



Features of historical and cultural development in different geographical conditions (in example of Central Asia)

Anatoliy SAGDULLAEV¹ Utkir ABDULLAEV² Jasur TOGAEV³

¹ National University of Uzbekistan

² Urgench State University

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ABSTRACT

The history of all societies is associated with human activity, his economic and cultural needs, therefore, activity and needs as vital qualities of people are widely reflected in their interaction with nature and the environment. In the process of labor and production, nature is the main object of human activity, and certain economic and cultural types have developed in different geographic conditions. This law of historical and cultural development is confirmed by the example of the history of the Bronze Age in Central Asia.

In the Bronze Age, among the population living on the territory of the steppes, the socio-economic system was preserved, characteristic of the tribal communities of cattle-breeding tribes, which were at the stage of decomposition of primitive communal relations. In Central Asia at this time, the process of allocation of historical and cultural regions and ethnic territories was noted.

This article is dedicated to analysis of features of historical and cultural development of Central Asian population in different geographical conditions. The main attention is paid to the fact that the history of economic-cultural types and their development is connected with geographical atmosphere.

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¹ Doctor of sciences (DSc) of history, professor, National University of Uzbekistan, Tashkent, Uzbekistan
email: aanatoliy.sagdullayev@inbox.ru

² 2 Doctor of sciences (DSc) of history, associate professor of Urgench State University, Urgench, Uzbekistan
email: butkir112@mail.ru

³ Lecturer of the National University of Uzbekistan, Tashkent, Uzbekistan
email: cjasur.togaev@nuu.uz

Турли географик шароитда тарихий-маданий ривожланиш хусусиятлари (Ўрта Осиё мисолида)

Калит сўзлар:

Бронза даври
Чорвачилик
Дехқончилик
Ўрта осиё
Хўжалик-маданий типлар
Табиий муҳит.

АННОТАЦИЯ

Барча жамиятлар тарихи инсон фаолияти, унинг хўжалик ва маданий эҳтиёжлари билан боғлиқ бўлган, шу тариқа фаолият ва эҳтиёж одамларнинг ҳаётини муҳим хислатлари сифатида, уларнинг табиат, атроф-муҳит билан ўзаро муносабатларида кенг миқёсда акс этган. Меҳнат ва ишлаб чиқариш жараёнида табиат инсон фаолиятининг асосий объекти бўлиб, турлича географик шароитларда муайян хўжалик-маданий типлар ривож топган. Бу тарихий-маданий тараққиёт қонунияти Ўрта Осиё бронза даври тарихи мисолида ҳам тасдиқланади.

Бронза даврида дашт ҳудудларида истиқомат қилган аҳоли орасида уруғ-қабилла жамоаларига оид ижтимоий-иқтисодий тузум сақланиб, чорвадор қабилалари ибтидоий жамоа муносабатларининг емирилиши босқичида бўлган. Шунингдек, Ўрта Осиё ҳудудларида ўзига хос хусусиятлардан иборат тарихий-маданий вилоятлар ва этник ҳудудларнинг ажралиб чиқиши жараёни бошланган.

Ушбу мақола Ўрта Осиё аҳолисининг турли географик шароитдаги тарихий-маданий ривожланиш хусусиятларини таҳлил қилишга бағишланган. Асосий эътибор хўжалик-маданий типлар тарихи ва уларнинг тараққиёти топиши географик муҳит билан алоқадорлигига қаратилган.

Особенности историко-культурного развития в разных географических условиях (на примере Средней Азии)

Ключевые слова:

Бронзовый век
Скотоводство земледелие
Сельское хозяйство
Средняя Азия
Экономически-
культурные типы
Природная атмосфера.

АННОТАЦИЯ

История всех обществ связана с деятельностью человека, его экономическими и культурными потребностями, поэтому активность и потребности как жизненно важные качества людей широко отражаются в их взаимодействии с природой и окружающей средой. В процессе труда и производства природа является основным объектом человеческой деятельности, и определенные экономические и культурные типы развивались в различных географических условиях. Этот закон историко-культурного развития подтверждается на примере истории бронзового века в Средней Азии.

В эпоху бронзы в среде населения, проживавшего на территории степей, сохранялся социально-экономический строй, характерный для родоплеменных общин скотоводческих племен, которые находились на стадии разложения первобытнообщинных отношений. В Средней Азии в это время

отмечался процесс выделения историко-культурных областей и этнических территорий.

Эта статья посвящена анализу особенностей исторического и культурного развития населения Средней Азии в различных географических условиях. Главное внимание обращено на факт, что история экономически-культурных типов и их развития связана с географической атмосферой.

INTRODUCTION

In the Bronze Age, livestock and agricultural economy became the main method of food production in almost all Central Asian provinces. Forms of mastering economy were developed as auxiliary occupations.

The development of economic and cultural types during this period was still associated with the peculiarities of the natural environment. The uneven cultural development between the different tribes that had begun during the Neolithic period had maintained its relevance. Thus, there emerged differences in the historical and cultural development of the south and north-east of Central Asia. These differences are studied by archaeological signs (degree of material culture, housing structure and construction techniques, achievements in handicrafts and technological innovations, community lifestyles, and so on). The tribes living in close natural-geographical conditions formed interrelated economic and cultural features [1, P.12].

The cultures of the Bronze Age in Central Asia are studied according to the lifestyle of the population and the leading forms of economic activity dividing into the following regional groups:

- 1) South-west of Turkmenistan. Front of Capet Mountain, Atrek River oasis (North Parthia and Dagestan).
- 2) Lower Murgab oasis (Margiana).
- 3) Northern Afghanistan, Surkhan oasis (Bactria).
- 4) Southern Tajikistan (Bactria).
- 5) Zarafshan oasis (Sogdiana).
- 6) Southern Aral Sea (Khorezm oasis).
- 7) Tashkent oasis (Chach).
- 8) Fergana Valley and Tyanshan (Yettisuv Group) [2, P. 153].

RESULTS AND ITS DISCUSSION

In the early Bronze Age, south-west of Turkmenistan was the most culturally and economically developed country in Central Asia. This is because during this period there appeared large centers (Altintepa, Namozgohtepa) with an area of 25-70 hectares together with small ones [3]. Land for farming and livestock was located from the northern slopes of Capet Mountain till the plain of the Karakum Desert. The settled population farmed using water from mountain streams and springs, brought water from rivers through dams, small dams and irrigated fields through irrigation structures – canals and produced high yields for their time.

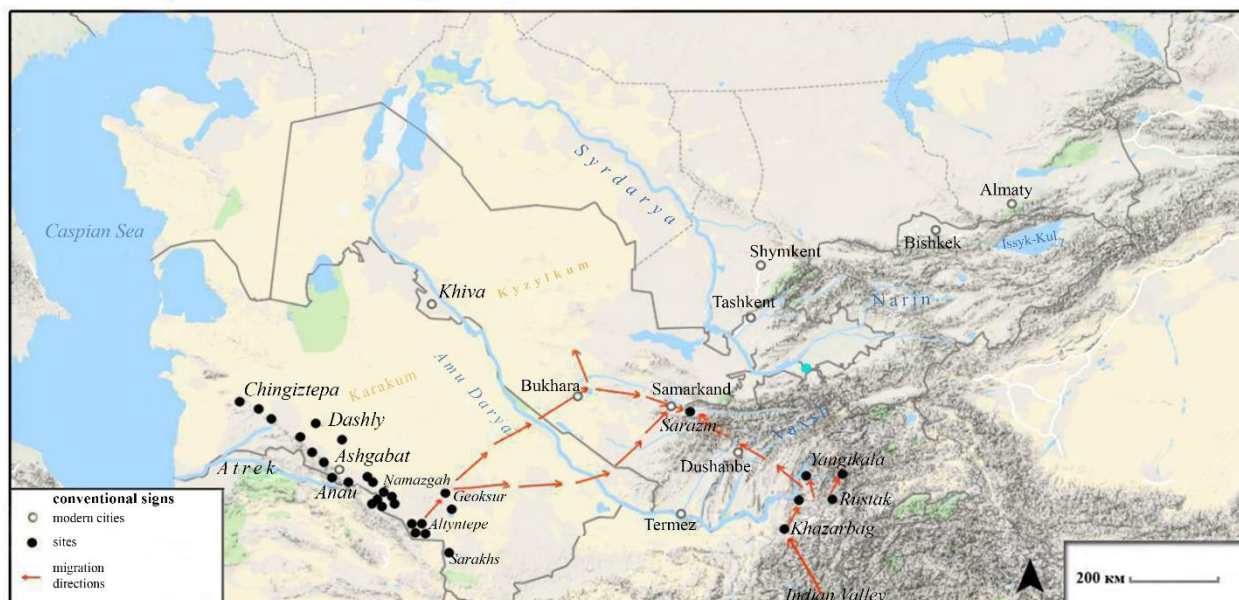
According to geographical conditions of southern Turkmenistan, in ancient times, the potential for cultivation was limited by natural conditions. Crop production and artificial irrigation were closely linked to the annual water balance of the Capet Mountain

streams and agriculture was cultivated on a relatively narrow plain between mountains and deserts.

Rain-fed farming was also developed in the Capet Mountain slopes and harvest was obtained from the irrigated land twice a year (about 20-30 centners of grain per hectare), and the population began farming through plowing the land [4, P. 212-213]. In addition, livestock breeding played an important role in food production. The Karakum steppes were comfortable for feeding small cattle, sheep and goats; the increase in the number of small cattle in the Bronze Age compared to the Eneolithic was based on archaeological data, as well as the hunting of wild animals (pendants, pigs, gazelles and antelopes) [5].

All this determined the standard of living and the stability of people's lives for centuries despite the geographical features of the piedmont and wilderness areas. Thus, the earliest cities such as Namozgoh and Altintepa, craft and trade centers were established in the agricultural oases. However, due to the rapid population growth and limited artificial irrigation capacity, large groups of the population of Capet Mountain had to move to the lower Murgab lands [6].

MIGRATION DIRECTIONS OF ENEOLITHIC PERIOD



In the Lower Murgab – Margiana areas, there were located areas that were not mastered and not used for farming until the end of the third millennium BC. Water in the Murgab River was more than in the Capet Mountain streams. However, artificial irrigation of the fields was possible not only with the tributaries of Murgab. But during the Bronze Age, the Amu Darya waters flowed into the Margian oasis through the Kalif Uzbay river-bed. E.V. Rtveladze, based on geographical and geological data, describes Kalif Uzbay as one of the main old river-beds in the Amu Darya, including the Balkhash River [7].

At the beginning of the development of the lower Murgab areas, migrated people encountered plenty of water and vast grassland for their herds. Fortresses, houses, and crafts workshops were built of raw bricks and wattle and daub walls in some oases in the form of quadrangles. After fertile lands were occupied and encircled by strangers in Margiana, new groups of the migrants left for Bactria along the coasts of Kalif Uzbay river-bed.

The resettlement process was so intense that as a result the lands on the left bank of the Amu Darya river and the slopes of Hindikush were mastered [8, P. 22-29], population locations as Sapallitepa and Jarkutan were formed in the Ulanbulaksay and Sherabad oases [9] near the right bank of the Amu Darya. Communities with common economic and cultural features were located in the south of Central Asia.

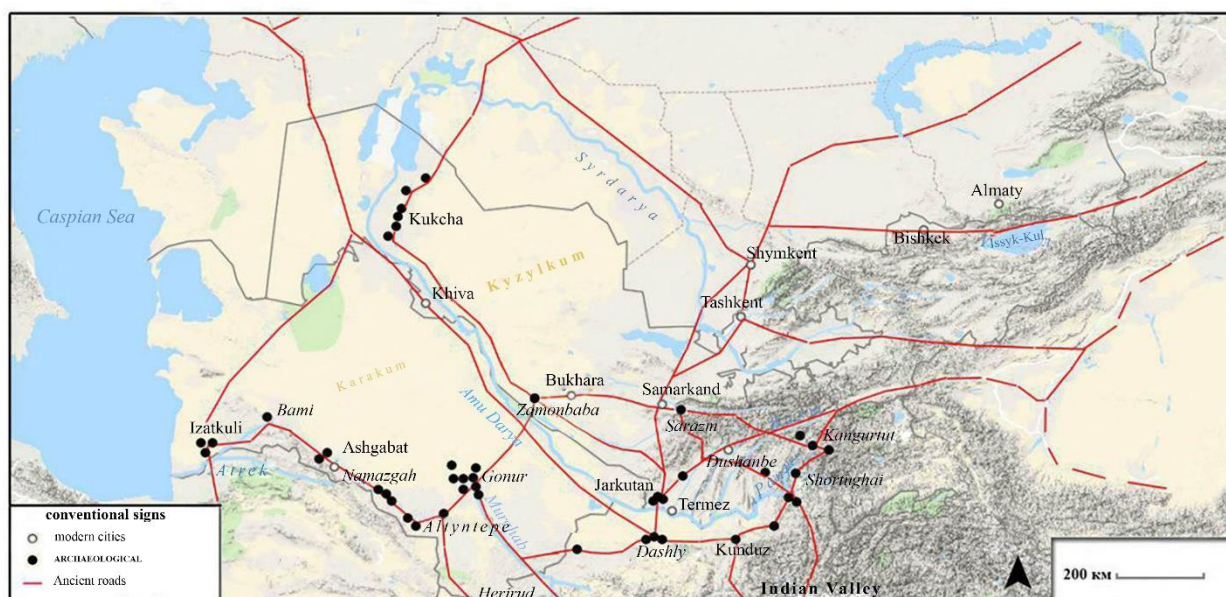
In the north-eastern regions of Central Asia there were emerged other economic and cultural types. One of them is Zamonbobo culture in the lower Zarafshan – Bukhara oasis [10]. It is surrounded by steppes on all sides, miles of dry and hot climates. It was formed at the end of the third millennium BC. The Zamonbobo culture communities lived in semi-basement huts and tents, breeding cattle and farming on wetlands in the basins of the Zarafshan Rivers that did not require artificial irrigation [11, P. 15-21]. Hunting and fisheries were additional types of farming.

In the middle of the 2nd millennium BC, the cattle breeding tribes of Andronovo culture came to Bukhara oasis. In the Lower Zarafshan region, 26 settlements and separate graves were identified. Foreign cattle breeders lived in semi-basement huts and settlements were seasonal [12, P. 187-195].

Thus, the Bronze Age Bukhara oasis developed economic-cultural type of cattle breeding and agriculture and as a result of migration processes a culture based on animal husbandry was introduced. Due to the presence of copper and tin deposits in Central Kyzyl-Kum, it is possible that the inhabitants of the Bukhara oasis were engaged in mining.

The Bronze Age monuments identified in the middle and upper part of Zarafshan oasis are the evidence of the widespread distribution of the eastern settled farmer tribes and the northern steppe cattle breeder tribes (culture of Margiana - Bactria, Andronovo). These are ancient graves and settlements that have been discovered around Urgut, Samarkand, Sarazm, and Jom [13].

ARCHAEOLOGICAL SITES OF BRONZE AGE



The obtained archeological data have helped to reveal the peculiarities, causes and factors of development of historical and cultural processes in Zarafshan oasis. Due to new

natural environment and geographical conditions, there were changes in the culture and lifestyle of numerous population groups in the Zarafshan Basin.

The northern steppe shepherds, who had been changing grass-lands seasonally, became settled, southern farmers were increasingly engaged in cattle breeding more than harvesting barley or wheat and they are all united by the aspiration for mining. For example, bronze axes and hammer among archaeological materials were associated with mining of raw materials and metal production from mountain mines [14].

The copper and tin deposits, which form the bronze compound, were actively developed. The use of deposits was of great economic importance and special workshops were established near them. Mining products are exported not only to different regions of Central Asia, but also to neighboring countries of the East. Therefore, transit routes played an important role in foreign economic relations [15].

ANCIENT ROADS CONNECTING THE INDIAN VALLEY, NEAR EAST AND CENTRAL ASIA



It can be seen that in the middle and upper Zarafshan basin, an economic and cultural type based on livestock breeding, mining and internal and external exchange was formed in the Bronze Age.

In the middle of the 2nd millennium BC, there was a culture of Tozabogyab in the Southern Aral Sea - Khorezm oasis. At that time S.P. Tolstov identified similar signs in the Archeological materials of the Bronze Age culture of the lower Amu Darya and in the material culture of the Srubnaya (Yogochband) – Andronovo, spread in the South Ural [16, P. 352].

M.A. Itina linked the origin of the Tozabogyab culture to the mixture of the Andronovo tribes that had migrated to the South Aral Sea and the local Suvyorgan culture communities [17, P. 140]. The researcher concluded that the material culture of ancient Tozabogyab people was justified by including it into the steppe culture in the territorial distribution and explained that the formation of artificial irrigation in Khorezm during the Bronze Age is a result of the impact of southern farming civilization [18].

The settlements examined in Ustyurt chinks peculiar to the 2nd millennium BC indicate that the steppe-breeding tribes originated early in the Aral Sea area territories. There were found the basements of the Bronze Age steppe culture, handmade pottery and bronze weapons [19].

It is known that Khorezm oasis was situated at the crossroads of migratory tribes of steppe livestock breeders. From Khorezm, livestock breeders passed to the south-west of Turkmenistan through the Uzboy river-bed coasts and the eastern Caspian Sea, to the territories of Zarafshan and Murghab oasis and to the Bactrian region along the right and left banks of the Amu Darya [20, P. 171-172]. The ways of settling into new lands were determined by the discovery of fragments of pottery and seasonal settlements of steppe tribes.

The Tozabogyab culture areas were located along the old river-bed Akchadarya of the Amu Darya, which consisted of semi basements, with traces of small ancient fields and ditches [17, P. 45]. The locations are not surrounded by defensive walls and in contrast to the southern agricultural regions; the people of Tozabogyab did not use wattle and daub walls and raw bricks in building construction.

This condition was preserved from the Early Stone Age until the 7th century BC i.e. the earliest Iron Age.

This is evidenced by huts with lattice columns peculiar to the Kaltaminor culture, semi-basement huts and light tents peculiar to Tozabogyab and Amirabad cultures of the Bronze Age.

We believe that the living conditions and habits of the local population were largely determined by the natural conditions and geographical conditions of the Southern Aral Sea region. M.A. Itina connected this situation with the activities of the Amu Darya and concluded that people had changed their habitat during the fall and decline of water levels in streams of its river-beds [17, P. 203].

Swamps, small lakes, forests and reeds emerged in the area around the river-bed as a result of the flooding of the Okcha River. Such areas were probably unsuitable for cattle breeding, so in Khorezm region, there emerged a form of economy as breeding livestock on pastures. On this basis, seasonal migration patterns were driven by the need for changing grasslands.

The aforementioned conclusion of M.A. Itina is based on the idea that in the Bronze Age economic-cultural type of agricultural-livestock breeding were developed in Khorezm. In recent years, however, alternative views have been voiced on this idea. According to them, in the Bronze Age, the Aral Sea region was geographically located on the southern border of the cattle breeding tribes, which were spread in the steppes of the South Ural and Kazakhstan. The communities of Khorezm oasis were mainly engaged in animal husbandry. Agriculture was an additional sector in their economic life, since irrigation in the oasis was limited to cultivated areas and was driven by the economic needs of few numbers of populations [20, P. 198].

The culture of Tozabogyab is similar to the culture of the Zarafshan oasis and the steppe herders in southern Tajikistan according to the design of houses, the use of lightning stones and bronze for making instruments and the handmade clay pots.

In Southern Tajikistan, there were identified archaeological materials on agricultural and livestock cultures as in Zarafshan oasis. They were found in the Bronze Age burial grounds and settlements situated in Kafirnihan, Vakhsh, and Kyzylsu oases [21].

Prior to the steppe tribes, the people of Bactria, traditionally engaged in farming, settled here. In the new natural-geographical conditions (pastures on mountain slopes, river meadows), favorable conditions for the development of livestock in relation to crop production were created. In the forage-rich country, the tribes seasonally changed their locations and fed their cattle.

Thus, in South Tajikistan, there was no need for settled life-style and houses built of wattle and daub walls and raw bricks in comparison with the other regions of Bactria (Surkhan oasis, north-eastern Afghanistan). Steppe herds that migrated to Bactria used seasonal pastures and they lived in semi-basements and huts. In the context of seasonal migration, such homes were also built in new locations.

Thus, it is assumed that during the Bronze Age there was an economic and cultural type based on cattle breeding in South Tajikistan, cattle were bred on seasonal pastures and barley and wheat were planted on mountain slopes [22, P. 105]. It is possible that the cultivation of rain-fed lands on this territory was developed: the reason of it is that the steppe tribes were engaged in lowland farming in damp lands where river-beds help to harvest in the South Urals [23].

The civilization centers of the Bronze Age as Jarkutan, Dashtli, Gonur haven't been still identified in the vast regions – Vakhsh, Kafirnihan, Kashkadarya, Middle and Lower Zarafshan and the Lower Amu Darya. According to the scientific data available in the history, these areas developed the types of economic and cultural types based on cattle breeding, livestock-agriculture or agriculture-livestock breeding. Mining operations were also important in Zarafshan oasis and Kyzyl-Kum. In our opinion, the development of economic and cultural types in the Bronze Age marked the need for more well-settled populations and herders to consistently acquire suitable land for the continuation of their traditional forms of ownership, their need for metal products and the development of mine deposits.

The development of the Bronze Age cultures in Fergana Valley and Tashkent oasis was characteristic. We have spoken about the discovery of ceramic vessels and bronze items of steppe-ceramic culture in East Fergana (Uzgen region) in our former works. "Khaq" treasure in Fergana Valley must be dated to the beginning of the second millennium BC [24].

In the second stage, steppe-breeding tribes settled in Tashkent oasis and Fergana regions. Their burial sites have been found and investigated in various places (Burchmulla, Yangiyul, Daxona, Kayrakkum) [25].

Probably, in the second half of the second millennium – in the last Bronze Age, Chust culture was formed in Fergana based on the interactions of farmer and cattle breeder tribes [26]. The discovery of semi-basement dwellings in these cultural monuments and the presence of hand-made ceramic vessels [27] testify in some ways to the traditions of building construction and pottery of livestock breeding tribes. However, in contrast to the cultures of Tozabogyab and Amirabad in Khorezm, the Chust culture was more settled. Their settlements were located in separate farming oasis, the use of wattle and daub walls and raw brick began in construction and large urban centers were surrounded by defensive walls [28].

At his time, Y.A. Zadneprovsky noted that in Fergana Valley, two types of economic and cultural forms of settled farmers and livestock herds developed [26, P. 71]. According

to this view, a group of people began to settle in the valley while other groups were engaged in cattle breeding on pastures.

Similar historical processes took place in the oases of the Chirchik and Akhangaran rivers. During the last Bronze Age there were spread tribes of Andronovo – Tozabogyab cattle breeding herds in the territory of Chach. As a result of their becoming settled, Burguliq culture was formed in the lower Akhangaran River. According to the signs of the semi-basement dwellings and handmade pottery, it continued the tradition of livestock breeders' material culture, but the population became settled and engaged in farming, bronze sickles, knives and other items were found [29].

During the last bronze period, complex historical processes were manifested in the southern regions of Central Asia – Parthia, Margiana and Bactria. As a result of the steppe cattle breeders' coming into the oasis, there appeared significant changes in the material culture, funerals and beliefs of the people.

CONCLUSION

In summary, it is important to note that the history of all societies is related to human activities, economic and cultural needs, and activities and needs are widely reflected as vital features of people in their interactions with nature and environment. During labor and production, nature was the main object of human activity and in different geographical conditions; certain economic and cultural types were developed. This legitimacy of historical and cultural development is also confirmed by the example of the Bronze Age history of Central Asia.

During this period, the region and its unique natural-geographical conditions served as the basis for the gradual development of economic, social and cultural ties among the new ethnic units that were declining. Several tribes became closer and mixed with each other. As a result, historical and cultural provinces that consisted of ethnic territories, their boundaries and distinct cultural units were formed. Therefore, it is of great scientific importance to study the history of economic and cultural species and to identify the features associated with the geographical environment in their development.

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