

INVASION OF THE NORTHERN STEPPE (ANDRONOVIAN) TRIBES INTO THE TERRITORY OF ANCIENT BACTRIA AND ITS REFLECTION IN THE KUZALINSKY STAGE OF THE SAPALLI CULTURE

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Abstract: The article focuses on the analysis of social, economic and business relations between nomadic pastoralists and the sedentary population in Northern Bactria, taking into account the achievements in agriculture and cattle breeding, the emergence of sedentary settlements and their transformation into cities, considered from the point of view of modern scientific approaches.

Keywords: nomadic pastoralists, sedentary population, steppe civilization, domesticated cattle, pastoral cattle breeding, Andronovo culture, Srubnaya culture, stationary settlement, burial mound, nomad.

Introduction

Northern Bactria (present-day southern Uzbekistan, northern Turkmenistan, and southwestern Tajikistan) was a crossroads of ancient civilizations and developed as a center of cultural and economic exchange of various cultures, tribes, and peoples. The Sopolli culture flourished in this region during the Bronze Age, while its later stages were characterized by an increase in external influences. Main features of the Sopolli culture. The Sopolli culture (3rd-2nd millennia BC) was one of the most successful and developed cultures in the Turanian region during the Bronze Age. Its main features were the complexity of housing construction, the development of metallurgy, a lifestyle combined with agriculture, and prominent crafts.

Research Methodology

Migration of the Northern Steppe Tribes. The population of the Northern Steppes (present-day Kazakhstan and southern parts of Russia) is mainly associated with the Andronovo culture. These tribes led a nomadic lifestyle and were mainly engaged in animal husbandry. They influenced the settled civilizations, introducing new elements into the agricultural and craft sectors. The entry of the northern steppe tribes into the regions of Northern Bactria is due to a number of reasons: Climate change: Due to the shortage of water in the steppe regions, the tribes moved to the southern regions; Livestock needs: The brown steppe regions were interesting as an additional source of feed for livestock; The desire to develop trade and contacts with neighboring civilizations. The impact of migration on the Kozali phase.

The entry of the Andronovo tribes into Northern Bactria influenced the Kozali phase of the Sopolli culture in the following aspects:

Cultural syncretism: New forms and metal products (including new types of weapons) appeared in the ancient Sopolli craft. Economic changes:

The increasing importance of animal husbandry influenced the structure of agriculture. Demographic changes:

The settlement structure and territorial connections changed as a result of the influx of new populations. Joint rituals and beliefs:

The religious views and rituals of the northern steppe tribes were combined with local beliefs, which is reflected in archaeological monuments. Archaeological evidence.

The monuments of the Kozali culture period found by archaeologists show the direct influence of the Andronovo culture. Among these monuments are new types of seals, courtyard devices reflecting a mobile lifestyle, and weapons of warriors.

Analysis and results

Judging by the analysis of archaeological material evidence found in the regions of Northern Bactria, the first entry of the northern steppe (Andronovo) tribes into this territory occurs during the Kozali phase of the Sopolli culture. The date of the Kozali stage of the Sopolli culture is determined by the 14th-13th centuries BC, when it was during these centuries that the pastoral Aryan tribes from the Eurasian steppes entered the Central Asian interfluvium. As M.A. Itina noted, the Kokcha 15a settlement in the lower Amu Darya basin and the Jarkutan monument in Northern Bactria are the first monuments to which the Andronovo Aryans entered (Itina M.A., 1977. P. 145). The oldest ceramics belonging to the same period were found, for example, in the corridor of the Jarkutan temple where sacred objects were stored, in the Kozali cultural layer of the Jarkutan fortress-fortress (Askarov A., 1989. P. 160. Avanesova N.A., 2010. P. 110-111). Another ceramic fragment of this period was found in the ravine through which Jarkutan passed (Аскарлов А., Ширинов Т., 1993. P. 77-78). The pattern on its surface was in the form of a slanted triangle and a meander, and according to the ceramic pattern, it belonged to the first phase of the Fyodorov stage of the Andronovo culture. Several ceramic fragments belonging to the steppe were also found in the sacred ashlar of the Jarkutan temple. Among them was a large ceramic rim, the patterns of which were reminiscent of early Fyodorov ceramics. Ceramic fragments of the northern steppe tribes reminiscent of the early Fyodorov stage were also found in the Boston VI cemetery (Аванесова Н.А. 1977. P. 116-117).

Jarkutan also has many ceramic fragments made under the influence of the pottery traditions of the steppe tribes. Although they were made on a pottery wheel, the patterns on their surface, the shapes of the vessels, their color, and the composition of the clay were reminiscent of Tozabogyob vessels. They are found in large numbers in Jarkutan, but 11 such fragments of pottery were found in Boston VI (Avanesova N.A. 2010. P. 120). Pure Tozabogyob ceramics were also found in sufficient quantities in Boston VI (Avanesova N.A. 2010. P. 121).

In the graves of the Sopolli culture, miniature copies of jewelry and various decorative objects of northern herders are found (Аскарлов А. Абдуллаев Б. 1983. P. 17). Although most of them belong to the Mo'lali and Bo'stan graves (Аванесова Н.А. 2010. P. 10), among them there are also copies belonging to the Ko'zali stage of the Sopolli culture. These facts testify to the rapid penetration of the northern steppe herders into the territories of Central Asia from the second half of the 2nd millennium BC. These processes were inextricably linked with the migrations of the Andronovo Aryans to the south from the middle of the 2nd millennium BC, described in the "Avesta" legends.

Their traces are not only in the monuments of Jarkutan and Bostan, but also in the ancient cemeteries discovered and studied in the territories of Southern Tajikistan in the area of the Nurek hydroelectric power station (Pyankova L.T. 1974. P. 542-543), in the cemeteries of Tandiryo'l and Zarkamar in the Hissar valley (Vinogradova N.M. 1991. P. 68-88), in the sites of Dahana (Pyankova L.T. 1985. P. 157-165) and Teguzak (Pyankova L.T. 1987. P. 117-125), in the Kongurtut cemetery and site in the Tairsuv river basin and in the Baraki-Kurug site (Vinogradova N.M. 1987. P. 76-91), and finally, another monument - Khoja Goyib (Vinogradova N.M. 2003. P. 103) (Kulob Valley).

This chapter covers the issues of the monuments of the ancient pastoralist culture of Central Asia and the monuments formed on the basis of the mixing of various ethnic groups that occurred in this region in the Bronze Age and their chronological dates. The chronology of the Andronovo culture, developed by specialists-scientists, is analyzed. Thus, the monuments of the Petrov type chronologically coincide with the Novokumak complex. Their date refers to the 17th-16th centuries BC. The Alakol stage is dated to the 15th-14th centuries BC. The first stage of the Fyodorov complex is dated to the 15th-14th centuries BC, and the last Fyodorov complexes are dated to the 13th and subsequent centuries BC.

The local variant of Central Asia includes monuments of the Tautari type, their dates are dated to the 13th-9th centuries BC, and Ye.Ye. Kuzmina rightly includes the monuments of

Yettisuv and ancient Fergana in this complex of monuments and proposes to call it the Yettisuv type. She emphasizes that this complex of monuments of this type, typical for Central Asia, is a mixture of the Fyodorov and Alakol complexes. The monuments of the Yettisuv type can be divided into two chronological periods. Its first stage developed on the basis of the Alakol and Fyodorov lines. The chronological date of this stage is determined by the 15th-14th centuries BC. The chronological date of the last second stage of the monuments of the Yettisuv type is noted as belonging to the 13th-9th centuries BC. The third local type, typical for the territories of Central Asia, is the Tozabogyob monuments, formed by tribal communities of the Srub and Andronovo cultures. M.A.Itina divides the Tozabogyob sites discovered and studied on the banks of the South Aral Sea into three groups: 1) the Jonbos-Kokcha group; 2) the Angka-Bazar group; 3) Layer group.

At the beginning of the second half of the 2nd millennium BC, the pastoral steppe tribes of the northern regions, who entered the South Aral Sea regions, also entered the northwestern regions of the Bukhara oasis through the southern Kyzylkum, the lower basins of the Mohon Darya in the Zarafshan valley. The steppes are widely distributed throughout the Zarafshan valley, the Tashkent oasis, the Fergana valley, and Northern Bactria. Traces of their material culture have reached us in the form of monuments in the Zarafshan valley, seasonal settlements, cemeteries, and solitary graves.

Conclusions

The entry of the northern steppe tribes into the territories of Northern Bactria was of great importance in the process of development and transformation of culture in this region. The Kozali stage of the Sopoli culture is considered a vivid example of the interaction between local and nomadic cultures. This process raised the cultural and economic life of the region to a new level.

All this, on the one hand, shows how complex the ethnic composition of the population of the steppe cultures of the Central Asian Bronze Age was, and on the other hand, leads to analytical conclusions about the wide range of economic and ethnocultural ties between different ethnic groups, that is, it indicates that the beginning of the ethnogenesis of the Uzbek people dates back to the Bronze Age.

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