

## Archaeological Research is an Important Source in the Study of Traditional Economic Activities of the Uzbek People (On the Example of Some Researchers of the Twentieth Century)



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**ABSTRACT:** This article discusses archeological research as an important source (on the example of some researchers of the twentieth century) in the study of traditional economic activities of the Uzbek people. Historical analysis has shown that some of the scientific works of that period were dominated by the research of historical archeology of the former Soviet period and the influence of history on the idea that the economy of the ancient peoples of Central Asia, especially the Uzbeks, was formed mainly nomadic. This is because the diversity of views and sometimes unscientific notions on the way of life of the peoples of Central Asia, which still persist in science, are sometimes linked to the fact that the economy of the Uzbek people has long been associated with the territories inhabited and now occupied by oases and valleys.

**KEYWORDS:** archeological research, source, economic activities, Uzbek people, historical analysis, scientific works, historical archeology, Soviet period, influence of history, ancient peoples, unscientific notions, Uzbek people, territories, oases, valleys.

### INTRODUCTION

It is known that from ancient times the specific natural and geographical features and climatic conditions of Uzbekistan have affected the economic life of the people. From ancient times in the territories of the republic, especially in the oases, steppes and valleys of irrigated agriculture, three main types of economy have been formed: animal husbandry, semi-subsistence farming, and irrigated subsistence farming.

To date, significant work has been done to study the lifestyle and economic activities of the ancient population of Uzbekistan from an archeological point of view, and great achievements have been made. In this regard, significant research has been conducted in the XX century in the field of history, especially in the field of archeology, which is its component area. In particular, on the issues of lifestyle and economy of the Uzbek people, leading historians S.P. Tolstov, V.M. Masson, A. V. Vinogradov, Yu.A. Zadneprovskiy, V.I. Sprishevskiy, Ya.Gulomov, E. Kuzmina, N, N.A. Avanesova, A. Askarov, Yu.F. Buryakov, A. Sagdullaev's scientific researches are noteworthy. Although the traditional economy of ethnic communities and peoples living in the territory of modern Uzbekistan in the XIX-XXI centuries is almost similar, it is clear that they differ in some local and ethnic aspects.

### THE MAIN FINDINGS AND RESULTS

Scientific research based on archeological research conducted in the country after the second half of the XX century was radically different from the work of previous periods in terms of its weight, scope, essence and methodology. In particular, in order to study the economic life of our ancient ancestors, scientists have found many archeological monuments of the Neolithic period in the territory of our country, in particular, the settlements inhabited by individuals in a compact place.

If we approach the issue from a periodic point of view, in the 40s and 50s of the XX century only the lower basins of the Amudarya, especially near the Kaltaminor canal near the ancient Akchadarya delta, were inhabited by separate Neolithic settlements. The research of one of the leading scholars of the region S.P. Tolstov [1] reflected the fact that many communities were found and studied in the Upper Uzbay tributary of the Amudarya and the north-eastern shores of the Aral Sea.

In 1949-1953, under the leadership of academician S.P. Tolstov, a special "Archaeological and ethnographic expedition" to the Khorezm oasis was organized. As a result of excavations in the lower basins of the Amudarya, the ancient Aral Sea region

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of the Khorezm oasis, the ancient agricultural culture “formed much earlier in the northwestern regions of Uzbekistan due to the natural climate and geographical features of the region” [1]. According to S.P. Tolstov, “In the above-mentioned regions, hunting and fishing have not yet given way to a new economy - animal husbandry. It was at this time that the economic life of primitive communities in the central regions of Central Asia began to change radically [2,123-187]”.

Another important contribution of S.P. Tolstov was that under his leadership, bibliographic indexes of scientific literature in the field of archeology in Uzbekistan from 1948 to 1954 were compiled, and a number of scientific articles were regularly published in the journal “Soviet Archeology”. In these articles you can find a number of articles devoted to the ancient period of the cultural economy of the Uzbek people, which we have analyzed.

Well-known archaeologist V.M. Masson’s study of the Anov-Namazgoh economic culture of the Eneolithic and Bronze Ages, based on the cultural and economic traditions of the Joytun culture, made it possible to compare the economic life of the peoples of Central Asia with other regions of the ancient East. According to him, the traces of sedentary farming in the central regions of Central Asia, especially in the lower basins of Zarafshan, are widespread from the south to the north-eastern regions of the region, especially along the northern Kopetdag [3].

Although the works of the scientist have a general, descriptive character, his work “Central Asia and the Ancient East” provided an opportunity to study the economic life of the Uzbek people and enrich its dynamics. According to the concept of V.M. Masson, in the south-western regions of Central Asia, under the influence of the ancient Eastern civilization, a way of life based on a sedentary farming culture began to take shape from the Neolithic period (Joytun culture) [4].

Among the researches on archeology and economic life after the 50s of the XX century, the directions of economic life of the Uzbek people were studied by academician Ya. Gulyamov was able to show clearly. The involvement of the vast factual source and statistical material inherent in the scientist’s research made it possible to draw a number of important theoretical conclusions. This is confirmed by the monument of Zamonbobo culture of the first stage of primitive farming, which was discovered by a scientist in the 50s of the XX century [5].

One of the great achievements of the academician in the field of archeology was that he first provided valuable information in his fundamental work “History of Irrigation in Khorezm” [6,57-67] about the ancient irrigation systems of the Khorezm oasis, the existing irrigation systems and the first views of the main canals. According to Ya. Gulyamov, “the first irrigated agriculture in the oasis began to take place not only in the lower reaches of the Amudarya, but also in the steppe, hilly areas and dry oases” [6].

A.V. Vinogradov’s research confirms that primitive communities on the northern borders of Khorezm in the Mesolithic period still lived by hunting (Kaltaminor culture)<sup>1</sup>. While studying the ancient economic life of the people of the region on the basis of available archeological materials, scientists pay attention not only to agriculture, hunting, fishing, but also to the settlements of ancient herdsmen and artisans. According to the author’s analysis, the images of Zarautsoy rock in Surkhandarya region belong to the Mesolithic period, and in the Neolithic period the migration of hunter-gatherer families to the settlements between the Amudarya and Syrdarya rivers is observed [7]. According to the author’s concept, such farms are known to science as “hunting and fishing grounds of the ancient rivers of Central Asia” [8]. This thesis was further developed and enriched by local archaeologists such as Ya. Gulomov, A. Askarov, O., Islamov, who studied the economic activity of the ancient ancestors of the Uzbek people.

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At a time when the science of history could not deviate from the ideological stereotypes of its time, academician A. Askarov’s research is characterized by the fact that archeological research is carried out at the required level and is rich in scientific analysis. In “Sapallitepa” and “Ancient agricultural culture of the Bronze Age of the south of Uzbekistan” the author rightly noted that in the economic life of the southern population a sedentary lifestyle prevailed and agriculture was of great importance, “they were the oldest farmers in southern Uzbekistan” [9]. The fact that the people of the South have established economic relations with such regions as the ancient Zarafshan oasis, the Fergana Valley is also noted in the works of such authors as Ya.G. Gulomov, O. Islamov Yu.A. Zadneprovsky [10].

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<sup>1</sup> Виноградов А. В. Древние охотники и рыболовы среднеазиатского междуречья. Москва-1981.

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Historical analysis of the available sources has shown that as a result of such economic and cultural changes, the boundaries of the regions of ancient agricultural culture began to expand towards the northeastern regions of Central Asia, shows the beginning of the formation of the Bronze Age Sopolli culture of irrigated agriculture and highly developed handicrafts in southern Uzbekistan [9].

Based on the analysis of the works of the above-mentioned authors, it can be concluded that if scientists focused more on the study of agriculture and animal husbandry, an important sector of the economy, Archaeological finds from southern Uzbekistan confirm the development of handicrafts in the region.

V.I. Sprishevsky, E. E. Kuzmina's researches studied the culture of Zoroastrian and cattle-breeding tribes living in the lower reaches of the Amudarya in the middle of the 2nd millennium BC. The authors have made a significant contribution to the development of archeological research in the region. In particular, the monument to Amirabad in the early 1st millennium BC, the location of the ancient cultivating families of the Chust culture in the late Bronze Age (late 2nd millennium BC - early 1st millennium BC) will be studied [11].

Yu. A. Zadneprovsky, N.A. Avanesova, based on their research, conclude that as the migration of livestock communities from north to south begins in the oases inhabited by settled peasant communities, ethnic processes expand and the first consolidation of northern and southern populations occurs. Such rapid changes are reflected in the authors' scientific research on the ancient Bronze and Iron Ages [12,20-21].

Rapid economic relations As noted by scholars, by the time of the Bronze Age (end of the second millennium BC - beginning of the first millennium BC) radical socio-economic and cultural changes took place in the economic life of our primitive ancestors. It is noted that the root of these changes took place simultaneously in the last quarter of the 3 millennium BC in both worlds, i.e. in the communities of ancient farming and hunting-fishing tribes.

According to extensive archeological research, the discovery of private property buds farming and animal husbandry was the economic basis of society, associated with the transition from a subsistence farm to a productive farm. In the south-western regions of Central Asia, primitive farming and animal husbandry began in the Neolithic period. In the central and north-western regions of the region during the Neolithic period, still subsistence farming was still going on [12].

It is known from historical research that the authors note that mil. av. In the early millennia, our ancestors mastered the manufacture of iron tools, weapons, ornaments, and the use of iron in agriculture became widespread. The Iron Age begins in people's lives. Iron plows, hoes, shovels, and other tools made farm work easier, with the possibility of plowing much larger areas, building dams, and digging canals and ditches. This helped to increase the generality of farm labor.

But a number of authors, particularly Yu.A. Zadneprovsky in his book "Ancient agricultural culture of Ferghana" notes that not only in ancient times, but also in the Middle Ages, the preservation of past forms of land tenure has led to low labor productivity in agriculture, existing primitive agro-technical traditions, which prevent workers from growing at the required level. It was one of the factors that negatively affected the uneven development of the national economy and the development of social life [13].

One of the other historical-cultural and historical-ethnographic regions of Uzbekistan is undoubtedly the Fergana Valley. In addition to Yu.A. Zadneprovsky and O. Islamov, the economic activity of the population of the valley during the first Iron Age was studied by B.E. Hamburg, N.G. Gorbunova [14], Shurabashat culture associated with farming tribes dating back to the post-Eilat period [15] and similar studies are of great importance in the study of the ancient economic life of the inhabitants of the Fergana Valley. The scientific conclusion that the culture of ancient Fergana was in the direction of agriculture and animal husbandry was also noted by A.N. Bernstam in his time [16, 186-190].

In one of his works on irrigation and irrigated agriculture in ancient Fergana, the researcher B. Latin focuses on the characteristics of the valley, ancient agricultural traditions and systems, stages of development, and shows the characteristics of each stage. He noted that at the end of the second millennium BC and the first half of the first millennium BC, small oases for the first time appeared, which were irrigated and cultivated by the simplest method (port).

As a result of the development of agriculture and animal husbandry in the country, patriarchal families with high male rights emerged. Family life of the Uzbek people and patriarchal family economic relations of ancient and medieval L.F. Monogarova, reflected in the scientific work of N.G. Borozna, was the head of a male family in such a patriarchal family, where he lived with his wives, children and grandchildren, as well as other relatives. Such originality contributed to the organization of family life, in particular, the rapid development of economic life [17]. Such an attitude as M. Kosven points out, the peasant and pastoral communities of the time were dominated by the rules of military democracy [18,7], It is a sign that a child born in every family has been brought up in the spirit of loyalty to the family, clan and tribal traditions from an early age. Ethnographer N.A.

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Kondaurov describes the patriarchal collective farm as not only a combination of several large and small family farms, but also a slightly larger social association with certain economic and territorial units [19,147].

It should be noted that it is not difficult to see from the analysis of research that the social sciences, especially history, served the interests of the communist ideology and Marxist-Leninist ideas of the time. In particular, in post-Soviet historiography, the first urban culture in Central Asia was brought by the Iranian Achaemenids and the Greeks led by Alexander. The indigenous inhabitants of this land, the Saks, lived on pastures and were engaged in nomadic pastoralism.

However, archeological research since the 1970s has proved that such unscientific views are unfounded on the example of the above-mentioned monuments of ancient agricultural culture [20, 194]. As a result of the growth and change of production relations in the process of historical development, small farms, small artisanal farms have led to a crisis.

It is worth noting that the important traces of the ancient economic life of the peoples of Central Asia, including the Uzbek people, are reflected in the work of a number of researchers on the example of the historical and cultural regions of Ancient Sogdiana and Bactria. Among them, the scientific research of local scientists is also significant, Yu.A. Buryakov, A. Sagdullaev, N. A. Avanesovas began to come up with their own concepts and theories, in contrast to the principles and methodology of post-Soviet historiography [21].

In other words, during the Late Bronze and Early Iron Ages, another cultural and economic center, the Sogdiana region, was formed, traces of its ethnic strata engaged in ancient farming, on the example of the lower strata of the Koktepa, Afrosiyob, Khojabostan, Kazimontepa monuments of the Zarafshan valley by Sagdullaev [22], information about the shield tombs of Kalkan ota, Uzunqir, Daratepa, Sangirtepa and other monuments in the Kashkadarya oasis can be found in the works of a number of other authors [23].

Yu. F. Buryakov notes that information about another region of Chach, which was formed as a result of regional development in Central Asia in the early antiquity, dates back to the 2nd half of the I millennium BC. The author argues that the urbanization process in the country is based on the burglary culture of the local settlers, the ancient inhabitants of Chach, who first began to engage in ancient agriculture, and its historical roots gradually began to settle under the influence of agricultural cultures of the southern regions of Central Asia. The first monuments of this period were Qanqatepa in Akkurgan district of Tashkent oasis, Qovunchitepa in Yangiyul, Shoshtepa (Chochtepa) in the Greater Tashkent region and others, signs of ancient urban culture began to appear in these places in the III-II centuries BC [24,108110].

### CONCLUSION

Based on the study of the reflection of the economic life of the Uzbek people in archeological research and sources, the following conclusions can be drawn:

First of all, the scope of archeological research of the economic life of the Uzbek people is quite significant in terms of its content, which has served and continues to serve as a scientific basis for the science of historiography of its time and today;

Second, although the archeological study of the ancient way of life of Central Asia, including the Uzbek people, provided some opportunities for further scientific research, their analysis suggests that research in this area did not fully reflect all aspects of economic life of peoples.

Thirdly, from ancient times to the formation of the first land tenure relations, it is easy to see that the radical socio-economic changes in the economic development of the Uzbek people were reflected in archeological materials, in a sense under the influence of the former regime's communist ideology and Marxist-Leninist ideas.

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