

# Activities of the Tashkent Scientific School of Anthropology in the Study of the Racial Character of the Population of Central Asia

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**Abstract:** It is considered in the present article the historiography of research of Tashkents anthropological research school on learning anthropology and ethnic history of nations of Central Asia in 1920-1960 years of XX century.

**Keywords:** Antropology, ethnic, scientific school, ancient, the middle ages, paleoanthropology, Central Asia, neolithic, eneolithic, bronze, Khorezm, Bactria, Fergana.

A comprehensive study of the anthropological material obtained during excavations and dating from different chronological periods is considered very important, because without this it is impossible to recreate the history of the formation of modern peoples. Paleoanthropological material directly provides unique information about the physical features, racial type and physical development of the distant ancestors of the peoples of Central Asia. There is a generally accepted concept that a population is a group of people united along ethnic and territorial lines. In relation to antiquity, the term "population" refers to people buried in one burial ground. Anthropology has developed effective methods for comparing both synchronous and diachronic populations. Based on this information, one can reason about the similarities and differences of populations, as well as determine their genetic relationship. Without anthropological material obtained during excavations, it is not only very difficult, but practically impossible, to determine the ways of shaping the anthropological appearance of the modern population.

Tashkent scientific school of anthropology was formed as a result of half a century of activity of a group of researchers within the walls of CASU - Central Asian state university in the 20-60s of the twentieth century (now the national university of Uzbekistan). Since the 1930s, specialists from the Tashkent scientific school of anthropology, actively participating in the work of archaeological expeditions, have been studying the racial makeup of the population of Central Asia.

In the field of view of the representatives of the Tashkent school, there were constantly issues of resettlement in the territory of Central Asia of various types of the mongoloid race. In solving this problem, along with anthropological and paleoanthropological material, the historical information contained in written sources about the physical appearance of the indigenous people and alien groups was widely used. Western and eastern historical sources contain information about the racial makeup of the population of Central Asia. In the Chinese chronicles there is information about the physical type of the ancient population from Davan (Fergana) to Ansi (Parthia), as well as the Usun tribes. In the works of Ammian Marcellinus and Jordanes there are unique information about the Chionites and the Huns, Procopius of Caesarea - about the Hephthalites, Gardizi - about the Yenisei Kirghiz of the middle ages, al-Maqdisi and Yakut - about the Khorezmians and the Guzges, Beruni - about the Khorezmians and Ferghans, Utbi - about the Turks besieging Balkh, Hippocrates - the Scythians and Saks, etc. When recreating the appearance of ancient people, Tashkent anthropologists, along with this information, also used iconographic materials that reflect the racial types of local and alien peoples. According to the Tashkent scientific school of anthropology, mongoloid features are extremely weakly expressed in the local caucasoid Saka and Usun population. A mongoloid admixture was found among the cattle-breeding population of Kyrgyzstan, as evidenced by the anthropological materials of the Kenkolsky burial ground of the hill. Before the beginning of our era on the territory of present-day Uzbekistan, Turkmenistan, Tajikistan and Afghanistan, the mass appearance of tribes with mongoloid characteristics was not observed. A large influx of such tribes falls on the 1st

millennium AD. e. According to L.V. Oshanin, the manifestation of the admixture of mongoloid features in the population of the Central Asian interfluvium intensified in the following centuries, which continued until the arrival of numerous tribes from Dasht-Kipchak and Mogolistan to the region [1]. In connection with the study of this problem, it was very important to trace the processes of Mongolization and Turkization according to typical characteristics among the population of Central Asia. Back in the late 1920s, L.V. Oshanin put forward the thesis, which was developed in subsequent years, the essence of which was that with the intensification of the process of mongolization of the population of Central Asia, the influence of the Turkic languages on the local linguistic picture increased. In general, the issue of the distribution of the Mongolian tribes in the territory of Central Asia is associated with the presence of a number of contradictory and ambiguous aspects that require further development. Nevertheless, representatives of the Tashkent scientific school of anthropology laid the theoretical and scientific-practical foundations for studying this issue.

In 1941s, a decision was made to study the remains of Amir Temur and his successors, who rested in the tomb of Gur-Emir. L.V. Oshanin and V.Ya. Zezenkova took an active part in this event. The following tasks were set before the Tashkent anthropologists: to identify the degree of preservation of the osteological material; determine the age characteristics of the Timurids; on the basis of the detected changes in the remains, to identify their pathological deformation; determine the features of the physique and growth of the Timurids; re-burial.

In the course of the conducted research, it was revealed that all the graves belong to persons in accordance with the inscriptions on the tombstones. The remains buried in the tomb belonged to three anthropological types, namely: to the absolutely caucasoid race of the Central Asian interfluvium, to the caucasoid race with a mongoloid admixture, and to the south Siberian race - caucasoid-mongoloid mixed type. The conclusions about the age characteristics, physique and growth of the Timurids were also important. In particular, it was revealed that Amir Temur was a physically strong man with a well-developed physique. In general, the anthropological study of the Timurids was carried out throughout the year and ended in autumn 1942s. The scientific conclusions of the representatives of the Tashkent school based on the results of the anthropological study of the remains of the Timurids continue to be of great importance to this day.

A special place in the study is occupied by surveys of the racial classification of the peoples of Central Asia. 1930s. L.V. Oshanin, using geographical and comparative anthropological methods, developed a racial classification scheme for the peoples of Central Asia and its adjacent regions [2]. In subsequent years, this scheme was improved, since it included the areas of location of racial types, the periods and nature of their formation were established, and significant adjustments were made. In general, according to the scientific concept of L.V. Oshanin, the population of Central Asia was anthropologically divided into four caucasoid, one mongoloid and one mixed caucasoid-mongoloid racial types:

1. Race of the Central Asian interfluvium (Uzbeks, Tajiks, peoples of the Pamirs, Uighurs);
2. Transcaspian race (Turkmen);
3. Anterior Asian race (Central Asian Jews, Arabs);
4. Khorasanian race (Iranians, Balochi, Afghan and Iranian Tajiks);
5. South Siberian race (Kazakhs, Kirghiz, partly Karakalpaks);
6. Central Asian race (Dungans).

The first three races (Central Asian interfluvium, Transcaspian, south Siberian races) were characteristic of the ancient autochthonous population of Central Asia. The rest (Anterior Asian, Khorasanian, Central Asian races) are characteristic of the tribes and peoples who migrated to the region during various historical periods, mainly during the 1st millennium AD. e.

Despite the presence in world science of a number of opinions on this issue, representatives of the Tashkent scientific school of anthropology were given strong factual evidence confirming the autochthonous formation of the race of the Central Asian interfluvium [3]. However, in the question of the time of its formation, the researchers could not come to a consensus. The position of L.V. Oshanin that the race of the Central Asian interfluvium appeared in ancient times (in the Neolithic era) was not confirmed in the course of subsequent paleoanthropological studies.

The Transcaspian race, according to L.V. Oshanin, was formed on the territory of Turkmenistan. The conclusion that it is one of the most ancient races in Central Asia has been proved by the latest paleoanthropological studies .

The Khorasan race was distributed in the northern regions of Iran, known in the Middle Ages as Khorasan.

The Western Asian race is most pronounced among the Central Asian jews who moved to Maverannahr from Western Asia.

The South Siberian race was formed in the steppe regions north of the Syrdarya and on the territory of the Tien Shan mountain system. L.V. Oshanin singled out two variants of this race - the northwestern and southeastern types. The first type in modern anthropology is known as Kazakhstani, and the second - Tien Shan.

The initial areas of the formation of the Central Asian race, according to the concept of L.V. Oshanin, was Mogolistan, as well as the territories of some regions of the Caspian sea and Siberia. This race is found in a mixed form among the kazakhs and kirghiz [4].

Despite a significant breakthrough in the field of genetic engineering and computer technologies, which greatly facilitate and specify scientific developments in the field of physical anthropology, the concept of racial differentiation of the peoples of Central Asia, developed by L.V. Oshanin more than half a century ago, to this day continues to be of fundamental importance for research in the field of anthropology and ethnology. This is a characteristic confirmation of the thoroughness and scrupulousness of the research of individual representatives of the Tashkent scientific school of anthropology.

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