, . “Reviews About Early Nomads In Central Asia”. The American Journal of Interdisciplinary Innovations and Research, vol. 2, no. 09, Sept. 2020, pp. 18-26
7. Вайнштейн С. И. Проблемы истории жилища степных кочевников Евразии //Советская этнография. – 1976. – №. 4. – С. 42-62.;
8. Артамонов М. И. Киммерийцы и скифы. – Рипол Классик, 1974.
9. Лашук Л. П. Социальная организация средневековых кочевников//Советская этнография. – 1967. – №. 4. – С. 25-39.
10. Златкин И. Я. Концепция истории кочевых народов А. Тойнби и историческая действительность //Современная историография стран зарубежного Востока. М.: Наука. 1971. С. 112. – 1971. – Т. 126.
11. Хазанов А. М. Кочевники и и внешний мир. – Филологический факультет Санкт-Петербургского государственного университета, 2008.
12. Черников С. С. Некоторые закономерности исторического развития ранних кочевников (по археологическим материалам Западного Алтая) //Центральная Азия в кушанскую эпоху: Труды междунар. конф. по истории, археологии и культуре Центральной Азии в кушанскую эпоху (Душанбе, 27 сентября-6 октября. – 1968. – С. 3.
13. Руденко С. И. К вопросу о формах скотоводческого хозяйства и о кочевниках //Материалы по этнографии. – 1961. – Т. 1.
14. Гумилев Л. Люди и природа Великой степи. – Litres, 2021.
15. Марков Г. Е. Кочевники Азии: Структура хозяйства и общественной организации. – 1976.