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# INFLUENCES OF NOMADS ON CULTURE USTRUSHONA

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**Abstract.** The article analyzes the migration of nomadic pastoralists in Ustrushan and its impact on the cultural life of the peoples of the region. It is based on the fact that the region was under the influence of nomads from the Andronovo obshins in the Bronze Age. This process intensified in antiquity and the early Middle Ages, when the migration of the tribes of the Sarmatians, Yuezhi, Huns, Usuns, Khionites, Kidarites, Hephthalites and Turks had a great influence on the cultural life of Ustrushana. This influence is reflected in the material sources of the peoples of the region, which in science is called "Kaunchin culture" and the author reveals the specific features of Ustrushna.

**Key words:** Ustrushana, cattle breeders, Andronovo tribes, Sarmatians, Usuns, Saka tribes, burial ground, ceramics, Kaunchinsky culture, Gulba, Shirinsay, catacomb, jugs, Kalai-Kakhkaha, sword, bow and arrows, cremations, Munchaktepa, Usuns.

## INTRODUCTION

The territory of Ustrushana in favorable climatic conditions has attracted primitive people since the Stone Age. The adjoining mountain, foothill, steppe and plain zones constitute Ustrushana originality [1, 36-37]. It was on the left bank of the Syr Darya that the ancient and medieval Ustrushana was located. A significant number of burial mounds have been identified here. This region, located on the border with nomadic pastoralists, has been, in one way or another, associated with them throughout its history. At the end of the Bronze Period, archaeologically, there is an intensive influx of the nomadic Andronovo tribes of

Eurasia into the agricultural oases and settling. In connection with these, a significant number of barrows have been identified here [2,312-319].

Indeed, the group of nomads includes various tribes, which are clearly reflected in the nature of the material culture obtained from the studied burial grounds. Moreover, these traditions are definitely related to the cultures of the steppe zone. Consequently, the penetration of ethnic groups of nomads and the transition of some of them to a sedentary lifestyle led to a change in the nature of the form of management. In the history of the peoples of Ustrushana, according to archaeological materials, the cultures of the Andronovo communities of the Bronze Age and the population of settled agricultural oases are most distinguished [3, 21].

The antiquity of Central Asia is characterized by the convergence of the cultures of the agricultural and nomadic population, the intensification of the processes of ethnic mutual influence, although the beginning of this process was laid at the end of the 1st millennium BC. in the lower and middle basins of the Syrdarya, which is associated with the so-called "steppe culture". At the same time, nomadic tribes began to actively settle in Ustrushan, Fergana and Chach. This can be traced in the spheres of material and spiritual culture of all regions. The further fate of the nomadic Saka tribes is connected with the history of the Eurasian nomadic tribes that invaded Central Asia, who were ethnically close to this population.

## **METHODS AND MATERIALS**

According to G.A. Brykina, who explored the border areas of South-West Fergana with Ustrushana, nomads often fell under the influence of highly developed agricultural cultures. The above is confirmed by the ceramic items revealed during the studies of burial mounds in this area [4, 145]. Most of the ceramic items were made on a potter's wheel, where red-engraved and scratched ornaments predominated. However, these products also had some quality drawback, which manifested itself in the roughness of processing, the dullness of the engobe and the brittleness of the firing. All this made it possible for G.A. Brykina to conclude that these products were the products of local, recently settled craftsmen who imitated imported products from the Fergana Valley.

An innovation in ceramic production was the manufacture of products in imitation of wooden and metal vessels. Such items were quite often found at the Ustrushany settlements. However, it is difficult to talk about the influence of sedentary cultures on the pottery production of the nomads of the north-west of Ustrushana to the same extent as in Fergana. The reason for this is the partial exploration of about 800 burial mounds and groups of similar monuments recorded in Northwestern Ustrushan (Table 1). And on the territory of the Syrdarya region, 17 groups or separate mounds were recorded [5, 73]. Ceramic materials found in the Ustrushani burial grounds of the antique period, unlike similar products of sedentary tribes, are handmade, rough form, low-quality raw materials - refractory clay with an admixture of grit and fine sand. In general, most of the vessels are low with an even and wide bottom.

The results of the study of the monuments of North-West Ustrushana indicate that elements of the steppe culture are increasingly manifested in ceramic production. In burial mounds, quality products made on a potter's wheel, typical for urban production, are rarely found. The ceramic jugs found in the burial grounds of Gulba 2 and 5 were made on a circle of rapid rotation, the clay is dense, without impurities, and the firing is uniform. The surface and bottom of the vessels were covered with a light brown engobe. The inside of the vessel is also covered with engobe drips. There is a convex belt on the shoulders. The surface of the rim is slightly beveled outward [6, 60]. The diameter of the rim is greater than the diameter of the bottom, which is typical for the vessels of the urban population, while the nomadic vessels, as noted above, have a different proportion. Similar vessels, dating from the Kushan time, were found in a burial at the Koktepe settlement in the Samarkand region of Uzbekistan. Vessels with a roll on a hanger are characteristic of the Babashovka burial ground. If you look at the further evolution of ceramics production, for example, in the 5th-6th centuries, easel products appear in the material culture of the region of local potters: narrow-necked and red-angled large-capacity jugs with one handle, cauldrons with lids. In general, in the manufacturing technique and form of the studied ceramic items, there is a closeness with the Kaunchi culture.

In the II-I centuries BC. the influence of Kaunchi culture was felt in Ustrushan. As we saw above, this influence, especially, is clearly reflected in ceramic objects. From the early stages in the pottery craft there are absolute changes, now they are made by hand, the bottom of the pottery is even, flat. They are a jug, a pot, a tall jug and jugs, their neck part is narrower, the collar-shaped lip is slightly turned outward, sometimes a seal in the form of a cross or a double square or in the form of a cross was pressed onto the shoulder. To decorate them with a hand-drawn ornament, wavy and straight lines were used.

Among the ceramics Kaunchi-1 in Ustrushan there are also mugs with zoomorphic handles. Their middle part is spherical, the upper part of the shoulder is slightly turned outward or straight. Of the ceramic items typical of the Kaunchi-1 era, one can show flasks, ceramic pans, copper saucers and a wick lamp, ceramic lids, a cauldron tripod, a hanging pan. They reflected the real image of animals [7, 145]. In pottery, such features appeared under the influence of ethnic groups who entered again, they constitute a kind of culture of Kaunchi in Ustrushan.

In the burial mounds of Gulba, Saganak, Shirinsay belonging to the early stage of the Kaunchi culture, tools and weapons made of metal are widespread. These are iron knives, a dagger, a sword with one blade, iron three-bladed tips of large and small sizes and belt buckles. In addition, the features inherent in Kaunchi-1 can be seen in architectural and construction complexes. The distribution of the population along the oases is further enhanced by the arrival of Turkic-speaking ethnic groups of pastoralists.

For the Kaunchi-2 stage, one of the most important innovative changes was the introduction of a slowly rotating hand wheel into pottery. As a result, the place of crude cookware has now been replaced by the manufacture of relatively slender, thin cookware. Previously unknown, wide-necked jugs with a groove, with one handle, inherent in the complex of the 2nd-3rd centuries of the Jetiasar culture, appeared in the complex of ceramic dishes [8, 75-76]. Another important feature of this stage is the large-scale development of the design of handles of pots and mugs in the form of real animals. Jugs with one handle appeared with wavy lines from the outside. For the first time, dish-shaped dishes or clay tablecloths with flowers pressed down by fingers appeared.

In the Kaunchi-3 complex in Ustrushan, the relationship between the settled and nomadic population is even more activated. In the agricultural oases, monumental architecture and defensive systems continue to develop. Due to the intensification of urban processes in the large cities of the oasis, a second urban fortification begins to form in the city. For example, Mugtepa, Kalai-Kahkakah and Kaliyatepa. During this period, the manufacture of clay lids (Kaliyatepa, Pardakultepa, Komilbobotep) developed especially on a large scale. In the ornaments of the dishes, the introduction of convex-ribbed flowers, printed with fingers, is developing. M.Kh. Pardaev divides pottery of the studied epoch into 13 types and several categories [9, 151]. From this period, metallurgy and metal production began to develop. End of Kaunchi-1 and in the era of Kaunchi-2 there are ore smelting corrals, ore lumps and remnants of stones. They testify to the activities of the workshops associated with the smelting of polymetal (iron ore) in Mick II.

L.M. Levina identified three stages in the development of the Kaunchi and Otrar-Karatag cultures: the first - early AD - late. III / early IV century; the second - IV-V centuries; third - VI-early. VIII century The third stage of the Kaunchi culture is characterized by the influence on the Tashkent oasis of Sogd and Ustrushana; the influence of Sogd is revealed in some architectural elements - terracotta, stamped ornamentation, as well as, to some extent, in the manufacture of ceramic products that imitated metal vessels [10, 223-227].

According to N.G. Gorbunova, the culture of North-West Ustrushana is very similar to the culture of Fergana, since the latter also arose through the synthesis of agricultural and pastoralists. As a result, up to the early Middle Ages, there was no money circulation in Fergana, as well as wall paintings, sculptures (with the exception of rough terracotta) and various ornaments. This region is closer to the culture of the peoples of the Syr Darya basin than the farmers of the south of Central Asia [11, 105].

In the Gulba burial mounds, next to the deceased, military armor was found - a sword, dagger, knife, bow and arrows, as well as household utensils that they used during their lifetime. These archaeological materials are identical to a similar artifact of the steppe nomads. Data on the weaponry, weapons of the Ustrusha people of the period of antiquity

and the early Middle Ages are very rare. Insufficient investigation of this problem can be explained by several reasons. The main one, in our opinion, is the paucity of weapons in the archaeological complexes of Ustrushana. True, there are enough bronze and iron arrowheads and bone onions on the bow. The rest of the weapons are single. To this it should be added that in Ustrushan there are almost special works devoted to this problem [12, 186]. However, there are some publications where materials are collected and interpreted, in particular for the antique period.

The armament complex from the Gulba burial ground includes means of remote combat (arrowhead), close combat (swords, daggers, knives) and protection (armor plates); the latter were found only in three burial mounds, but in poor preservation. Below we will describe the weapons found in the Gulba burial ground.

The swords, only four copies, have survived almost completely, although they have undergone severe corrosion and deformation. All swords differ little from each other in shape and manufacturing method. They were laid flat below the waist, across or parallel to the body of the deceased. This arrangement of swords is well known. Swords - straight, iron, double-edged, the crosshair was an extended continuation of the blade. The handle is narrow, in some of them there are traces of wooden plates. The top is designed in the form of a half-arc. The length of the sword is from 64 to 82 cm. The widest part of the blade is 2-4 cm.

Daggers, only five copies, have also been preserved almost completely. Traces of wooden covers and rivets were found on the handles. The daggers are 16-22 cm long, they are straight and double-edged. The widest part of the blade is 2.5-4 cm.

The knives are mostly straight, single-edged, the transition from the handle to the blade is smooth. The shank was undoubtedly set symmetrically, continuing the axis of the blade. BA Litvinsky refers such knives to the first section, type 1.27 Our knives are most similar to knives from the Vorukh burial ground and Karamazar kurums [13, 19]. Iron buckle, oval, with a crossbar for a belt, measuring 6.5x7 cm. The tongue is not preserved. She was also in the belt area.

Arrowheads (8 pieces) are made of iron, three-bladed, petiolate with straight pins. Length 3-5 cm. The tip is covered with some kind of molten material, apparently during the cremation of the deceased. Such finds usually date back to the last centuries. BC. - the first centuries A.D. There are two more petioled arrowheads covered almost entirely with the same molten material. All arrows were in the area of the belt and leg. B.A. Litvinsky notes the widespread existence of this type of arrowheads from the 3rd century BC. III century AD According to written sources, the Middle Syrdarya has long been famous for its arrows. Indeed, iron arrowheads outnumber other weapons. Based on the analogies involved, we can tentatively suggest dating from the 2nd-1st centuries. BC. to the 1st century AD.

## **RESULTS AND DISCUSSIONS**

In most cases, non-metallic military armor (bone, wood), as well as woven items, have not survived. Probably the main reason is the burial ceremony associated with the cremation of the dead soldiers. Moreover, most of the metal armor obtained from these graves was severely burned. However, burials without military equipment (mound 1) had no traces of fire. Perhaps the cremation ceremony among the ancient Ustrushans was not obligatory for every deceased; this honor was usually accorded to tribal elders and fallen warriors who displayed courage and heroism. The study of material sources from the period of antiquity shows that the military class occupied an important place in Ustrushan.

Experts associate the appearance of cremation in Central Asia with the Fedorov tribes of the Andronov historical and cultural community [14, 42]. One of the researchers, who analyzed the custom of cremation of the deceased in the Fergana Valley, came to the conclusion: "The rite recorded in Munchaktep and Sufan is clearly introduced, since in Fergana the cremation of the dead has no local roots." Apparently, the custom of cremation is directly related to belief. The purpose of fire in the rite of cremation is purifying and protective magical functions during the transfer of the soul of the deceased to heaven. "In other words, when the deceased is burned, fire acts as a mediator between the world of the living and the heavenly abode of the ancestors."

It was characteristic of the Gulbo burial ground to bury the deceased in the equestrian or semi-equestrian position. The data is due to the fact that the vast steppes of Eurasia, the

main economy was nomadic cattle breeding. The nomads had to fight wars, as resettlement to new pastures was not easy. Everybody was interested in rich fertile pastures. Most of the young men who reached adulthood were drawn into these battles, where they showed heroism, courage for the sake of honor and glory [15, 23-23]. The cenotaphs found in most of Ustrushana's graves were, as it were, a symbol of the fallen soldiers. Burials in the pose of a horseman meant that during life they were part of the cavalry units.

Burials in the "horseman's pose" have attracted the attention of researchers for a long time. Their range is wide enough. In the European part, they have been known since the era of the Yamnaya culture. Also, they are occasionally recorded among the "Srubniki". In Central Asia and Kazakhstan, such traditions have spread since the Saka time and continue until the first centuries of our era. In the monuments of the Chirikrabortsoy culture, burials both in the "horseman's pose" and in the "semi-equestrian" are noted at the same time. They are often found in Sarmatian burials. All these burials, as a rule, are found in the periods of antiquity and antiquity, although they can be traced at a later time. Among those buried in the "rider's pose" there are both men and women, including children. The discovery of such burials in collective burials gave rise to some researchers to call them "warlords." According to O.V. Obelchenko, this pose is a tribute to the ancient tradition of nomadic peoples who switched to a sedentary or semi-sedentary lifestyle. According to M.I. Artamonov, a similar position of the legs at the female bones symbolizes marital relations.

This posture was a transitional posture from a contracted posture. In Scythian burials, she appears in the 7th-6th centuries and survives to the 4th-3rd centuries. BC. B.A. Litvinsky identifies three types of burial, characteristic of the "horseman's pose": 1) the knees touched each other; 2) the knees were apart, and the feet were brought together and, perhaps, tied; 3) the same as No. 2, but the feet are at a considerable distance from each other. However, this posture was secondary, and the initial one was one of the options for contortion. These provisions, in our opinion, were associated with their profession and the cult of the horse. Probably, this may indicate that the deceased spent most of his life on horseback. In some burial grounds, the horseman's pose associated with the military tactics of the nomads is noted - to shoot from a bow at the pursuing enemy. The presence of

military weapons in the accompanying inventory, cremation and burial of the dead in the "rider" position were directly associated with the new culture of the migrating tribes. According to B.Kh. Matbabaev, "burials with a horse are to some extent connected with the rite of cremations" [16, 56].

Most of the Gulbo burial mounds are catacomb, according to the form of the burial, they belong to the so-called Kenkol type - a catacomb with dromos coming from the west. There are two versions about the origin of the catacomb burials. Yu.A. Zadneprovsky believes that catacomb and similar burials were left by alien tribes, tk. they are not typical for Central Asia; for 600-700 years they lived with the local population [17, 39]. According to another point of view, on the contrary, their local origin is assumed. No less interesting is the question, are they monuments of nomads who came or of the local sedentary population? Yu.D. Baruzdin and G.A. Brykin are inclined to the second point of view. Our materials do not raise doubts that they were left by nomads, since material culture practically does not find analogies in the settlements of this time.

Thus, it can be argued that the resettlement of nomads in the period of antiquity to the oases of North-West Ustrushana had a strong influence on the culture of the local population. These tribes occupied oases, convenient for irrigated agriculture, in the vicinity of cities and rural settlements. Often, fortresses and castles were erected on the plains, and the nomadic population mixed with the local and more and more actively participated in the socio-economic life of the region. As a result, in the periods of late antiquity and the early Middle Ages, a kind of culture began to form. At this time, the construction of various structures in the oasis intensified. Undoubtedly, most of the nomads who settled in the territories of North-West Ustrushana, bordering the steppe, led a nomadic lifestyle. The Sangzar oasis was for them a relay of cultural and economic ties with the ancient states of Central Asia, in particular with Sogd.

## **CONCLUSION**

In the period of late antiquity, especially in the early Middle Ages, rural construction was recorded in the oasis along with the urban one. The latter mainly developed around cities and was under their direct influence. For example, rural settlements have been identified around such cities as Nuzhket, Buztepa, Harakan-Kurgantepa, Feknan-Dizak, Zaamin and others. This historical process, which began in the ancient period, became especially widespread in the early Middle Ages. Of the above archaeological sites, many are located in the basin of the Sangzar and Zaaminsu rivers - on the border with nomads. It can be said that the increase in the sedentary population in a certain period occurred due to the settling and transition of pastoralists to agriculture.

Late antiquity and early antiquity, historical events took place that stimulated the socio-economic, cultural and ethnic rapprochement of the nomadic and agricultural peoples of North-West Ustrushana. Archaeological materials show that the settled and nomadic population did not just coexist. Active mutual cooperation was established, since farmers and artisans needed cattle products, and the nomads themselves represented a large market for agricultural and handicraft goods. It should be noted that "market relations" were often based on commodity exchange.

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