

**SOME COMMENTS ON THE TERRITORIAL LOCATION OF THE TRIBES
THAT LIVED IN THE EARLY IRON AGE IN KHOREZM**

Matnazarova Mokhira

Researcher of the Urgench State University

Abstract

The favorable environment for cattle breeding of the ancient Khorezm oasis was the reason for the settlement of nomadic herders from the earliest times. The lower reaches and valleys of the Amudarya often served as villages for cattle herders. In this article is analyzed nomads, which migrated from the north, northeast and north-west in different historical periods. During the Bronze and Early Iron Ages, nomadic herders arrived, adapted to the conditions of this land, and adopted a semi-sedentary lifestyle.

Keywords: semi-sedentary lifestyle, nomads, geographical situation, Late Bronze Age, Early Iron Age.

Introduction

The natural climatic and geographical conditions of the Khorezm oasis are favorable for the development of livestock farming. The oasis is surrounded by deserts on all sides: Karakum to the south, Kyzylkum to the east, Arol-Caspian lowland and Ust Yurt plateau to the west. The connection of the Aral Sea and Kazakhstan to vast desert areas from the north created a great opportunity for the movement of nomadic herders. Along the lower basins and valleys of the Amudarya, there were groves, large areas of reeds, serunum pastures, which were very convenient for the development of livestock farming.

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 Uzbay 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 Darya¹. The climate of the Khorezm oasis is sharply continental, with very hot summers and very cold winters. Lack of precipitation leads to drought for most of the year.

¹ Sagdullaev A., Abdullaev U., Togaev J. Features of historical and cultural development in different geographical conditions (in example of Central Asia). // Society and innovations. 2020. P.273.



Analyzes and Results

As we know 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 The favorable environment for cattle breeding of the ancient Khorezm oasis was the reason for the settlement of nomadic herders from the earliest times. The lower reaches and valleys of the Amudarya often served as villages for cattle herders. Nomads migrated from the north, north-east and north-west in different historical periods. During the Bronze and Early Iron Ages, nomadic herders arrived, adapted to the conditions of this land, and adopted a semi-sedentary lifestyle.

In the Late Bronze Age and the Early Iron Age, traces of tribes engaged in animal husbandry and primitive agriculture were found in the area of the Amirabad canal, which was taken out of the Okchadarya basin in the eastern part of the Khorezm oasis. Based on the name of the channel, the researchers called it the Amirabad culture. It is BC. It was formed as a result of the fusion of the Bronze Age Suvyorgan and Tozabogyob cultures in the IX-VIII centuries. The people of Amirabad were originally cattle herders, and they also engaged in wheat farming. They made wide, shallow and short canals from the river bed and were engaged in agriculture and handicrafts.³ The remains of the Amirabad people have not survived to this day, and their scattered traces have been studied mainly on the basis of the accumulated traces of pottery. The Amirabad culture is widespread in the southern part of Karakalpakstan in the northern part of the current Amirabad canal. This culture is located on the border of deserts and barrens.

In 1937, in the remote areas of the western part of the Burgutkala district, the first pottery of Amirabad people was found. It was identified by A.I. Terenozhkin. Pottery is made of unmixed clay, handmade and fired. Later, it was also found in Teshikkala and Jonboskala. In 1940, a lot of them were found in the northeast of Narinjan district, between Kosh-parson and Yakka-parson. Traces of the people of Amirabad were also found along the Zhonboskala hill to the east, in several kilometers of places connected to each other, and along the canals passing through the south of Bazarkala. At the last stage of the Amirabad culture, i.e. in the VIII-VII centuries BC, the inhabitants built big long mud houses. Jonboskala-7 stretches along the hill from west to east. It is 77 meters long and 20 meters wide. The walls were 1.5-

² Sagdullaev A., Abdullaev U., Togaev J. Features of historical and cultural development in different geographical conditions (in example of Central Asia). // Society and innovations. 2020. P.269.

³ Baratov S.R. Nekotorye problemy archeologicheskikh issledovaniy drevnih kultur Khorezma. - S. 25.



2 meters thick⁴. The long house is divided into two parts by a wall parallel to the outer wall from the inside. The width of one side is 10 meters, the other is 5 meters.

S.P. Tolstov refers to the tribe that left the Amirabad culture as the Massagets⁵.

Although little attention was paid to this aspect in subsequent studies, some archaeologists agree with S.P. Tolstov's opinion. These were the first Saka tribes, who left behind their bushy two-bladed flat bow arrows. These arrows are from 100,000 BC. It resembles Scythian arrowheads of the VII-VI centuries.

The transition of nomadic tribes to the period of settlement can be observed in Amirabad culture. Animal husbandry was considered the leading type of economy in them. At the same time, they built huts and long mud houses and engaged in irrigated agriculture.

Yakka Parson 2 of Amirabad is well-preserved⁶. Traces of a canal from that period were also found near the place. Yakka Parson 2 is located 2 km southwest of the medieval Yakka Parson Castle. located far away. Traces of more than 20 semi-basement houses were found in the area. They are built in two rows. Some basements are connected to each other by corridors. Around the basement, many holes were found. A lot of pottery and bones were found in the cultural layer of the place.

Amirabadians occupied a large area of the southeastern part of ancient Khorezm in the early Iron Age. Due to the fact that they used a unique irrigation system in farming, they moved. Their channels are made from old riverbeds or small tributaries. When the soka was washed away or the ditches were filled with mud, they moved to another place and built a new water network. It was more convenient for the people of Amirabad to build a new canal than to clean the canal. Because after cleaning the canals and ditches several times, the banks became high, and it required less labor to dig a new ditch than to clean it again. That's why new ditches were built next to the old ditch⁷. According to the researchers, the canals were lengthened, widened and branched in the process of diverting the natural water tributaries to the fields. According to S.P. Tolstov, BC From the end of the 8th century, large artificial canals with a width of 40 meters began to be built⁸.

S.P. Tolstov also built huts for summer residence near the semi-cellars found in Yakka Parson 2. The people of Amirabad built the entrance of their dwellings facing the stream. Traces of half-cellars being flooded twice were found. According to the researchers, this may have happened during the summer, because strong floods coincide with the summer season. The half-cellars are rectangular in shape, built with wooden posts, surrounded by reeds, and covered with mud plaster. Each house had one hearth and it was built in front of the entrance door. The people of Amirabad made ceramics by hand. They were rough and had thick walls. A lot of small pebbles are added to the clay. The bottom is flat, the belly is

⁴ Tolstov S.P. Drevny Khorezm. -M.: 1948. -S.70.

⁵ Tolstov S.P. Ancient Khorezm.-S.68.

⁶ Tolstov S.P. Po drevnym delta Oksa and Yaksarta. - S. 68-77.

⁷ Andrianov B.V. Drevnie orostelnye sistemy Priaralya. - S. 113.

⁸ Tolstov S.P. In search of ancient Khorezm culture. - Tashkent, 1964. - B. 360; Nizovya Amudari. - S. 183.



round, the flange is suddenly curved or short. The surface of the pottery was black or black-gray. Among them, there were those decorated with arch-like carving along the rim of the vessel. Pottery belonging to the Amirabad culture was found in the Bazarkala monument. They are handmade and decorated with light red color⁹. The people of Amirabad were a whole community and engaged in cooking pottery together. They did it in open settlements or special hills¹⁰. If an earthenware pot is cooked in large open fires, the pot is cooked well and does not darken around it. Among the ceramics found in the Amirabad culture are well-baked vessels. They started using the hand wheel from the last Amirabad period. S.P. Tolstov shows that there is a similarity with the pottery made by the early Scythian tribes of Eastern Europe.¹¹

S.B. Bolelov researched the handicrafts of the people of Amirabad. The scientist found a bronze casting mold made of 4 stones and fragments of a crucible with drops of copper alloy from the half-basement of Yakka Parson 2 monument. The researchers named this semi-basement "the metal caster's house". Two of the stone molds were for bow arrows, and one was a sickle mold. Household and farming items such as knives, sickles, bronze mirrors, beads, bracelets, blankets, and rugs were found in the monument. The people of Amirabad produced handicrafts for the internal daily needs of the members of the community.

In the VIII-VII BC centuries, as a result of the decrease of water in the southern Okchadarya basin, the people of Amirabad left these areas.¹² Some of them returned to nomadic livestock farming and moved to the northern Akhchadarya, ancient deltas of the Syrdarya and Sarikamish river basins. Another part moved to the west and went to the Sarikamish delta. BC At the end of the 8th century - at the beginning of the 7th century, the water in Sarikamish basins increased. With the increase of water, sedentary, semi-sedentary and semi-nomadic pastoralist tribes settled here. Initially, the culture of this herding population was identified in 1953 by the archeological-topographical detachment of the Khorezm archaeological expedition headed by B.V. Andrianov from the Quysai-kyr hill. Since 1971, Khorezm archaeological-ethnographic expedition began to study it on a stationary basis. In the 70s of the 20th century, it was studied by V. I. Weinberg and called it Kuyisoi culture¹³. Monuments of Kuyisoi culture were found only in the southern part of Sarikamish delta of Amudarya. The settlements of the Kuysai people are located along the coast of Southern Daudan, but no traces of artificial irrigation systems have been found here. According to the researchers, after the water appeared in the Sarikamish delta, it first came to this place in 1000 BC. In the 7th century, there were Kuyisoi who came from the regions along the

⁹ Ghulomov Ya.G'. Khorezm irrigation history. - B. 81.

¹⁰ Bolelov S.B. Raniy etap stanovleniya remeslennogo proizvodstva na territoriyi Khorezma. - S. 5.

¹¹ Tolstov S.P. Ancient Khorezm. - S. 77.

¹² Yagodin V.N. Genesis and formirovanie rannehorezmiyskoy gosudarstvennosti. -S. 115; Yusupov H.Yu. Poselenie epoxi pozdney bronzy na Kanga-gyre.//Skotovody i zemledeltsy Levoberezhnogo Khorezma. — Moscow: 1991. – P.109-112.

¹³ Weinberg B.I. Ethnography Turana v drevnosti. - S. 23.



Southern Island¹⁴. The favorable natural geographical environment in the Sarikamish delta led to the rapid occupation of large areas by the lowlanders. Although the cultural traces of Kuysoi people have been preserved in many places, their places of residence have not been well defined. Among them, the cultural layer of Kuyisoy 2 monument is well preserved. Kuyisoy-2 settlement is 13 km from Shokhsanam castle. located in the north-east. The inhabitants lived in chaylas. Due to the fact that the Kuysoy 2 site is under murky water, the structure of its sediments is not clear. Only one teacup is better preserved. It has an oval shape and an area of 100 sq.m. and the traces of the columns were identified. The entrance to the hut was on the south-west side. There is a hearth on the south side of the entrance. Cultural layer 60 cm. organized. Ceramic vessels made in 7 different circles, i.e. regions, have been identified from Chayla. Three of them are from Archaic Dagestan, one from northeastern Iran, and the rest are similar to Yoz II pottery. A bronze arrowhead with a two-parallel rhomboid bushing, a nail-shaped lead earring, turquoise beads, an iron knife, a clay spear, stone cores, pieces of blankets, and turquoise stone fragments were found. There were many remains of animal bones. Ceramics are made by hand using tape technique. Pottery was fired twice in the fire. The pottery itself was baked for the first time, and the pottery turned gray. After being painted with red angob a second time, it was re-baked. Most pottery is undecorated. This is a unique feature of pottery of Kuyisoi culture. Scratched lines are observed on pottery vessels with a specific shape used for certain purposes. The large pottery vessels were not made by hand, researchers believe that they may have been worked on a wheel. Although the people of Kuyisoi know the pottery wheel, the pottery they use in the main household is made by hand.

Kuisoi culture BC. It belongs to the 8th-5th centuries, and its inhabitants lived in semi-basements and shacks, engaged in animal husbandry, dry farming, crafts - metallurgy, pottery, bone and turquoise stone processing.¹⁵ Material sources related to Quysisoy culture were found and studied in Quysisoy-2, Yassiqir villages, Sakarchaga, TumeK-Kichijik burial mounds, Tarmkoya village and cemetery.¹⁶ Horse and sheep lovers (astragalus) were found inside a limestone circle in Sakar-Chaga 3 burial mound.¹⁷

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 walls¹⁸.

¹⁴ Kochevniki na granitsax Xorezma. –S.8.

¹⁵ Weinberg B.I. Pamyatniki kuyusayskoy kultury. – S. 23.

¹⁶ Weinberg B.I. Pamyatniki kuyusayskoy culture. - S. 7-77; Bolelov S.B. The question of the formation of rural culture in Amudari. - S. 17-26.

¹⁷Yablonsky L.T. Saki Yuzhnogo Priaralya (archeology and anthropology of Mogilnikov). - Moscow: TIMP 1996. - S. 15-18.

¹⁸ Sagdullaev A., Abdullaev U., Togaev J. Features of historical and cultural development in different geographical conditions (in example of Central Asia). // Society and innovations. 2020. P.274.



In the north-western part of the Khorezm oasis, many material relics of nomadic herders were found. In this area is the Ustyurt Plateau, the nature of which was considered favorable for the development of nomadic cattle breeding. Ustyurt is located between the Aral and Caspian seas. Today it is divided between the Republic of Karakalpakstan, the Republics of Kazakhstan and Turkmenistan. Due to the harsh natural conditions of the Ustyurt Plateau, it is very difficult to carry out archaeological research there. Nevertheless, archaeologists have discovered many relics of nomadic pastoralists there. Most of the monuments are located on the southeastern slopes of Ustyurt. Archaeologists have discovered many fortresses, burial mounds, cemeteries, and religious complexes there. According to the researchers, the first nomadic herders - Sauromatians and Sarmatians were widespread in this area during the period of the last Sarmatians.¹⁹

Conclusion. 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 Asia²⁰. Geopolitically, the Ustyurt Plateau occupies an intermediate distance between the farming culture in the south and the nomads of the vast Eurasian steppes in the north. For this reason, in the culture of the inhabitants of the Ustyurt plateau, we see a mixture of the culture of the southerners and the nomadic tribes of the north. In the 60s of the 20th century, the Mizdakhkan Dahma dating back to the 3rd century AD was studied in the northwestern part of the Khorezm oasis. In the Duan Cape in the western part of the Aral Sea, many tombs and mounds of nomadic herders of different periods have been found. Monuments of settlers from the Early Iron Age were also found in the Borsa Kelmas pit and in the western belt (chink) regions. 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 people²¹.

References

1. Andrianov B.V. Drevnie orostelnye sistemy Priaralya. - S. 113.
2. Baratov S.R. Nekotorye problemy archeologicheskikh issledovaniy drevnih kultur Khorezma. - S. 25.

¹⁹ Yagodin V. N., Kitov E. P., Mamedov A. M., Jambulatov K. A. Stepnye plemena na severo-zapadnykh granitsakh Khorezma v VI-II vv. do n. e. - II-IV vv. n. e. (po materialam kurgannogo mogilnika Kazybaba I). - Samarkand, 2022. - P.340.

²⁰ Sagdullaev A., Abdullaev U., Togaev J. Features of historical and cultural development in different geographical conditions (in example of Central Asia). // Society and innovations. 2020. P.275.

²¹ Sagdullaev A., Abdullaev U., Togaev J. Features of historical and cultural development in different geographical conditions (in example of Central Asia). // Society and innovations. 2020. P.275.



3. Bolelov S.B. Raniy etap stanovleniya remeslennogo proizvodstva na territoriyi Khorezma. - S. 5.
4. Weinberg B.I. Ethnography Turana v drevnosti. - S. 23.
5. Weinberg B.I. Pamyatniki kuyusaiskoy culture. - S. 7-77;
6. Sagdullaev A., Abdullaev U., Togaev J. Features of historical and cultural development in different geographical conditions (in example of Central Asia). // Society and innovations. 2020.
7. Tolstov S.P. Drevny Khorezm. -M.: 1948. -S.70.
8. Tolstov S.P. Ancient Khorezm.-S.68.
9. Tolstov S.P. Po drevnym delta Oksa and Yaksarta. - S. 68-77.
10. Tolstov S.P. In search of ancient Khorezm culture. - Tashkent, 1964. - B. 360; Nizovya Amudari. - S. 183.
11. Ghulomov Ya.G'. Khorezm irrigation history. - B. 81.
12. Yablonsky L.T. Saki Yuzhnogo Priaralya (archeology and anthropology of Mogilnikov). - Moscow: TIMP 1996. - S. 15-18.
13. Yagodin V.N. Genesis and formirovanie rannehorezmiyskoy gosudarstvennosti. -S. 115; Yusupov H.Yu. Poselenie epoxi pozdney bronzy na Kanga-gyre.//Skotovody i zemledeltsy Levoberezhnogo Khorezma. — Moscow: 1991. – P.109-112.
14. Yagodin V. N., Kitov E. P., Mamedov A. M., Jambulatov K. A. Stepnye plemena na severo-zapadnyx granitsakh Khorezma v VI-II vv. do n. e. - II-IV vv. n. e. (po materialam kurgannogo mogilnika Kazybaba I). - Samarkand, 2022. - P.340.