ECONOMIC FACTORS IN THE POLITICAL UNITY OF MIGRANT PEOPLES

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Summary. In the article the author spoke about the theoretical issues of the emergence and dissolution of the first "political associations" in the nomadic peoples of Central Asia, economic factors, their habitats and migration directions, economy.

Keywords: Central Asian nomadic peoples, Saks, Massagets, nomadic economy, "political associations", nomadic tribal economy, nomadic features and etc.

The last 3,000-year history of Central Asia is based on two systems, each of which is sedentary and nomadic, forming an integrated ecosystem based on specific laws. If we pay attention to the important aspects of the archeological connection of the regions of arable and nomadic pastoralists, we can see the emergence of settlements and their subsequent transformation into cities. The periodic boundary of this process continued in the period we are studying, before and after the Middle Ages (XIV-XIX centuries).

In this region, it is important to clearly study the regions in which the political unification of nomads took place and the process of interaction between migrants, the economic direction of these relations in ancient times, the boundary lines between nomadic settlements and cities.

According to S.A. Pletneva, "nomadic herders were partially dependent on settlements in the settlements, they came there from the settlements, and handicrafts, trade and general social relations were carried out" [1]. There is a struggle of different ideas in science about the development of the nomadic world. A.I. Pershits and A.M. Khazanovs said that "immigrants grow to the level of first-class relations, and their subsequent development develops only under the influence of neighboring peasant and urban communities" [2], Yu.V. Pavlenko argues that "the world of nomads would not have reached the level of first-class relations if it had developed on its own, that is, outside of civilized neighboring communities." [3].

These ideas arose as a result of a misunderstanding of the material culture created by nomadic peoples and their way of life. The basis of production is land in peasant communities, handicrafts in the city, and cattle-breeding in nomadic tribes. Of course, the pet is private property. In this sense, there are sources that the Sak ruler had 30,000 head of cattle. There is a need for large pastures to feed this number of cattle. Pastures that grazed livestock were common in the early stages of community development. But as a result of the increase in the number of
livestock, the pastures became divided among the tribes or allies of the tribes. Reservoirs are one of the main factors for feeding and breeding cattle. A group of armed guards or fighters was formed to guard the pastures, cattle, and water bodies.

From time immemorial, irrigated farming in the form of sedentary farming regions and traditional (mainly on rocky lands and coastal) farming has entered the life of nomadic herders living in deserts and semi-deserts. Ctesias wrote about the Saxons in farming [5].

According to researchers, the tribes that settled in the Aral Sea region in the Late Bronze Age had a large farming system, which included livestock, partly cattle, semi-farming - barley and other crops. [6].

Based on the above information, we can see that the nomads also have the characteristics of a specific form of farming. It is well known that the nomads had a strong desire to establish trade relations with their neighbors, who were constantly engaged in sedentary farming. Trade relations between settlements and immigrants were initially in the form of exchanges and later developed.

In particular, the geographical location of Khorezm helped to establish close economic and political ties between the Khorezmians and the steppe tribes [7]. On this basis, it should be noted that the cattle-breeding tribes migrated through present-day Ustyurt, and there is clear evidence of this.

Mutual economic and cultural contacts were carried out by road, with the participation of trade caravans. During the annual seasonal migration from the southern Urals to the western, southern Aral Sea, the road was formed by a nomadic herding tribe. The settlements of nomadic tribes found in Ustyurt date back to the V-III centuries BC and are located in a long strip. They stretch from the Ustyurt Plateau to the centers of settled agricultural culture of ancient Khorezm. possible [9]. Even those in the semi-settled Adaev district (between the Caspian and Aral regions) have endured a 1,000-kilometer migration route [10].

B.A. Litvinsky noted that in his research on the economy of the Pamirs the use of well-directed roads as a means of communication [11]. According to SP Tolstov, the Khorezm state was "formed under the leadership of the Khorasmians in the Union of Massaget Tribes" [12]. This view is also supported by other researchers [13]. But there is a lack of clear research on this. B.A. Speaking about the diversification of the Central Asian nomadic economy, Litvinsky argues that “....... research on their socio-economic life is insufficient” [14]. GE Markov also noted this and concluded that the union of tribes was formed as a result of the accumulation of livestock in the hands of a minority, the interaction of the classes that emerged at the end of property stratification. [15].

Certain studies have been conducted on the socio-economic life of nomadic tribes in the eastern regions of Central Asia. In the coming years, large groups of nomads will live along the banks of the Vakhsh River, where 5,000 heads of sheep and goats will graze in the spring and 30,000 head of livestock in the winter. Similarly, the area suitable for small livestock is close to the banks of the Red River [16]. Nomadic tribes treated livestock separately, which was the basis of their economy. Because while the core of the product is livestock, increasing its number is a topical issue. In 1935, IA Raykova drew up a scheme of migration of East Pamir cattle breeders in pastures. According to him, the radius of migration of cattle breeders in
this region, depending on the seasons, reaches an average of 10-40 kilometers [17]. Livestock feeding varies depending on the seasons. In winter, the herd is located in the massifs adjacent to the village (at a distance of 1-4 km), during the winter, around large rivers and lakes, and in snowy places, where the wind blows. In the spring, if the animal is grazed on sun-heated (snow-melting) land [19], it is driven to summer pastures from July.

Even in the early twentieth century, pastures were clearly divided among separate tribal groups. If it is necessary to keep the animal in the territory belonging to another tribe, the elders agree and the payment is determined according to the number of animals [20]. The pastures of the Vakhsh and Kyzyl-Suu rivers are a nutritious fodder base for the sheep and goats of the nomads of the Eastern Pamirs. In winter, the climate of the area was favorable, and during the snowy times they engaged in a certain production to provide fodder for livestock [21]. For them, the starting point and length of the lakes were more convenient than the river banks [22].

While the economy of nomadic livestock is based on livestock and livestock products, it has become a system that is carried out with special attention in the form of a specific program for each season.

Therefore, the nomads in the region are a people with their own economy, and we can mention the following important economic factors in the formation of political associations in them:

1. First of all, nomadic breeders tend to have a strong desire for places that are convenient for their livestock - serunim meadows.
2. Nomadic pastoralists will need permanent water sources (springs, lakes, river valleys, etc.) along with pastures.
3. As a result of a favorable climate, the number of livestock, which is the main wealth, has increased and the desire to own it (the process of transition from collective to private property) has increased.
4. As a result of property stratification, classes have emerged in society.
5. Maintaining regular contact with other tribes and settled peoples.
6. Interactions are made through fixed-route permanent routes.
7. The presence of the region's natural resources (iron, etc.) in the settlements of the nomads helped them in their interactions.
8. The constant existence of trade relations through caravan routes can be explained as follows:
   - Lack of daily consumption products for domestic needs as a result of nomadic lifestyle and certain dependence on sedentary oases in this regard;
   - In the economy of nomadic pastoralists, the basis of production is livestock and livestock products, the export of a certain amount of products to settled neighbors.

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