

## Some Reflections on Economic Factors in the Political Unification of Nomadic Peoples

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**Annotation:** In the article, the author spoke about the theoretical issues of the emergence and spread of the first "political associations" in the nomadic peoples of Central Asia, economic factors, their areas of residence and the direction of migration, economy

**Keywords:** nomadic peoples of Central Asia, Saks, massagets, nomadic farms, "political associations", nomadic tribal Farms, features of nomadism

1.Relevance: the history of the last 3 thousand years of Central Asia is based on two systems, which make up a holistic ecosystem, both sedentary and nomadic, each based on specific laws. If we pay attention to the important features of the archaeological connection of the regions of Ziroatkor and nomadic herdsmen, then the process of the emergence of grassy settlements and their subsequent transformation into cities is observed. The periodic boundary of this process continued throughout the period we are researching, until and after the Middle Ages (XIV-XIX centuries).

It is important to clearly study the regions in which there was a process of grassroots and nomadic interaction in the political unification of settlers in this region, to study what economic direction these relations were in ancient times, what were the border lines between the settlements of nomads and the cities of the Ka'bi issues.

2.Methods and level of study: S.A.Pletneva believes".....nomadic herdsmen were partially dependent on the settlements in the grasslands, from the grasslands they came there, crafts, trade and general social relations were carried out" [1]. There is a struggle of various ideas in science about the development of the world of nomads. A.I.Pershis and A.M.Khazanovs,".....while nomads grow to the level of First-Class Relations in their own way, their further development develops only under the influence of neighboring dekhkan and the urban community" [2], yu.V. Pavlenko,"...he believes that the world of nomads would not have been able to reach the level of first-class relations even when it developed outside its own, that is, civilized neighboring communities" [3].

These thoughts arose as a result of a lack of a good understanding of the material culture created by nomadic peoples and their way of living. The basis of production is land in peasant communities, agriculture in the city, and livestock in cattle-nomadic tribes. Of course, the pet is considered personal property. In this sense, there are sources that say that sak khukmdori had 30,000 head goods [4]. When feeding cattle in this number, extensive pastures are needed. Pastures that feed livestock were common in the early stages of Community Development. But as a result of the increase in the number of livestock, pastures went between tribes or tribal allies. Water pools are one of the main factors for feeding and breeding cattle. And to guard pastures, cattle, water basins, a gang of armed guards or Janissaries arose.

From time immemorial, the economy of nomads adjacent to this region has entered the life of nomadic herdsmen living in the steppe-steppe and semi-steppe, a farm-cultural type and traditional (mainly on rocky terrain and coastal) farming in the form of sedentary irrigation dekhkanchilik regions. Ktesi wrote about the involvement of Saxons in dehkanism [5].

Researchers believe that in the late Bronze Age, the tribes that came and settled in the Aral Sea regions had a large economic system, which included cattle breeding, partly large-headed livestock, sowing of barley and other crops in the form of semi-deforestation [6].

On the basis of the above data, we will be able to see that in Rams there are signs of deoxonization of a specific form of ham. It is known that nomads had a strong desire to constantly maintain trade relations with

their neighbors, who were engaged in grazing farming. We can say that trade relations between Grassy settlements and settlers were initially in the form of a swap, and later these ties grew.

In particular, the geographical location of Khorezm contributed to the establishment of close economic and political ties between khorezmians and steppe-steppe tribes [7]. Based on this, we must say that the herding tribes moved through the now Ustyurt, there is clear evidence of this.

Mutual economic and cultural ties were carried out through roads, and trade caravans with a clear direction were carried out. During the period of annual seasonal migration from the southern Urals to the Western, Southern Aral Sea, this path was formed through the path traveled by herding nomadic tribes [8]. The settlements of nomadic tribes found in Ustyurt date back to the 5th-3rd centuries BC and are located in a long tapeworm form. They date from the Ustyurt plateau, extending towards the Centers of the sedentary farming culture of ancient Khorezm, depending on which we can see that the direction of the Sarmatian migration period was from the southern Urals to the South - Western Aral Sea [9]. Even those in the semi-arid Adaev uezd (in the territories between the Caspian and the island) managed to overcome the 1000-kilometer migration path with tolerance [10].

3. Research results: B.A. Litvinsky insisted that clear-line roads were used as a means of communication in his research on the economy of the Pamir sacs [11]. S.P. Tolstoy believes that the Khorezm state was "brought into existence in the leadership of the khorezmians to the Union of massaget tribes" [12]. This opinion is considered correct by other researchers [13]. But there is a lack of specific research in this regard. B.A. Litvinsky spoke about the Multi-Sectoral in the economy of Central Asian settlers, "he said.... there is not enough research on their socio-economic life" [14] insists. G.E. Markov also noted this in Aloxix, there is a conclusion that the Union of tribes arose as a result of the accumulation of livestock in the hands of a minority, the interaction of the classes that arose at the end of property stratification [15].

A certain study was carried out on the socio-economic well-being of the nomadic tribes of the Eastern territories of Central Asia. Even over the coming years, large groups of nomads live around the banks of the Vakhsh River, in bakhor shepherds gather here 5 thousand heads of sheep and goats, and in winter 30 thousand heads of cattle. A similar small-headed cattle-friendly territory is considered to be close to the banks of the Kyzylsuv river [16]. Nomadic tribes reacted aloxida to the cattle, which was the basis of their economy. Because while the product is produced is a domestic pet, increasing its number is an urgent issue. I.A. Raykova drew up a scheme of migration of East Pamir herders in the Meadows in 1935. According to him, the migration radius of herders reaches an average of 10-40 kilometers on this territory, depending on the seasons [17]. Feeding livestock differs from each other depending on the seasons of the year. In winter, the herd was selected in the Ovul-adjacent massifs (at distances of 1-4 km), around large rivers and lakes at the time of wintering, and in snowy areas its wind-blowing areas [18]. In bakhor, livestock is fed on solar-heated (snow-melting) lands [19], which are driven to summer pastures starting in July.

At the beginning of the 20th century, pastures were clearly distributed among tribal groups in aloxida. If it is necessary to feed the livestock on the territory belonging to another tribe, the elders agreed among themselves and a fee was established depending on the number of livestock [20]. The meadows near Vakhsh and Kyzylsuv for sheep and goats of The Settlers of the eastern Pamirbuv were equipped with a nutritious feed base. In winter, the weather of this land was favorable, and in the snow-coastal times they were engaged in a certain production to provide livestock food [21]. For them, the starting point and the shores of the lakes were more comfortable than the banks of the river [22].

4. Conclusions: when the basis of the economy of nomadic herdsmen was formed by livestock and livestock products, it became a system carried out with extreme attention in the form of a special specific program, depending on each season.

Therefore, we can mention the following economic factors in the emergence of political associations in which nomads are considered a people with a specific farm:

1. First of all, nomadic herders will have a strong desire for places convenient for livestock - serunim Meadows.

2. Nomadic herders will need constant sources of water (springs, lakes, river valleys, etc.) along with pastures.

3. As a result of the favorable arrival of the climate, the number of livestock, which is considered the main asset, has increased, and the desire to own it ( the process of transforming from collective property into private property ) has increased.

4. Classes arose in society as a result of property stratification.

5. Maintaining constant contacts with other tribes and sedentary peoples.

6. The interaction was carried out through continuous paths with a clear address.

7. The presence of natural reserves ( iron, etc.) of the region in the places of residence of the settlers applied to them in interaction.

8. The constant presence of trade relations carried out through caravan routes can be explained as follows:

- Lack of daily consumer products for internal needs as a result of a nomadic lifestyle and a certain dependence on sedentary oases in this regard ;

- Export of a certain amount of manufactured products to sedentary neighbors, while the basis of production in the economy of nomadic herders is livestock and livestock products.

**Table N 1.** Economic factors in the emergence of alliances in nomadic tribes



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