ETHNIC PROCESSES IN THE KHOREZM OASIS DURING THE PRIMITIVE COMMUNAL SYSTEM

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Annotatsiya. *Maqolada Xorazm vohasida qadimdan o‘rnashgan aholining etnik tarixi masalalari tarixi tahlil qilingan.*
Kalit so‘zlar: *Tolstov S.P., Vinogradov A.V., Xolmatov N.U., Sulton Uvays tog‘i, Oqchadaryo, Kaltaminor, Janbos-4, Burli-3.*

Аннотация. *В статье анализируется история этнического состава древнего населения Хорезмского оазиса.*
Ключевые слова: *Толстов С.П., Виноградов А.В., Холматов Н.У., Султануиздаг, Акчадаре, Келтеминар, Жанбас-4, Бурли-3.*

Abstract. *The article analyzes the issues of the ethnic history of the ancient population of the Khorezm oasis.*
Key words: *S.P. Tolstov, A.V. Vinogradov, N.U. Kholmatov, Sultan Uvays Mountain, Akchadarya, Kaltaminar, Janbas-4, Burli-3.*

Introduction. Like every historical and geographical region, the Khorezm oasis has its own distinct ethnogenesis and ethnic history of the population that has lived there since ancient times. According to data recorded in the publications of the Khorezm Expedition, about 40,000 years ago, the territories adjacent to the foothills of Sultan Uvays Mountain were освоed by primitive humans. Later, during the Mesolithic period, in the 4th millennium BCE, under the environmental conditions of the Kyzylkum Desert, people settled around the elevation of Yonboshqala. Using locally available construction materials, they built the wooden-pillar settlement of Janbas-4, which indicates the emergence of early ethnic interactions in the area. [1. 1998. – pp. 74-77]

Thus, under the climatic conditions of the Pleistocene glaciation, the plains connected to the foothills of Sultan Uvays Mountain became one of the earliest centers of ethnic processes. The favorable natural environment around Sultan Uvays Mountain allowed the Burli hunters to sustain a hunting-based lifestyle. The Burli-3 settlement, dating to the Late Stone Age, served as an important early ethnic center in this region. Due to historical developments, it also functioned as a base point for migrations toward neighboring territories.

Literature reviyew. According to researchers, the foothills of Sultan Uvays Mountain served as an ethnic space during the Mesolithic and early Neolithic periods

(first half of the 6th–5th millennia BCE). During this time, hunter-gatherer communities produced tools from quartzite and flint in the Burli workshop and carried out their earliest labor activities. [2. 1978. – pp. 527–528] A.V. Vinogradov divided the ethnogenesis and ethnic history of clan communities at the Jonbos-4 settlement in the Akchadarya basin into three chronological stages:

Early: Jonbos-4, Qavat-5, Kunyak-1;

Middle: Qavat-7, Jonbos-32, Tojikazgan 6a;

Late: Jonbos-5, 12, Tojikazgan-2, 3, 6, 10. [3. 1981. – p. 78]

However, the attribution of the lower layer of the Jonbos-4 settlement to the early stage cannot be fully supported. While it is possible to agree with S.P. Tolstov regarding the archaeological findings obtained from excavations, the researcher does not analyze the geographical scope of ethnic interactions related to settlement patterns. [4. 1962. – p. 30] At the same time, historical data on ethnic processes have been analyzed not only for the Akchadarya region but also for the Sarykamysh area, Uzboy, Tuyamuyun, the Lower Zarafshan valley, and the lower basin of the Syr Darya. This analysis is based on the chronological classification of Neolithic clan settlements, which helps to reconstruct the historical development of ethnic interactions. However, there is a lack of data concerning settlements in neighboring regions. According to the chronological analysis of Neolithic settlements in Central Asia, the period is divided into two stages: the Jonbos stage. Jonbos-4, Tolstov settlement, Lavlakon-26, Darvozakir-1, 2, Ayakagitma-11, 47, 90, dated to the 5th millennium BC. Lower stage: This stage is dated either to the end of the 3rd millennium – the beginning of the 2nd millennium BCE, or from the end of the 4th millennium to the 3rd millennium BCE. According to N.U. Kholmatov, the final phase of the Neolithic chronology corresponds to the end of the 5th millennium to the first half of the 4th millennium BCE, during which important ethnic interactions took place. [5. 2008. – p. 42] On this issue, the French archaeologist F. Brunet, in his article, developed a geographical map of the Aral Sea region. This map illustrates the Amu Darya and Syr Darya rivers, as well as the Akchadarya between them, and tributaries of the Zarafshan River such as Daryasoy and Mohandarya, including their geographical zones, boundaries, and dried riverbeds.

Through the scientific analysis of material remains belonging to the Kaltaminar culture found in the Akchadarya basin of the Amu Darya and the Lower Zarafshan, he identified three stages of development:

Stage 1: Sites such as Uchachi-131 and Khoja-Gumbaz-5 in the Lower Zarafshan, dated to the 7th–6th millennia BCE.

Stage 2: Includes Lavlakan-26 and 120, Janbas-4, the Tolstov site, Jingeldi-2, and Qavat-7, dated to the 5th–4th millennia BCE.

Stage 3: Includes Beshbulak, Lavlakan-218, 222, 328, Janbasqala-5, and Tajikazgan-2, 3, and 6, dated to the second half of the 3rd millennium – the beginning of the 2nd millennium BCE. [6. 2004. – pp. 43–47]

Ethnic interactions among Neolithic clan communities continued in the Akchadarya and Lower Zarafshan regions. However, researchers note that there is a lack of data regarding the scale of settlement distribution, construction materials, and both material and spiritual culture of Neolithic clan communities in the Sarykamysh area, Uzboy, and Tuyamuyun regions.

At the same time, the researcher A.V. Vinogradov does not explicitly address or acknowledge interpretations related to the chronology of the Kaltaminar culture. It is also important to take into account the population growth of clan communities at the Janbas-4 settlement.Beginning from the Janbas-4 site, territories such as Shurakhan, the southern and eastern parts of the Aral Sea region, the Sarykamysh basin including the Quyisoi elevation, as well as Uzboy, Tuyamuyun, and the lower basin of the Syr Darya, were gradually освоеd by the descendants of these clan communities.

Although the sources obtained from Neolithic clan community settlements in the Khorezm Expedition materials—covering the Khorezm oasis, the Sarykamysh region, Uzboy, and the eastern plains of the Syr Darya—are comprehensive, there is a lack of interpretations concerning four millennia of ethnogenesis and ethnic history.

In the Khorezm oasis, due to historical necessity, Neolithic clan communities expanded into neighboring regions. The geographical boundaries of these ethnic processes and the factors influencing their expansion can be explained by several key elements: geographical features, natural and climatic conditions, anthropogenic landscapes, ecology, water supply, and natural resources, all of which enabled the daily practical activities of the population. It is likely that the population of the Janbas-4 settlement, proposed by S.P. Tolstov to be around 100–120 people, may in fact have reached approximately 200 individuals. This increase in population would have created several challenges, including: population pressure, scarcity of tools, depletion of biological resources in newly formed water basins due to continuous exploitation, and disruptions in the flow of the Akchadarya channel caused by fluctuations in the water level of the Amu Darya.Over a period of four millennia, the hunters and gatherers of the Janbas-4 settlement gradually освоеd the Lower Amu Darya region, the Sarykamysh area, Uzboy, Tuyamuyun, and the eastern plains of the Syr Darya. The following chronological framework for this process can be proposed:

Period 1: 40,000 – 12,000/5,000 BCE (late phase) — foothills of Sultan Uvays Mountain, Burli-3.

Period 2: Beginning of the 4th millennium BCE (first quarter) — Janbas-4, 5, 11, and the Tolstov site.

Period 3: First half of the 4th millennium BCE — Baraktom-10, Saxaul, Tumek Kichijik, Kushkala, Sultan Sanjar, Karrikizil.

In the second half of the 4th millennium BCE to the early 3rd millennium BCE, during the Eneolithic period, ethnic interactions along both the right and left banks of the Amu Darya were continued by new descendants of Neolithic clan communities.According to researchers, the economic traditions of the hunter-gatherer communities of the Janbas-4 settlement influenced the populations settled in Ustyurt, as well as in the lower, middle, and Kyzylkum regions, and became incorporated into what is known as the Kaltaminar culture.

Conclusion. Based on the topic, the following conclusions can be drawn:

- During the Late Stone Age, the primary economic zones for early humans were the southeastern edge of the Ustyurt plateau and the western surroundings of Sultan Uvays Mountain;

- Until the end of the 5th–4th millennia BCE, the areas surrounding water basins formed as a result of the activity of the Akchadarya channel became new centers where subsequent ethnic processes continued;

- From the end of the 4th millennium BCE to the middle of the 3rd millennium BCE, the Sarykamysh region, Uzboy, and Tuyamuyun natural-economic zones were transformed into ethnic spaces by new generations of the Kaltaminar culture.

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