

THE INFLUENCE OF NOMADIC PASTORALISTS OF THE ANDRONOVO CULTURE ON THE SOCIAL MIGRATION PROCESSES OF THE BRONZE AGE IN CENTRAL ASIA.

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Annotation: *This article analyzes the economic forms of the nomadic-pastoral culture of Central Asia in the Bronze Age, their economic and cultural ties with the inhabitants of the settled-agricultural culture in the southern regions of Central Asia and the migration of nomadic pastoralists of the Andronovo culture of nomadic pastoralists to the south based on material sources.*

Key words: *nomadic cattle-breeding, Bronze Age, migration and its causes, material finds, Andronovo culture, Tozabogyab, Zamanbaba, Kayrokkum, Feodrov and Akakul stages.*

Introduction. In parallel with the emergence of the Oxus civilization in the south of Central Asia, the Andronovo culture of the nomadic pastoral population was formed in the steppe zones of Southern Siberia and the north of Central Asia. The fact that there were active political, economic and cultural relations between the inhabitants of these two different economic cultures has been emphasized by many scientists who have studied these cultures. In particular, the research scientist N.Avanesova in many research works has studied the influence of the steppe regions on the material culture of ancient Bactria related to the bronze and early iron ages, in particular, the economic relations of the nomadic pastoral population with the irrigated peasant population in architecture, pottery and artistic practice. [1].

Also, in many works of academician A.Askarov, the Andronovo culture of the nomadic cattle-breeding population is reflected in the culture of Bactria, the migration of the Turkic-speaking population and its appearance in material and written culture are scientifically analyzed [2,3,4]. .

By researches of archaeologist Y.Zadneprovsky we can be seen that the influence of Andronovo, which is considered the culture of the nomadic herding population, on the sedentary farming culture of the peoples of Central Asia can be compared and analogized through examples of material culture [5]. Especially the changes in the fields of architecture and pottery, in particular, the manual processing of earthenware without a potter's wheel, confirms that it entered the Chust culture formed in the territory of the Ferghana Valley at the beginning of the 1st millennium BC.

Archaeologist V.Masson emphasizes that the cultural contacts between the Ancient Eastern civilization and the nomadic herding tribes that lived in the northern desert regions

are the main factor in the emergence of migration, migration of the population and cases of syncretism in culture [6].

The Russian scientist Y.Kuzmina in her research work "Арий-пут на юг" describes the homeland of the Aryan tribes, the owners of the Andronovo culture, the consequences of their migration, as well as the economic, cultural and political relations of the inhabitants of the nomadic cattle-breeding and farming culture. [7].

Main part. In the 2nd half of the 2nd millennium BC, pastoral tribes began to settle on a large scale in the steppe and mountain regions of Central Asia. Their material culture belongs to the Andronovo culture spread in the steppes of the Urals, Siberia and Kazakhstan. The migration of Eurasian steppe tribes is evidenced by changes in burial customs, especially pottery, metal objects, and ancient graves of herding tribes.

The tribes of the Andronovo culture passed through the oasis of South Khorezm, reached the Lower Zarafshan, Lower Murgab, Kopettag mountains and reached Northern Afghanistan. Another large group of them spreads in the regions of Tashkent oasis, middle Zarafshan, Surkhan oasis and South Tajikistan. And these nomadic tribes go to the Indus Valley through the Bactrian regions.

Some groups of nomads, located on the borders of the population engaged in agriculture, started a sedentary lifestyle. Nomadic pastoral tribes are scattered along river banks, mountain slopes and oases. This situation shows that the population has appropriated favorable geographical lands for cattle breeding and farming.

In the middle of the 2nd millennium BC, nomadic pastoral tribes from the north settled in the Surkhan-Sherabad oasis and the territories of Southern Tajikistan. The material culture of the pastoral tribes of the steppe is evidenced by the ceramics and bronze weapons found in the monuments of Djarkutan and Vakhsh, as well as ancient graves and burial ceremonies. Ceramic vessels are handmade and their surfaces are covered with intricate geometric carvings. These vessels are similar to the vessels belonging to the Andronovo culture, which spread in the steppes of Western Siberia, the South Urals and Kazakhstan in the second millennium BC.

So, summarizing many scientific researches, it can be considered appropriate to divide the migration of nomadic pastoral tribes to the territory of Central Asia in the Bronze Age into three stages based on their chronological and cultural characteristics:

- the first stage - the Sintashta-Petrovka period of the Urals;
- the second stage - The Andronovo, Alakul and Fedorov periods of early formation of the unity of the Andronovo culture and period of development of the Srub culture
- the third stage: the last period of Srub and the last period of Andronovo culture, when hand-made pottery became widespread.

The Zardcha-Khalifa cemetery, located near Sarazm on the upper reaches of the Zarafshan River and on its left bank, is an important monument of the first wave of Andronovo culture population migration [8, p.3]. Very rich material findings were obtained from the graves of this monument. Pottery among the finds is similar to pottery of the Djarkutan period of the Sapalli culture and the Dashtli-3 monument. Also, a stone thief's handle with a length of 26.5 cm and a diameter of 4.5 cm was found in the monument. German archaeologist N.Boroffka noted that this find belongs to the Andronovo type [9,

p.188]. 8 disc-shaped part of horse reins were found in the monument, which indicates that it was used as a mechanism that eased the control of the horse [12, p.29]. They have an archaic form and are characteristic only of the Sintashta complex of the Urals [13, p.270]. In addition, 18 sm long andronovo type bronze bowls decorated with a horse image and various zoomorphic images on the upper part were also found in Sapallitepa, Djarkutan, Dashtli-2, and Gonur monuments [7, p.51]. Image of a horse are not characteristic of the farming culture, but this find is reminiscent of the image of a horse depicted on a worn gold necklace from the Minusinsk monument of the Andronovo culture. It is also depicted on a knife of the Seiminsk cemetery in Siberia [10, p.13-17].

Archaeological sources found in Togai settlement near Samarkand also indicate the first migration wave of Andronovo inhabitants. The addition of various hard elements to the raw materials of pottery confirms the similarity to Ural pottery. Based on this information, the researcher Y.Kuzmina put forward the opinion that the people of the Urals came to the Zarafshan oasis in search of new ore deposits. [7, p.52]

The analysis of the Zardcha-Khalifa materials shows that most of the artifacts belong to the Bactrian-Margiana complex and the Sintashta complex of the Urals, which indicates that the first migration of Aryan tribes to Central Asia took place during this period.

In the second stage, at the end of the 2nd quarter and the beginning of the 3rd quarter of the 2nd millennium BC, a union of the Andronovo and Srub tribes of the Ural type and the Fedorov type in Western Kazakhstan and Central and Eastern Kazakhstan was formed.

In this area, they had to change the location of pastures and villages every 25 ears. The violence of the rich nobles against the common people forces the steppe people, who are running out of reserves, to develop new lands. At this time, the Fedorov tribes began to move south from Siberia. Active cultural relations among the peasant communities of the steppe tribes of Central Asia increased due to the process of assimilation, displacement and migration.

It should be noted that the nomadic steppe monuments were named by Y.Gulamov, Y.Zadneprovsky, A.Askarov, N.Avanesova with the term "Andronovo", by V.Masson with the term "Tozabogyob-Andronovo", by Y.Kuzmina and Y.Mandelstam with the term "monuments belonging to the steppe type". The Andronovo culture unity in Central Asia can be divided into groups of cultures such as Bishkent-Vakhsh, Tozabogyob, Andronovo, and Srub depending on the places of residence, burial rites, and pottery [14, pp].

The Tozabogyob culture spread from the south of the Aral Sea along the dry riverbeds of the ancient Amudarya. More than 50 settlements have been studied in this area. Kavat-3, Angqa-5, Bayram-Kazgan, Kokcha-15, Djanbas-21 and Kokcha-3 cemeteries are included in these monuments [1, p.160-165].

According to experts, the biconical pottery of the Tozabogyob culture (the base is cut vertically) is characteristic for this region. Decorations are found on two parts of the surface of these vessels. In the decoration, arched and opposite triangles, the formation of convexities on the surface of the vessel, as well as the decoration of the base part, show the similarities of this culture with the culture of Petrovka in the Urals and western Kazakhstan.

More than 30 settlements and the Gurdush cemetery have been found in the ancient delta of the Zarafshan River, which has now dried up, and the Gujayli-Gurdush lake, as

well as in the Kyzylkum desert, which is located north of Bukhara. 4 similar settlements were found in the Kashkadarya oasis. A.A. Askarov, Y. Gulomov, Y.A. Zadneprovsky, N.A. Avanesova consider these monuments to belong to the Andronovo culture [1,5,16] and M.A. Itina and Y.E. Kuzmina consider these monuments to be related to the Tozabogyob culture. [7,15].

Depending on the cultural economy of Lower Zarafshan, especially pottery burial rituals, and the construction of houses, this culture can be included in the type of Tozabogyob culture. The immigrants mixed with the ancient inhabitants of Zamanbaba. Their effect on the ethnic composition is the preservation of the shape of ovoid vessels, the production of small cylindrical vessels with protruding sides, and the appearance of the tip of a stone similar to a tree leaf, marble, cerdal, turquoise, lapis lazuli, and manifested through various forms of beads and ornaments.

Burial rites in Mominabad graves are similar to Siberian burial rites in the form of burial in a gurgling position, the head is turned to the west, in women's graves there are countless beads attached to bracelets, earrings, rings, clothes and shoes. Especially, the handle mirror and tubular earrings indicate that it belongs to the Fedorov type [16, p.5-10].

The burial rites of the Chakka cemetery studied in the area near the Mominabad monument, in particular, the burial mounds with the earth piled up, the burial with the head directed to the north and the burial in a hollow position, indicate that the upper part of the pots is similar to the circular Andronovo and Srub vessels. . The place of tin for the entire Zarafshan oasis is Lapas and Changali mines in Karnab. Four houses of metallurgists were found here, their foundations are made of stone, and the shape of the hearth shows that it belongs to the Andronovo type.

Two pottery vessels, a flat mirror and a bronze mirror decorated with geometric ornaments on the handle, a deer-depicted jug, a double-edged blade, and an andronovo-type double-winged paycon tip from the village of Jom, located in the southwest of Samarkand. These findings show the influence of the settled farming culture and the Andronovo culture in the south of the Zarafshan oasis.

More than 70 monuments of the Kayrakkum culture on the banks of the Syrdarya, as well as cemeteries such as Khoji-Yagona, Dahana, Dashti-Asht, were discovered in the Fergana Valley region, and many finds related to the late Andronovo culture were discovered [16, p.95]. Kayrakkum pottery is made by hand, without a wheel and sometimes in a mold. The upper part of the pots is made with a short neck with wide walls. There are also pottery vessels with protruding sides. Teapots and vessels with horizontal handles are also found in recent monuments.

Research scientist N.Gorbunova emphasized that this culture belongs to the Qairaqum type of Andronovo culture. Y.Kuzmina noted that they are close to the Yettisuv monuments of Kyrgyzstan and that their origin is connected with the migration of the last Andronovo tribes from Central Kazakhstan and Yettisuv regions [19, p.45].

Conclusion. The culture of nomadic pastoralists spread in the oasis of Fergana, Tashkent, Khorezm and Zarafshan is connected with the movement of the creators of Andronovo culture, spread in the regions of north Central Asia and Siberia, South Kazakhstan, to the southern regions at the end of the 2nd millennium BC. In particular, the

tribes of Andronovo culture of nomadic pastoralists pass through the oasis of South Khorezm and appear in Lower Zarafshan, Lower Murgab, Kopettag foothills and Northern Afghanistan. Another large group of them spreads in the regions of Tashkent oasis, middle Zarafshan, Surkhan oasis and South Tajikistan, and it can be observed that they went to the Indus valley through Bactria. Some groups of nomadic pastoralists settled on the borders of the agricultural population, began to move to a sedentary lifestyle and spread along the river banks, mountain slopes and oases. This situation shows that the population has appropriated favorable geographical lands for cattle breeding and farming.

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