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## FROM THE HISTORY OF ANCIENT URBANIZATION PROCESSES (on the example of North-Eastern territories of Central Asia)

**Abstract:** It is stated the history of the old urbanization process in this article. There it is pointed the north-east territories of Central Asia The author gave conclusions on comparison analysis of archeologic studies.

**Key words:** urbanization process, archeologic studies, Central Asia, urbanization problems, oasis of Keles, Kurama mountains, the culture of burghulik, nomadic tribes, the culture of Chauhugau, the culture of Ustrushona.

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### Introduction

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The level of objectivity and reliability of the reflection of the research results, the formation of concepts and approaches in the study of cities in the region, the collected information and their introduction into scientific circulation cause a thorough study of the historiography of archaeological research on the issue of ancient urbanization in Central Asia, the history of the theory of formation and development of cities in the region, as well as the historiography of the interpretation of civilization of ancient cities in Central Asia.

In recent years, because of special research, conducted in connection with the anniversaries, associated with the historical dates related to the emergence of many cities and new inventions, interest in the problems of urbanization of Central Asia has increased; the history of various ancient cities has been highlighted. The obtained evidence was turned into an actual task in the study of the historiography of Central Asia, in the generalization of the scientific approaches and concepts. The historiographical analysis of the scientific literature shows that the history of the study of the problems of ancient urbanization processes has not been studied separately.

Initial works on the problems of urbanization and early statehood of Central Asia were created in the second half of the XIX-early XX century, based on written sources. In the twentieth century, many archaeological studies were carried out in the first cities in the region and statehood periods (Bronze and Iron ages), the opportunity to compare the archaeological materials with the data of written sources emerged. Despite the fact that on the basis of rich archaeological material, fruitful work was carried out on the study of urbanization processes of particular importance in the history of Central Asia, including the statehood of Uzbekistan – the stages of early cities, however, the history of the issue as a special topic has not been studied. This circumstance is sharply manifested in the analysis of the processes of ancient urbanization and generalization of the results of this analysis.

The ancient culture of urban development in Central Asia was formed in stages, in certain periods of socio-economic progress. The development of handicrafts and agricultural industries in these areas created conditions for the strengthening of residential areas, as well as caused the need to regulate the rules of management of a particular tribe, created the basis for the emergence of cities. In addition, the location of Central Asia in the center of Eurasia and the natural conditions of these territories since ancient times have caused its uneven and peculiar historical

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development. From this point of view, urbanization processes in the northeastern regions of Central Asia, where relations originated between the peasant and livestock tribes, proceeded rather late[1]. This period is associated with the influence of the ancient era and Hellenistic traditions.

The lands of the oases of The Middle Syrdarya and its right tributaries - the Chirchik and the Akhangaran rivers are surrounded on three sides by mountain systems – Western Tien Shan, Chatkal and Kuramin ridges, located in a shape resembling a horseshoe. At the same time, during the period of prosperity, the territory of these lands was not limited to the current Tashkent oasis. In the North, these lands included not only the Keles oasis, but also extended further to north to the oasis of Aris and reached Otrar[2].

The population living in these areas in the first Millennium BC are represented as nomadic tribes in some sources. However, residents who settled in the villages of Akhangaran and Chirchik oases of the Tashkent valley engaged in agriculture and was considered as a carrier of the “burgulik” culture. This culture coexisted with other cultures in the West to the southern mountain ranges of the Zeravshan, in the East with the culture of Daohugou opened on the territory of Eastern Turkestan, on the territory extending all the way to China, and this fact shows that these regions co-existed in conjunction with each other since ancient times.

At the last stage of the burgulik culture, a new town called Kanka appeared, which was located in the South-West of the oasis, in the basement, which had a strong fortress, as well as a tower in the form of a convex circle. The plan and size of the bricks, the styles of fortifications, the shape of the towers and forts, the pottery of the townspeople – all this finds its correspondence in the ancient agricultural culture, the architecture of the ancient West or the regions of the Hellenistic period, primarily in the architecture of Sogd[3].

Experts on urbanization of Sogd in Samarkand M. Isamiddinov and K. Rapen, having studied the stages of development of technology of manufacturing of bricks, say what shape of this item, used in Kanke, belong to the Hellenistic period. The evolution of the style of construction of Khorezm in ancient times suggests a similar chronology[4].

Speaking more about ancient periods, E. E. Kuzmina, analyzing the objects and products found in the Tashkent oasis, especially emphasizes the versatile and continuous connections of the oasis, in particular with the tribes of the Aral Sea, southeastern Caspian, Central and South-Eastern Kazakhstan, more precisely, with the steppe tribes of the Bronze Age[5].

At the same time, cultural monuments associated with the transition of neighboring cattle breeders and farmers on the territory of Chirchik and Akhangaran oases were discovered. Since the artifacts of this

culture were first discovered on the Bank of Burgulik-say, the right tributary of the Akhangaran river, in its middle reaches, it is for this reason that the culture found received the above - mentioned name “burgulik” culture. To date, the monuments of this culture have been found in more than 20 settlements on the foothills of the oasis, in the northeastern part of it. Among the monuments of basements related to burgulik culture, they found numerous items (mainly pottery) of material culture. M. Duque, claiming that they have similarities with artifacts from the upper layers of Asdayin southern Turkmenistan, Tillatube in Afghanistan, Miradi, Kuchuktepa, Jarkutan Surkhan oasis, believes that they can relate to the IX-VII centuries BC[6].

Items of burgulik material culture have a relatively greater similarity to the culture of Ustrushana in the West, i.e. with the culture of Nurtube. In Nurtube, along with the strong architectural structures were found the basement, hand-made pottery, on the basis of comparative analysis, they belong to the VII - III centuries BC.

Similar objects of material culture were also found in other monuments of ancient Ustrushana. For this reason, the left Bank of the Syrdarya River has defined a culture of Nurtube. According to Gritsina, the specifics of the first stage of this culture is considered to be the simultaneous presence of dwellings in the form of semi-basement and grandiose buildings built of pakhsa (clay) and raw brick[7]. All this testifies to the connection of local tribes with the Achaemenid culture through Marakand, which influenced the urbanization processes in the northeastern territories.

Artifacts related to the burgulik culture (dwellings, pottery) were also found in Sogd. The researchers emphasize quite a significant resemblance in the forms of dwellings, the features of the cultural layers, the composition and the form of pottery, made by hand and with the patterns found in the monuments Kumtube in Sogd and Chach in Tuyabogiz. This fact indicates the similarity of the burgulik culture with the monuments of the lower layers of Sogdiana.

Studies conducted in recent years, provide an opportunity to justify the connection of the burgulik culture with the Eastern territories, in particular with the Northern lands of Eastern Turkestan. The chronological framework for the creation of monuments discovered as a result of these studies include the X - VI centuries BC. The sites are mostly cemeteries-burial mounds. If hand-made pottery are mainly found among the findings from cemeteries, burial mounds, numerous remains of clay, straw and wheat, and sickles are found on flat terrain. Some of the found items are similar to the dishes of burgulik culture, and the patterns and ornaments on this dish are similar to their equivalents of Chust culture in Namangan[8].

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All of the above indicates a broad cultural ties and strengthening the process of sedimentation in the way of life of nomadic tribes. It is necessary to emphasize that in the East nomadic signs prevail, in the Tashkent oasis – the subsistence based on agriculture and artificial irrigation, in the southern and Western regions, Sogd and Bactria - nomadic signs, and finally, within the state of Achaemenids - active relationship of these two lifestyles.

In a word, the burgulik culture widespread in the northeast of Central Asia, with all elements inherent in it: architectural and construction traditions, the main Potter's complexes, technology of pottery production and complexes of bronze and iron subjects, according to the majority of archeologists belongs to the framework of IX - IV-III centuries BC.

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