

THE GOVERNANCE SYSTEM OF THE NOMADIC
PEOPLES OF CENTRAL ASIA

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This article analyzes the governance system of the nomadic peoples of Central Asia. It examines the political structure of nomadic societies, the rules of military democracy, popular assemblies, hereditary kingdoms, and their role in state governance. During the study, based on various historical sources, the factors that influenced the formation of the nomadic governance system, including the interaction with peasant and urban communities, are studied. The specific aspects of the political organizations and governance institutions of nomadic peoples are also highlighted.

INTRODUCTION. Central Asia has long been a region of nomadic peoples, who not only engaged in animal husbandry and hunting, but also had their own political and social governance system. The governance system of nomadic societies has undergone a long historical evolution and has manifested itself in various forms at different times, from political units based on the principles of military democracy to hereditary kingdoms.

Historical sources contain different views on the political system of nomads. Some researchers consider their system of government to be associated with the emergence of early class societies, while others emphasize that the development of their state system was greatly influenced by agriculture and urban culture. At the same time, some scholars argue that nomadic peoples independently formed and developed their own forms of government.

This article analyzes the governance system of the nomadic peoples of Central Asia, its main features, political structure, and factors that influenced the formation of the state

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system. In particular, issues such as popular assemblies, the rules of military democracy, the institution of kingship, and the relationship of nomads with peasants and urban residents are studied.

There is a struggle of various ideas in science regarding the development of the first class relations and statehood in the world of nomads. A.I. Pershis and A.M. Khazanovs say that "nomads can grow on their own only to the level of the first class relations. Further development will occur only under the influence of the neighboring peasant and urban communities," while Yu.V. Pavlenko, "when the world of nomads developed independently, that is, outside the neighboring civilized communities, when there were no peasant and urban communities subordinate to them, when taxes were not collected from them, and finally, when a group of them did not settle down, and when the processes of the emergence of urban culture did not occur in the settled areas, the nomad community could not even be considered a first-class "It would not have been possible to even reach the level of relations," he reckons.

People's Assembly - There is also information about the people's assembly, which played an important role in the political life of the Central Asian nomads. All armed warriors attended the people's assembly. Issues of war or peace were resolved at the assembly. If an agreement was reached on the issue of war, everyone went to war. Although it is not correct to speak of written laws, there is information that the death penalty was imposed even for minor crimes in the derby.

Political life - each nomadic tribe was headed by a king or queen. Among the Massagetae, there was Queen Tomiris; among the Sakas, there was Queen Zarina, King Amorg, Prince Sparetra (Mavak) and others. The king or queen commanded in times of war, sent ambassadors to the kings of other tribes to negotiate peace or alliances. The kingdom passed from generation to generation. According to Ctesias, the Sakas built large pyramids-tombs for their dead kings. The tombs were triangular in shape, with the tip pointing upwards. Their sides were 3 stadia long and their height was 1 stadia. These pyramids were decorated with gold ornaments.

As a result of the development of the culture of the local sedentary population engaged in irrigated agriculture, the ancient Khorezm and ancient Bactrian states, which were the oldest state associations in Central Asia, were formed in the 7th-6th centuries BC. The statehood of nomadic tribes could not be equated with the statehood of the sedentary population. Societies engaged in animal husbandry, hunting and fishing in particular, lagged behind economically and culturally. This, in turn, had an impact on the development of statehood.

The idea that the rule in the nomadic societies of Central Asia was based on the principles of military democracy is relevant. These nomads, like the sedentary oases, had their own statehood, they were in the form of political associations. Political associations

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Social stratification - It is known that the Massagetae have cavalry and infantry. Infantry refers to the lower class, while cavalry, whose military uniforms were decorated with gold ornaments, had full armor, and decorated horses, refers to the upper class. The term "dynasty" is also found in the sources, denoting the ruler. Dynasties could raise their own armies, go to war, and thus expand their territory and increase their wealth. In this sense, there are sources that indicate that the Sak rulers had 30,000 head of cattle. Of course, such cattle could not be maintained without dependents or servants.

As a result of the study of the Sintashta and Arkaim-type burial mounds in the southeastern Urals, the horse-drawn carts, horse-drawn carts, and military weapons found in them, buried together with the soldiers, testify to the fact that the magnificent structures of these burial mounds were fundamentally different from the graves of ordinary herders. Experts attribute this situation to the 1st millennium BC. This is explained by the emergence of horse breeding among cattle breeders in the 17th-16th centuries. A. Askarov emphasizes, with the emergence of horse breeding, wealthy property owners - collective herders with tens of thousands of head of cattle - appeared among the herders. The views of this specialist that property stratification in pastoralism occurred more quickly than in agrarianism are, in our opinion, controversial. Nevertheless, archaeological studies indicate that the process of property stratification in pastoralism began in the middle of the 2nd millennium BC. During this period, the prestige of the warrior cavalry group, which became the main force in finding new pastures for the rapidly increasing demand for livestock, and when necessary, capturing or protecting them, even by force, was increasing in society. In Avet, representatives of this class were called freedmen, or Aryans. The country where they lived was called the land of the Aryans (Aryanam Vaidjah).

Academician A. Askarov defines the Aryans as "the social product of the nomadic stage of life in the economic rise of the pastoral tribes...the noble class of the emerging primitive class society." Thus, the Aryans are not a specific ethnos, a unified ethnic unity, as supporters of the Eurocentric view believe, but rather a class of nobles who emerged at a certain stage of the economic development of pastoralist communities.

According to the analysis of archaeological materials, clear archaeological materials have been found indicating that the emergence of property ownership among pastoralist communities occurred in the first half of the 2nd millennium BC, during the Advanced

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Bronze Age. Because one of the areas where Bronze Age pastoralists were widespread was the southeastern Ural Mountains and the steppes of northern Kazakhstan, the food evidence found in the Sintashta burial mounds of the Anronovo culture, which was established in these areas, testifies to the fact that the members of the community were divided into wealthy pastoralists who were primarily soldiers, and poorer people who were shepherds and servants. In subsequent years, the graves of military officers discovered by Russian scholars in the Sintashta burial mounds, along with several horses and a light military cart, indicate that property stratification occurred among the herders, and that horses, oxen, camels, and donkeys were used as means of transport.

Archaeologists date the Sintashta complex to the 18th-16th centuries BC. Thus, in the second half of the 2nd millennium BC, property stratification among pastoralists, associated with statehood, was established. It was during this period that the horse began to be used as a means of transport. This, in turn, made it possible for nomadic pastoralism to emerge. (property stratification)

It is also worth noting the role of the population from the south in the emergence of statehood among cattle breeders. To the beginning of statehood. BC. At the turn of the 16th-15th centuries, the socio-economic life of the ancient farming cultures of Central Asia in the cities of Gonur-Depe, Sarazm, Namazga-Depe, which had been active until then, gradually faded away. The reason for this is probably climate change associated with the deterioration of the ecological situation. The population of the above cities has been in contact with the steppe cultures of Eurasia since the 3rd millennium BC. As a result of climate change, representatives of the agricultural culture in the center of the Eurasian steppes build large urban-type settlements - Kent, Semiyarskoye, Chagalali II. These cities, which combined the socio-cultural and economic achievements of the nomadic and agricultural cultures, achieved high development. These large settlements of the nomadic type, with an area of more than 100 hectares, became centers of production, administration, culture, religion and trade. They were home to religious and luxurious architectural structures built of mud brick. This allows us to assume that elements of civilization were formed in these settlements and that they had a state system. Thus, by the middle of the 2nd millennium BC, statehood was established among the representatives of the steppe culture. Most likely, these states were states in the form of steppe polises (city-states). They arose in the 15th-14th centuries BC under the influence of the Central Asian peasant cultures. In the Late Bronze Age, with the emergence of nomadic pastoralism, they were replaced by states covering large territories.

Materials and Methods

This study is aimed at analyzing the governance system of the nomadic peoples of Central Asia and was conducted on the basis of various sources. The following materials were used in the study:

- Historical sources: Written works of ancient Greek, Persian and Chinese historians, including Herodotus, Strabo, Arrian, Ctesius, Xuanzang and other sources.
- Archaeological finds: Information from Sintashta, Arkaim, Jetyasar, Dalverzin-tepa and other monuments in Central Asia and adjacent regions.
- Ethnographic materials: Comparative ethnographic materials were used to analyze the traditional governance system and social structure of modern nomadic peoples.
- Scientific research: On the formation and governance system of nomadic states A.I. Pershis, A.M. Khazanov, Yu.V. Pavlenko, B.A. Litvinsky, S.G. Klyashtorny, A. Askarov and other scientists were analyzed.

The following scientific methods were used during the research:

1. Historical-analytical method - written sources and historical documents about the system of governance of nomadic peoples were studied and analyzed.
2. Comparative-historical method - the system of governance of the nomadic peoples of Central Asia was studied in comparison with other nomadic states (for example, the Scythians, Huns, Mongols).
3. Archaeological method - using samples of material culture found in the monuments of ancient tribes, their political and social structure was analyzed.
4. Ethnographic method - the traditional system of governance of nomadic societies was analyzed using the example of ethnic groups that exist today.
5. Sociological method - in order to understand the social stratification of ancient societies and the system of political governance, their social relations were studied.

Conclusion. Not only sedentary peoples, but also nomadic peoples played an important role in the formation of the first statehood on the territory of Uzbekistan. The original homeland of the ancient Turkic tribes included the region from the Ural Mountains in the north to the southern regions of the Aral Sea in the south. The economic activity of the population living in this area by the Bronze Age had passed into the stage of nomadic pastoralism. It was during this period that the horse was tamed and used as a means of transport.

While Soviet historiography has long emphasized that nomadic pastoralism arose in the early Iron Age, subsequent archaeological research, in particular, excavations at the Sintashta and Arkaim monuments, have proven that this process actually occurred in the Bronze Age. This confirms that the southern movement of the pastoral Aryans of the Eurasian steppes began in the 14th–13th centuries BC.

Scholars have put forward different opinions regarding the location of the "first country" mentioned in the Avesta - Aryonam Vaejah. For example, S.P. Tolstov linked this territory with Khorezm, while in our opinion, it is highly likely that this ancient state was located in the lower reaches of the Syr Darya. Therefore, the homeland of the Avesta may correspond precisely to the lower Syr Darya regions. There are also alternative views to the views that

the Aryans were Indo-Iranian speakers, which were considered an absolute truth in Soviet historiography. In particular, A. Askarov's description of them as Turkic speakers seems logically plausible. This view is consistent with scientific evidence that the entry of Eurasian pastoral tribes into the Turanian lands occurred not all at once, but in stages.

In ancient times, two different languages (the ancient Iranian-speaking Sogdians, Bactrians, Khorezmians, Parkanas and Chachs, and Turkic-speaking tribes) and two different forms of economy (sedentary agriculture and nomadic cattle breeding) coexisted for a long time. As a result of these long-term close contacts, a synthesis of the two cultures occurred. It was this process that played an important role in the ethnogenesis of the Uzbek people and later became the main impetus for the formation of the nation on the territory of Uzbekistan.

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