



THE ROLE OF POPULATION MIGRATION IN THE FORMATION OF THE SOCIO-ECONOMIC LIFE OF THE POPULATION OF THE ANCIENT KHOREZM REGION

**Matyakubov Xamdam Xamidjanovich¹,
Khudaynazarova Sevara Sa'dullayeva²**

¹Associate Professor, Department of History, Urganch State University

²Master's Department, Urganch State University "History".
Urgench, Uzbekistan

ANNOTATION

In this article, the importance and influence of migration in the formation of civilizations of the people of Ancient Khorezm is discussed.

KEY WORDS: Lower Amudarya, Avesta, Murghab Oasis, Khorezm oasis, South Akchadarya, Central Asia, Kuzalikir, Khazorasp.

From ancient times, the territory of Central Asia, including Khorezm oasis, was located at the crossroads of migrations. The territory of the oasis was mastered by the migrations harvesters and hunters of the last Paleolithic, Mesolithic and Neolithic Ages. The Neolithic period locations peculiar to Kaltaminor culture extended in the territories of Upper Uzboy, South Akchadarya, Kyzylkum desert and Lower Zarafshan. The memorials discovered in the south-western part Kyzylkum desert are very old and belong to 6th-5th millennium BC.

Groups of cultures of the Kaltaminor culture, which were distributed in relatively wide circles, had common lifestyles and farms. Their lifestyle is characterized by seasonal migration. Such tradition was based on hunting, fishing and harvesting. There were non-mastered territories between the areas where the Neolithic Age kin societies resided. However, different groups of fishermen and hunters faced with each other with the expansion of their use of natural resources and for the sake of migrating from one place to another because of the need for farming. On this basis of that fact, there were developed mutual economic relations.

People of Kaltaminor culture had relations with the inhabitants of Sazaghon culture in the areas of Eastern Caspian, the Lower Zarafshan and the northern slopes of the Zarafshan Mountains peculiar to the Neolithic Age. During the Neolithic Age, the relations between the various tribes were carried out by roads of communication.

Here, it can be seen that the southern territories of the Aral Sea was mastered due to population's migrations. Over time, as a result of migratory lifestyle and economic relations, the boundaries of early mastered regions expanded gradually.

Forms of migration, which are reflected in historical and ethnographic data, were different they are explained with the following content:

1. In certain cultural and economic spheres, newcomer tribes squeezed indigenous groups of population and retained their traditions of material culture.



2. A new culture was formed because of the mixture of newcomer tribes with representatives of native population within the general cultural-economic sphere.

3. The mixture of newcomers and native people and the spread of progressive cultural traditions as a result of the migration from highly developed historic-cultural region to a weaker cultural-economically developed country.

4. The immigrant tribes mastered the traditions of local culture; spiritual culture, burial ceremonies and beliefs changed as a result of migrations from undeveloped cultural-economic sphere to culturally rapidly developed regions[1].

During the Bronze Age, the development of the Southern Aral Sea region occurred in a calm atmosphere. According to anthropological findings, people peculiar to European race of the Andronovo culture and the race of the East Mediterranean Sea resided on the basin of the Akchadarya River of the Bronze Age[2]. Groups of Andronovo anthropologically looking populations were originally spread in the cultural sphere of Srubnaya (wooden) i.e. Andonovo in the areas the Volga and in the southern Ural and steppe territories of Central Kazakhstan. In the middle of the 2nd millennium BC representatives of people belonging to that race spread over the territories of the Southern Aral Sea as a result of migrations of tribes of the Andronovo culture.

The tribes of the Eastern Mediterranean sea race were spread in the southern regions of Central Asia. Hence, M.A. Itina assumed that they would move to the Lower Amu-Darya River basin and wrote that this process took place during the Neolithic and early Bronze Age[3].

We know the conclusions of S.P. Tolstov about the migrations of representatives of the Suvyorgan culture to the Khorezm oasis from the southern part of Central Asia and Iran. The Scholar developed his ideas and noted that the communication paths, leading to the Southern Aral Sea regions through eastern ares of the Caspian Sea, the Balkhan Mountain, the banks of the Uzbay river-bed, were formed very early[4]. M.A. Itina compared the forms and decorations of earthenware crockery peculiar to the early Suvyorgan culture in the stage of Kamishli with the earthenware crockery of the southern provinces of Central Asia and found some similarities in them. However, it does seem strange that the investigator did not pay attention to important facts during this comparison. As it's known, dishes of the Ssouthern memorials in the kind of Nomozgoh belonging to the Bronze Age in comparison with Suvyorgan dishes made in hands in the striped style.

Also, according to the amount of determined locations, in the first half of the 2nd millennium BC, the number of the population in the areas of the Akchadarya basin was relatively small. On the contrary, the amount of local population changed rapidly as a result of migrations of tribes from the south. It's possible to comment the spread of the Eastern Mediterranean racial groups in Khorezm by the migration of fishermen and hunters from the Eastern Caspian in the Kaltaminor era. Newcomers retained their own cultural traditions based on their mastering economy. It seems that the representatives of Suvyorgan culture were not aware of farming and it's quite probable that they were aware of livestock breeding practices. However, the people of Suvyorgan culture continued the traditions of Kaltaminor's material culture, economy and lifestyle according to their basic cultural traditions (hovels, handmade and fired earthenware crockery, flint lances and arrowheads). Therefore, it is difficult to speak of the appearance of Suvyorgan culture on the basis of external migrations in Khorezm oasis, because the appearance of cultural innovations, which could arise out of their results, were not reflected in archaeological materials.

As a result of the spread of the Andronovo culture tribes to the southern Aral Sea and mixture of them with indigenous populations, a new culture was formed. Even if livestock breeding was superior in the lives of Andronovians and they were engaged in farming in dry-lands and moist territories near river basins[5]. Especially, they developed producing bronze tools, household items,



jewelry and armaments. People of Tozaboghyob culture could have mastered skills of caring for cultivated plants from the southern farmers. It is also possible to conclude that they were more likely to grow cattle fodder plants as there weren't found grain remains in the houses of Tozabaghob.

In the second half of the 2nd millennium BC, the southern farmers and northern steppe livestock tribes took an active part in the widespread migration processes in Central Asia. The reasons for the spread of the southern populations (the culture of Dashtli-Sopolli) in different regions were caused by the need to acquire virgin lands, new sources of water and pits of raw materials.

The migrations of Andronovo-Tozaboghyob tribes were characterized by the factors like livestock breeding in pastures became a distinctive form of private property, the growth of livestock herds, the need to master new pastures, the development of horse-breeding and transportation, the emergence of surplus products and the desire to exchange. There appeared migration routes to new territories along the Central Asian Rivers in the Bronze Age. From Khorezm, the road passed to the southwest of Turkmenistan through the Uzboy river-bed shores and the eastern part of the Caspian Sea. The second important communication route began in South Khorezm and passed from the present Khazarasp, Sadvar and Darghonota along the left bank of the Amu Darya River, to the Lower Murghab Oasis (Marghiana) and to the western and southern Bactrian lands. This route (from Marv to the Lower Zarafshan and Khorezm) was archaeologically studied by M.E. Muson[6]. According to the archaeological findings, the path Khorezm-Murghab Oasis was widely used in the Bronze Age.

It seems that in the process of mastering of new lands by the South peasant and steppe cattle-breeding tribes there was no competition between them and the local population. During the study of memorials located in different regions, there was not identified any traces of capturing locations, destruction and fire i.e. no military strikes, traces of aggression.

Representatives of the Dashtli-Sopolli culture comparatively reached till far eastern Fergana valley. A cemetery of Shaghim was studied in 14.5 km south-west of the present-day Uzgan city of the Bronze Age. Ceramic pottery, bronze weapons, household items and jewelry were discovered in the early stages of the Dashtli-Sopolli culture. Formation of Vakhsh culture in the Bronze Age in southern Tajikistan was due to the fact that some of the population of Bactrian farming had been transferred to livestock [7]. In addition, there were discovered memorials peculiar to of livestock breeding tribes in southern Tajikistan. Their dwelling houses consisted of shelter of branches and there were found hearths made with stones and ceramic handmade bottles peculiar to steppe culture. V.I. Sarianidi compared the archaeological materials Zamonbobo and Bactria of the Bronze Age and noted that there was much connectiveness between them. Signs of such involvement were observed at funeral ceremonies, inner structures of the graves, funeral items (brass glasses, beads, bronze buttons) and other things. Based on archaeological findings, V.I. Sarianidi supposed that the groups of populations from Bactria spread across the Lower Zarafshan lands[8].

By the last centuries of the 2nd millennium BC, the livestock farmers gradually entered and settled in the oasis of peasants. As a result of this process, there occurred changes in some aspects of the local culture – funeral ceremonies and beliefs. The decoration of surface of earthenware crockery made by pottery wheel with ornaments peculiar to steppe Bronze Age pottery in Jarkutan of southern Uzbekistan, the spread of the burning habits at Buston VI cemetery and the emergence of new cultural traditions and burial ceremonies, which were not traditionally prevalent by local cultivators, are the evidence of this fact.

At the end of the 2nd and the beginning of the 1st millennium, the process of mixing of local and foreign cultural traditions continued in the Parphy, Marghiana and Bactria regions and there was observed continual shift of the peasant and livestock tribes. It was supposed by researchers that during



that period, the Tozaboghyob tribal groups had come and settled down in the southern agro-oasis of Central Asia.

In general, scientific hypotheses about the continuity of migrations of the representatives of the Srubnaya-Andronovo cultures from the middle of the 2nd millennium BC [9]. Khorezm oasis during this period became one of the intermediate territorial centers of migration. Some of the seasonal temples of Andronovo culture, discovered in the Akchadarya basin and southern Khorezm, can be a striking example to our idea. From the 8th and 7th centuries BC, in the steppes and foothills of Central Asia and Kazakhstan, memorials of nomadic people – the early Saks were spread. The migration of the Saks to the basin Dovdon in Khorezm oasis is characterized with the 7th century.

In the 7th century BC, the tribes called dah (day) and massagets were separated from the livestock tribes residing in the Southern Ural region[10]. In the second half of the 6th century BC, the massagets were located in a vast area between the Caspian and the Aral Sea. Their lifestyle was connected with seasonal migrations and the villages of massagets were located in Ustyurt and Manghishlak and in the summer season, they migrated to the steppes around the rivers Yayik, Tobol and Irgyz.

The following points can be expressed as a conclusion:

- from the Neolithic age, lifestyle and material culture having common signs were developed in the cultural and economic field of the Southern Aral Sea. There are opinions that representatives of Kaltaminor and the first Suvyorgan cultures were aware of livestock, but the studied archaeological materials were the evidence of mainly the forms of mastering economy;

- the formation of the culture of Tozaboghob was due to the introduction of new economic and cultural traditions as a result of the distribution of newcomer populations to the Khorezm oasis.

On the basis of the migrations of steppe tribes, the territories of Southern Aral Sea became one of the intermediate regional centers of the external migration of livestock breeders, identifying the southern borders of the Eurasian steppes of the Bronze Age, based on livestock and crop farming.

- people of Tozaboghyop participate in external migration processes, like Andronovo culture groups. Their seasonal venues appeared on the coasts of the Lower Zarafshan, Kalif Uzboy and on the borders of Lower Murghab oasis. These migrations were caused by the need for new pastures and the necessity of sharing products with the southern farmers;

- because of socio-economic reasons, migrations of the southern population to the north-eastern parts of Central Asia was carried out during the Bronze Age. These migrations lasted until the end of the Bronze Age and early Iron Age. As a result, the members of the southern communities settled in the Khorezm region.

The process of forming and developing the culture of Kuzalikir was the result of the migration of population groups from the high cultural-economic circle (Marghiana-Bactria), the mixture of newcomer and local populations and the spread of progressive cultural traditions.

REFERENCES

1. Кузьмина Е.Е. Происхождение индоиранцев в свете новейших археологических данных // Этнические проблемы истории Центральной Азии в древности. – М.: Наука, 1981.
2. Трофимова Т.А. Черепа из могильника Тазабагыбской культуры Кокча 3 // МХЭ. – М., 1961. Вып. 5.
3. Итина М.А. История степных племен Южного Приаралья // Труды ХАЭЭ. – М., 1977. Т. X.
4. Толстов С.П. Древний Хорезм // По следам древних культур. – М., 1951.
5. Грязнов М.П. Пастушеские племена Средней Азии в эпоху развитой и поздней бронзы // КСИА. 1970.



6. *Массон М.Е. Средневековые торговые пути из Мерва в Хорезм и Мавераннахр // Тр. ЮТАКЭ. – Ашхабад, 1966.*
7. *Пьянкова Л.Т. Древние скотоводы Южного Таджикистана. – Душанбе: Дониш, 1989.*
8. *Сарианиди В.И. К вопросу о культуре Заманбаба // Этнография и археология Средней Азии. – М.: Наука, 1979.*
9. *Кузьмина Е.Е. О южных пределах распространения степных культур эпохи бронзы в Средней Азии // Памятники каменного и бронзового века Евразии. – М.: Наука, 1964.*
10. *Смирнов К.Ф. Кочевники Северного Прикаспия и Южного Приуралья скифского времени // Этнография и археология Средней Азии. – М.: Наука, 1979.*