

Eshov B.J., Hasanov A.M.

### CERTAIN REASONINGS ABOUT ANCIENT LOCAL POPULATION AND THE NOMADIC OF CENTRAL ASIA

Eshov B.J., The Republic of Uzbekistan State university  
of Karshi Professor

Hasanov A.M., The Republic of Uzbekistan State  
university of Karshi Cand. of Hist. Sci., Ass. Prof.

#### Abstract

The natural geographical location of Central Asia defines the special features of population who were living from ancient epochs. This region was considered the permanent negotiation of parades between the nomadic and agricultural oases that were situated in highlands and lowlands, plains and semi-plains of Central Asia and Eastern Europe, Southern Asia and Siberia.

**Keywords:** Central Asia, settled population, the nomadic tribes, civilization, interrelations, saks and massagets, dahi, sources, statehood, baktrians, sogdians, khorezm.

According to information, there was a formation era of people of nomadic and sedentary oases in III-II millennium BC. Consequently, most high points of the subject (for linguists it is the expending of Indian – Aryan tribes; for archeologists it is the basis forming of Central Asia interfluve and etc.) are connected with the Bronze Age. There was a stratification of people into economy of natural territories inhabiting in that period. As a result of archeological researches mainly the southern part of Central Asia and Kazakhstan were occupied with agriculture, while the northern part were occupied with cattle – breeding. This process was becoming advanced in the Iron Age. [1]

It must be considered that while investigating the ancient period of the population of Central Asia the researchers mostly paid attention to the issues of Bactria and Sogd, Bactria and Margiana, Bactria and ancient Kharezm, Bactria and Achaemenids. On the

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other hand, the problem of interrelation of the local nomadic tribes of Central Asia was not researched as a separate theme.

The role of nomadic Saks and Massagets was significant and the information about them can be found in the "Avesta". The tribes of "tur" that is mentioned in it was connected with the nomadic tribes Of Central Asia.

V.M. Masson supposed the political map of Central Asia till Achaemenids in the following: "Bactria was a huge social unit; its cultural and political boards were extended to Margiana, and perhaps, to Arians and Sogdians. The second political power was the world of the nomadic tribes. They had various unions that connected different nomadic tribes". [2]

There are various concepts about the nomadic life, prime discrimination attitudes and improvement of statehood. For instance, according to A. I. Pershits and A. M. Khazanov, "The nomadics can reach the level of initial class relations. Their next development will be impacted on the neighbor peasant and sity union"[3]. However, Y.V. Pavlenko considered vise verse, "If the nomadic world had been developed apart from civilized unions, they would not have reached the initial class relations"[4].

To our way of thinking, these notions of the nomadic life were emerged as a result of material culture of nomadic tribes. It is obvious from the results of the investigations that the basis of production in peasants unions was the fields, in the city was the workmanship. Of course, the cattle are considered as a personal property. The pastures that intended to cattle were common to the early development stage.

There are following information about the political life of Central Asia nomadic tribes. King or queen was the head of nomadic tribes. The queen of Massagets was Tomaris, the queen of Saks were queen Zarina, king Amorg, prince Sparetra and etc. During the wars king and queen became the leader of army, sent peace or concluded an alliance with other bribe kings. The realm was passed from one generation to another. According to Ktesiy's information, Saks build tremendous stronghold tombs to other kings. [7]

I. V. Pyankov also gathered information about popular assembly that plays a significant role in the political life of Central Asia nomadic tribes. [8]

It is also possible to observe about the social stratification between the nomadic populations of Central Asia. As far as we know Massagets had cavalry and infantry. Infantry meant the impoverished estate, whereas decorated with gold decoration items cavalries meant upper estate. There was a term "dynasty" in the sources that signified the sovereigns. [9]

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There were investigations of archeologist's science B. A. Litvinsky about the material culture abandoned by Massagets, Saks and Dahi, based on this Central Asia's nomadic social stratification and statehood. [10]

Saks toms were found in the Pamirs, not far from Bactria, in Sogdiana borders. Among those investigations of B. Litvinsky, that devoted to the Pamirs Saks' tombs drew attention. They found their solution in written sources devoted to the life of Saks, geographic location of Central Asia nomadic inhabitants, the patterns of material values of the Pamir Saks, their relationship with settled population. [11]

Herodot's main concepts about Central Asia were the Persian's wars against Massagets, the political relations between Cyrus II and Tomaris, participation of warriors from our country to the Achaemenid's army, their weapons, leaders, their courage to the Greko Persian wars, subjection of nations to the Achaemenid and paying the special tolls, traditions of sak-massagets, their lifestyle and religious beliefs, and some other information.

We can elicit the following sources from the research of A. Sagdullaev: king Darius told, "because of Ahura-Mazda I became the king of the 23 states, like Persia, Babylon, Egypt, Assyria, Lydia, Media, Armenia, Cappadocia, Bactria, Sogdiana, Khorezm". [12]

King Darius informed, "After then I attacked the country of saks. When I had reached the river I constructed the bridge from ships and routed them. Having caught their leader Skunkha, I ordered the new leader to the country of Saks. Consequently, I began controlling the country". [13]

There were found chased pictures of the bactrians, khorezms, sogdians and saks in ancient city Persipolis in Iran. The images from the palace Persepolis is considered the most ancient images of the nations of Central Asia [14].

Mentioning the tribes of Bactria and Sak together in the sources also occurred in the works of Greek historians. For instance, in Marathon battle Saks' cavalry displayed courage. This was informed in the works of Herodot. [15]

Horsemen of Saks and Bactria were considered the bravest part of Achaemenid armies. According to Herodot, in the Cavalry of Xerxes there were representatives of some nations in special service, such as the Persians, Saks, Baktrians, Hindus, Arabs. [16]

Periodically Herodot disclosed the representatives of local warriors in Achaemenid army, "The Baktrians dress was similar to the Medes, they armed with bow and arrows and small spears. Saks wore sharp-pointed caps and armed with bow and daggers. These

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tribes were called amongiy Saks. The Persians called all the Scythians as Saks...» [17]

“Previous times the sogdians’ lifestyle and traditions did not differ from the lifestyle of the nomadic people, however, the traditions of the bactrians were much higher”. [18]

Strabo informed about Arax with the followings, “It begins from the region of matiyons and separates the Scythians with Bactrians, dividing into forty rivers”. According to the concepts of researchers, Strabo told this concerning to the information of historian Kallisten. Arax – Amu Darya could separate the lands of the Bactrians from the Saks who were living in the Pamirs or in the middle of the river. [19]

To conclude, the history of tribes and nationalities, creative activities of local people and culture disappeared without a trace during the millennium in the area of Central Asia. According to sources, the Bactrians, Sogdians and Khorezms, who lived in the agricultural areas, enriched the ancient civilization of Uzbekistan.

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