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## ON THE QUESTION OF THE RELATIONSHIP OF THE POPULATION OF THE STEPPES EURASIA AND CENTRAL ASIA IN THE BRONZE AGE

**Abstract:** This article reflects archaeological materials and literature on the problems of developing cultural and economic ties between the tribes of Central Asia and the steppes of Eurasia, which most clearly occurred in the Bronze Age after the migration of the steppe tribes from north to south. In addition, the article reveals the socio-economic and cultural life of the resettled population, as well as the problems of the migration movement of the Bronze Age tribes.

**Key words:** migration, Eurasia, Srubna culture, Andronovo culture, nomadic cattle breeding, Jarkutan, molded ceramics.

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### Introduction

The question of the relationship of the population of Central Asia with the tribes of Southern Siberia in the Bronze Age is one of the important areas of archaeological research in historical science. According to archaeological works, the historical roots of these relationships go back to the Neolithic era. This period was indeed characterized by a certain Keltiminar impact on the Southern Urals and Trans-Urals [1].

The wide cultural similarity of the Neolithic tribes of Central Asia with the population of the steppe and forest-steppe belt of Eastern Europe and Southern Siberia is noticeable in the burial rites, in the complexes of arrowheads, in the horned trapezium, in the ornamentation of ceramic vessels [2]. For example, in the Trans-Urals, quite a lot of items with finds of Keltiminar tips are known. Complexes with horned trapezoids are typical for Central and Northern Kazakhstan. A large series of horned trapezes was found in a number of sites of the Telmanian group in northern Kazakhstan. It is not excluded that it was the Central Asian sources that played a certain role in the

process of the initial familiarization of the Eurasian steppes with the basics of the producing economy.

Ya.G. Gulyamov discovered a burial ground of the Eneolithic and Early Bronze Age in the lower Zarafshan to the north-west of Bukhara on the bank of Lake Zamanbaba. In the archaeological complex of the cemetery there were a number of objects that have analogies in the monuments of both the southern regions and the northern regions. For example, among the ceramics of the Zamanbaba cemetery there are five specimens of ovoid shaped vessels, which are widely known in the ceramics of the early metal epoch among the Eurasian steppe tribes. A similar vessel was found in the Orenburg region [3] in 1960. Similar ovoid vessels were found in many other monuments of the ancient pit and Afanasyevo cultures.

### Materials and Methods

The pastoral tribes of the Eurasian steppes were formed for the first time among the bearers of the Andronovo culture in the regions of the South-Eastern Urals. According to extensive archaeological research of Russian archaeologists, this happened in the second quarter of the 2nd millennium BC. This was due to the

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use of horses as a means of transport, which stimulated the development of horse breeding, as a new direction in the livestock farming of the Eurasian steppe population. The socioeconomic shifts in the society of pastoralists led to the addition of nomadic pastoralism, whose vital needs led to the migration of pastoralists to the south at the head of their avant-garde equestrian detachment of Aryans.

The appearance of a group of cattle-breeding tribes was first noted by SP Tolstov back in the 1930s. During exploration in 1938 on the right bank of the Amudarya near Teshikkala, he found in the sands fragments of stucco ceramics with geometric patterns (Teshik-Kala 1 and 2 sites), which, by definition, S. Tolstova closely resembled the Bronze Age ceramics of the Volga region, Kazakhstan and Minusinsk region related to the log (Volga region) and Andronov (Siberia and Kazakhstan) crops [4]. Similar ceramic materials were later recorded in other points of the Amudarya delta, along the channel of the Tazabagyab canal, and these objects later became known as monuments of Tazabagyab culture. The Tazabagyabi culture differed from the local Suyargan culture [5], which was influenced by the tradition of the southern regions of Central Asia.

It has now become known that the spread of Tazabagyab culture is not limited only to the territory of South Akchadarya. Monuments of this culture are widely known in the ancient deltas of Sarikamish and Uzboy. Similar monuments have been discovered and explored in the lower reaches of the Zarafshan and Kashkadarya [6]. Monuments in the form of single graves associated ethnocultural with the steppe of Eurasia, were discovered and explored in the ancient Tashkent oasis. Monuments of steppe tribes called Kairakkum culture in the form of separate burial grounds and short-term sites are widely known in the Fergana Valley [7]. Similar monuments in the form of short-term sites and underground burial grounds are widely known in the upper and middle parts of the Zarafshan valley [8]. Northern steppe tribes infiltrated the southern regions of Uzbekistan [9] and Tajikistan, and some of their groups reached the regions of the Murghab oasis and Northern Afghanistan.

All this indicates a widespread settlement of the northern steppe tribes in Central Asia in the Bronze Age. Their penetration into Central Asia, according to EE Kuzmina, occurred in two ways. First way: a group of tribes of the Andronovo culture, around the middle of the II-thous. BC, heading from the South-Eastern Urals to the south-west. In the steppes of the Southern Urals, in the zone of contact of the Andronovo-logged tribes, they assimilated with the latter, and further, bypassing the Aral Sea from the north-west, they penetrated into the lower reaches of the Amudarya, in which Tazabagyab culture was formed. Following S.P.Tolstov, E.E. Kuzmina attributes the addition of Tazabagyab culture to the early Fedor stage of the Andronovo culture, i.e. XV-XIV centuries. BC [10].

The participation of the Srubno-Andronovo component in the addition of the Tazabagyab culture does not raise doubts [11], as evidenced by the mixed nature of the anthropological material of the Kokcha 3 burial [12], dated to the XIII-XI centuries BC. The historical correspondence of this date is confirmed by the reports of Abu Rayhon Beruni, who, according to popular legend, attributes the beginning of the settlement of Khorezm 980 years before Alexander the Great, when the “kingdom of the Turks” was formed on this territory, and 92 years after this event Siyavush moved here, son of the Iranian king Kaikvus [13].

The second way: the penetration of the northern steppe tribes in Central Asia occurred from the direction of Southern Kazakhstan. According to EE Kuzmina, in the second half of the II-th. BC, from the areas of the monuments of Tautara and Kuyukta (north of Lake Balkhash), a group of tribes of Andronovo culture move along the southeast direction, and bypassing the lake. Balkhash from its east side, they penetrate into the regions of Semirechye, and from there through the Tien Shan mountains, gradually reach the Pamir-Alay and further territories [10].

Fragments of the Andronovo ceramics earlier with the combination of the Alakul form and Fedorov's ornamentation [14]. Such ceramics were found in one of the compartments of the “reliquary” of the Jarkutan temple, another fragment of such ceramics was found on the Jarkutan citadel [15]. Steppe ceramics with a ribbed profile and a concave shoulder, covered with oblique triangles and a meandering pattern, characteristic of the Fedorovsky stage, are lifted from the bed of the canal of the ancient settlement Jarkutan. In the vault of the sacred ash of the Jarkutan temple several fragments of stucco ware were found, among which one ceramics corolla was massive. It was ornamented with isosceles triangles, the vertices upwards of two tiers, with a dividing horizontal belt between them and filled with a sloping comb pattern.

The establishment of intertribal transport and trade relations within Central Asia existed as early as the era of the Jarkutan stage of the Sapalli culture. Jarkutan trade entrepreneurs traveled to the headwaters of the Zarafshan valley, where the Sarasm metallurgical center of the Aeneolithic and Bronze epoch was formed on the basis of ancient mines.

Near the village of Djam, a whole burial site of the Bronze Age, belonging to cultures of different ethnic groups, was opened on the natural hill of Galasherik [17]. Four graves are uncovered here. One of them (mog. No. 1) contained fragments of red-and-tattooed stucco ceramics, a bronze sickle, a discoid bronze mirror and a bronze stud. Judging by the composition of the grave goods, the grave belongs to the culture of molded painted ceramics such as Koktepa 1, Kuchuk 1, Kyzyl 1, etc.

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At the highest point of the hillock, another grave was discovered (mog. No. 4), in which, apart from the decayed fragments of the buried person, fragments of ornamented stucco ceramics were found, bronze bracelets made of forged bronze strips with a grooved convexo-concave surface, bronze earrings in the form of garden bindweed and numerous bronze beads. Judging by the location of the bones of the skeleton, the dead man was lying on his right side, in a crouched position, with his head to the west. According to the composition of the accompanying inventory of the dead, the grave belongs to the steppe merchant of the Andron tribes.

As can be seen from the above facts, it was the burial ground of trade entrepreneurs of different ethnic groups, indicating the addition in Jame of a ferry transit trading point in the Bronze Age.

The migration movement of the tribes of the Bronze Age was not one-sided. It took place in the opposite direction. However, the task of each of them included their own goals. The main goal of migration of the steppe tribes of Eurasia to the south, above all, was the expansion of the territorial sphere in order to reach new pastures for livestock and to have new ore sources to generate additional income.

In the late Bronze period, the contacts of the steppe population with the farmers of the south became more active - pottery made on the potter's wheel, which was found up to Altai, came from the south of Central Asia [18]. For example, pottery ceramics was found at the settlement of Bien in Semirechye [19]. Pottery ceramics from the period of the Molalinsky stage of the Sapalli culture was encountered in the burial ground of Tautary in Junior Kazakhstan [20]. Fragments of pottery ceramics were found in the Kent settlement of Central Kazakhstan and Myrzhik and in the Tasyrbay burial (date of the XII-X centuries. BC). [21] Pottery ceramics from the period of the Molalinsky stage of the Sapalli culture was found at a settlement in Pavlovka in northern Kazakhstan [22]. Easel ceramics together with ceramics of steppe tribes was found in a number of settlements in the Gorny Altai, such as Kalinovka 4, Kurayka of the 3rd Late Bronze Age. It should be noted that they were only in the areas of ore deposits on the trade routes.

Contacts between the south and north trade continued in subsequent eras, as evidenced by the discovery of the ceramic vessels of the Chust culture in the Tombs of Aktoprak and Mirzashok of Central Kazakhstan [23].

The traces of the interpenetration of different tribes between the two regions are clearly preserved in the architectural design of the settlements of metallurgists. The most striking prints of them are quite expressively represented in the settlement of Arkaim in the Southern Trans-Urals — the territory of the Chelyabinsk Region. Arkaim is a whole village with an area of 20 thousand square meters. It is

enclosed by two rings of fortification mud walls and includes a central undeveloped area surrounded by a ring of residential premises that are adjacent to the first defensive wall. To the outer ring of a more powerful fortification wall, the ends of the living area adjoined face to the ring street along the inner fortification wall [24]. The diameter of the outer wall is 160 m., The width is 4 m. It was folded from pakhsa with the addition of lime and lined with lime clay mortar on the outside. A 1.5-2 m deep ditch surrounded by a tree goes along the wall. The whole building is divided by streets, apparently, going to the gate. In some rooms are arranged wells, as in Jarkutan.

As can be seen from a brief description of the planning structure of Arkaim, we have before us a picture that is characteristic of the settlement of the agricultural south of Central Asia.

Planning and Liventsovki Arkaima reminds Bactrian Bronze Age settlement Daschle 3 Sapallitepa and Djarkutan, and this similarity allows us to suggest about the impact of the southern ancient agricultural traditions in architecture protocities steppe tribes and even the direct export and distribution of architectural ideas of ancient agricultural south to the steppes of Eurasia. This conclusion is confirmed by the fact that many monuments of the steppe tribes of the north, including Arkaim, found pottery ceramics and many other objects of the agricultural south mentioned above. However, it should be noted that the tradition of fortification construction was characteristic only in the settlements of log and Andronovo mining miners, and the majority of the steppe population continued to

### Conclusion

Thus, the above artifacts indicate that since the Neolithic era, cultural and economic ties have been established between the tribes of Central Asia and the steppes of Eurasia, traces of which were observed in the material culture of both regions. If the traces of these contacts were earlier expressed on artifacts weaker and had a mediatory character (Keltiminar culture), then they were most clearly manifested on the monuments of the Eneolithic (Zamanbaba, Sarazm). Direct interregional ties were widespread in reality and occurred in the Bronze Age after the migration of the steppe tribes of the north to the south, and more precisely after the occupation of Central Asia by the Aryans. According to the data of archaeological research, these connections began from the middle of the 2nd century - thousand BC, and the powerful flow of migration occurred from the 13th century. BC, as evidenced by the folk legends, outlined in the writings of the great Beruni.

In the history of the peoples of Central Asia XII-XI centuries. BC. were a period of rapid development of relations with the tribes of the northern steppes, caused by exchange trade with the owners of mining sites in the Eurasian steppes, which determined the

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route of the trade and caravan road, apparently from the late Bronze Age.

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