

ETHNIC COMPOSITION OF THE BRONZE AGE POPULATION OF UZBEKISTAN

*Malikova Shokhsanam Suyun kizi,
master's student at Sharof Rashidov Samarkand State University*

Abstract. The ethnic history of the Uzbek people and the historical processes associated with it, the formation of the ancestors of the Uzbek people as a people, are reflected in Bactria, in particular in its Bronze Age culture. This article discusses the ethnic history of the Bronze Age population.

Keywords: Bactria, Sogdiana, Shash, Fergana, Khorezm, Nomozgoh, "urmitan", "khurmitan", "Avesta" and "Rigveda".

Introduction . The ethnic history of the Uzbek people is directly related to the history of this region. The ancestors of the Uzbek people lived as a people in the historical lands of Central Asia, such as Bactria, Sogdiana, Shosh, Fergana, Khorezm, and the territories adjacent to these lands. In the Bronze Age, Central Asia was inhabited by cultures based on nomadic pastoralism and sedentary agriculture. Anthropologists and archaeologists have always been interested in studying the ethnic composition of the population of these cultures .

Literature review. Anthropologists are almost unanimous in their opinion about the ethnic composition of the Bronze Age population of Central Asia, believing that during the Bronze Age, the territories from the Caspian Sea to the Pamirs were inhabited by people of the Mediterranean race [1].

The cultures studied archaeologically are quite diverse. The southern regions of Central Asia were inhabited mainly by sedentary, agricultural peoples. After the discovery of the Nomozgoh culture (Nomozgoh IV-V) in this region, the inhabitants of this culture were called Aryans in science. This idea was especially strengthened after the discovery of the Sopolli cultures in southern Uzbekistan and the Dashtli cultures in northern Afghanistan [2].

is putting forward the idea that "...the owners of this culture were not Aryans, but Dravidian or Elamite speakers" [3].

spread that the inhabitants of Central Asia spoke Dravidian in the Bronze Age [4]. This idea was supported by prominent scholars of Central Asian history at the time [5]. B. Litvinsky tries to prove this idea on the example of the Shurtogai monument of the Harappan culture, located on the left bank of the Amu Darya . Unfortunately, no other monument of the Harappan culture has been found in Central Asia. Although the supporters of the idea of Dravidian language are extremely familiar with the

anthropological sources of Central Asia, they do not use them in their works. Or rather, they do not want to mention them. It is known that the Dravidians are a race spread around the equator and are considered dark-skinned people.

The main part. As we have noted, the Sopolli culture and the anthropology of Bronze Age Central Asia in general are very well studied, but anthropological sources on the Equatorial race are almost non-existent. This fact alone confirms that the population of Central Asia in the Bronze Age did not belong to the Dravidian race or did not speak the Dravidian language.

As we have noted above, anthropologists have repeatedly emphasized that the territory from the Caspian to the Pamirs was inhabited by people of the Eastern Mediterranean race. Academician EV Rtveladze says that the language of the Bronze Age inhabitants of Central Asia should also be sought here, and SP Tolstov “revived” the idea that the inhabitants of Central Asia were Hurrian-speaking in the Bronze Age [6].

In this article, EV Rtveladze outlined the geography of the distribution of writings characteristic of the peoples of the Ancient East. According to him, the Hurrian script spread in the direction of the southern shores of the Caspian Sea - the northeastern shores of the Persian Gulf - Central Iran. Indeed, the Hurrian script spread around the Caspian and Lake Urmia. This is only a few hundred kilometers from Southern Turkmenistan. Based on this geographical distribution, EV Rtveladze believes that the population of Central Asia was Hurrian-speaking in the Bronze Age. EV Rtveladze tried to support his thesis with another piece of information. In his opinion, the similarity of the names of the Uzbek clan "Mitan" and the Hurrian state "Mitani" was taken as an example. He also connects ethnotoponyms such as "urmitan", "khurmitan" (Bukhara), and "khuarazm" (Khorezm - meaning the land of the Hurrians) with the name of the Hurrians [7]. The fact that not a single Hurrian inscription has been found in the Bronze Age monuments of Central Asia, and in general, EV Rtveladze's idea of Hurrianism, is far from the truth and is not based on any factual source.

Results. AA Askarov's general opinion about the Bronze Age population of Central Asia is as follows: "...the owners of the ancient farming culture, the cattle-breeding tribes of the north of Central Asia, and possibly the peoples of the steppe zones of South Russia spoke one language - Iranian and its dialects. In my opinion, the peoples of the Sopolli and Kuchuktepa cultures understood each other linguistically, and on the basis of this language the Ancient Bactrian language arose, that is, one of the dialects of the Iranian language" [8].

In recent years, AA Askarov has put forward the idea that “a part of the population of the Andronovo culture was Turkic-speaking” [9]. Although the supporters of this idea are still in the minority, the Kazakh archaeologist KM Baypakov puts forward the idea

that a part of the population of the Andronovo culture was Turkic-speaking [10]. The basis for these ideas is the written sources cited in the Ancient Chinese chronicles. As is known, these chronicles contain information about the “di” – “tiyek” – “tiyeuk” – “turk” peoples living in northern China in the 3rd-1st millennium BC [11].

Anthropologists [12] and archaeologists [13] have expressed their opinions on the genetic unity of the Andronov and Saks in the regions of Central Asia. Depending on the historical conditions, the existence of the Andronov culture until the 8th century BC has been observed in the Southern Urals and Kazakhstan [14]. We think it is necessary to clarify another issue, while in some regions there is no similarity in the material culture of the Andronov and Saks, similarities in burial and pottery between the Tagisken culture and the Dandiboy-Begazi or Karasuk cultures have been observed [15]. This fact confirms that the Khorezm Saks (Massagets) were the owners of local culture. They were in constant cultural contact with the southern peoples engaged in sedentary agriculture. The presence of southern ceramics in the material culture of the Saka tribes living along the Aral Sea is also covered in the articles of ASSagdullayev [16].

there are opinions that the Sakas were also Erontians [17].

Based on the bust of a man found in Jarkoton, an idea of the external structure of the inhabitants of Jarkoton emerged. Until now, many statues have been found in the tombs of Jarkoton and Boston, in which the human figure was represented in an anthropomorphic form. The bust statue found in the Jarkoton arch depicts the human figure in a lifelike way. If we think about this statue, the inhabitants of Jarkoton belonged to the European race, with a pointed nose, black hair and beard, and red skin.

Of course, the fact that the inhabitants of the southern regions of Central Asia were Aryans is far from the historical truth. The people of the Potala culture do not resemble the Aryans described in the Avesta and Rigveda both anthropologically and in terms of the examples of material culture they created. The fact that they spoke the Dravidian language is far from the truth. The inhabitants of the Potala culture had close cultural and trade relations with the Dravidian-speaking peoples (Harappan culture). However, the fact that they were one people is denied by comparing the material cultures of the monuments of the Jarqotan and Harappan cultures. We have already shown above that they did not speak the Hurrian language.

Conclusion. In our opinion, the inhabitants of the Sopolli culture formed an ethnic group with the Anov-Namazgoh, Murghab, Dashtli, central and northern Iranians and spoke one of the ancient Iranian dialects. On the basis of this language, the ancient Bactrian and "Avesto" languages were formed.

The inhabitants of the Andronovo culture are called Aryans in scientific literature. The material culture, geography of distribution, and climate of the Andronovo culture

correspond to the Aryans described in the Avesta and Rigveda. We also support this idea, but this idea requires some editing. In our opinion, the wealthy warriors of the Andronovo culture were Aryans. The poor of the Andronovo culture, due to the lack of livestock, switched to a sedentary lifestyle, creating the basis for the emergence of such cultures as the Chust, Kuchuk, and Yaz I.

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