



## THE PROCESS OF URBANIZATION IN THE EASTERN FERGANA VALLEY

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### ABSTRACT

In this article, the processes of formation of initially anthropogenic landscape areas as a result of the assimilation of cattle-breeding and agricultural population in the plains of the foothills of the eastern Fergana Valley, on the example of the Khanabad 1 settlement, were described. The analysis of the efficient use of natural minerals and mines in this zone with the help of high-tech techniques was highlighted on the basis of the artifacts found in the burial mounds. An analysis of the similarities and differences in the production technique of the ceramic products belonging to the cattle-breeding and agricultural population and the embroidery ornamentation applied to the ceramics was presented.

### KEYWORDS

Kurgan, planigraphic, meniral, expedition, tanshan style, urchukstone, antimony stone, mineral beads, synthesis, Dovan, simontics, ornament, anthropogenic landscape, assimilation.

### INTRODUCTION

The nature of the Fergana Valley is beautiful and full of delights, a heavenly valley, and it is called the "Jewel of Central Asia". The valley is surrounded by the Kurama mountain range from the west, the Chotkal mountain range from the north, the Fergana range from the east, and the Aloy and Turkestan mountain ranges from the south. Large-scale research on the study of the oldest period of the region began in the 20th century.

Archeological research conducted in the Fergana Valley until the 60s of the 20th century revealed a number of cultural traces, such as CHust, Sho'raboshot, Eilaton, which shed light on the ancient times of the region. There are several theories about the ancient history of Fergana, the main reason for which is that the settlements belonging to the Bronze and Iron Age of the valley have not been completely preserved, and on the other hand, there are two types



of settlements known to belong to farmers and nomadic herders in the presence of incomplete fortresses. We can see that some of the representatives of the Andronovo culture, who initially lived in the Altai region and later moved to the Central Asian regions, formed the basis of the Kairakum culture in the western regions of the Fergana Valley. As Orientalist A.N. Bernshtam noted, the geographical location of Ferghana's agricultural region - surrounded by herding tribes living on the slopes of the mountains - had a strong influence on the history of ethnic formation of the population.

Analysis of the relevant literature (analysis of relevant literature and methods):

It is known that during the Late Bronze Age steppe Andronovo tribes settled in the southwestern regions of the Fergana Valley as a result of the wide spread of the Andronovo tribes to the regions of Central Asia. There are similarities in the pottery found in burial mounds as a result of the herding population becoming settled under the influence of the advanced farming culture in the south. But Andronovo's characteristic features are tombs with stone piles, burial in stone coffins, placing the corpse with the head to the west, and the technology of making ceramic products based on fabric templates. Anthropogenic landscape zones are formed as a result of the gradual development of areas with a natural landscape in the pre-mountain zones, which are convenient for livestock. Through the practical study of burial mounds in this area, it is possible to find traces of artifacts, ecofacts, and geofacts left by them. The structure of burial mounds of almost all nomadic herders is closely similar to the representatives of the Andronova culture in the Bronze Age. But you can see similarities and differences in ceramic products. Pottery helps archaeologists to determine the age of the tomb. Household items, tools and jewelry were also found in the graves. He used

natural minerals and metals for his needs in social life, realizing the high technical science of his time. As B.A. Litvinisky noted, "he created as much comfort as possible for the deceased" [1.104].

The pottery of the Eilaton culture is dominated by compact and hand-made jugs and bowls. It is noted that Chust, Sho'raboshot differs from the pottery of the agricultural culture, that the representatives of this settlement led a nomadic-herding lifestyle [2.40-44]. Most of the ornaments on the hand-made vessels of the Eilaton culture show a sharp difference between the ornamentation of the pottery of the Chust culture, and it is also noted that there is no continuity between them [3.14]. The scientist who carefully studied the ceramic complex of these cultures also emphasized that there is a sharp difference between them - rather than evolutionary progress, he concluded that there is a "jump" from one period of technology to another [4.96-97]. The hand-made ceramic complexes of the Eilaton culture have many similarities with the ceramics of the later period of the Qayraqum culture. In particular, the largest number of types of the Eylaton ceramic complex are almost the same as Qairaqum ceramics [5.33-40]. production techniques and ornamentation in them repeat each other [6.256]. Strengthening the status of "sedentary lifestyle" for the culture of Eilaton, the pottery products found in some of the Oktom and Kongai burial mounds increased in size, and the painted patterns on them were unique. related to the fact that copies are identified. The pattern and background color of the ornamentation of these vessels are typical of the color patterns of Chust and Dalvarzin pottery. This situation, in turn, allowed the researchers to conclude that there is a genetic connection between the Chust and Eilaton cultures [7. 87; 8.42-43]. In her research, G. Gorbunova writes that ceramic complexes of the Shoraboshot culture continue the tradition of hand-made vessels of the Chust culture period, but emphasizes that they



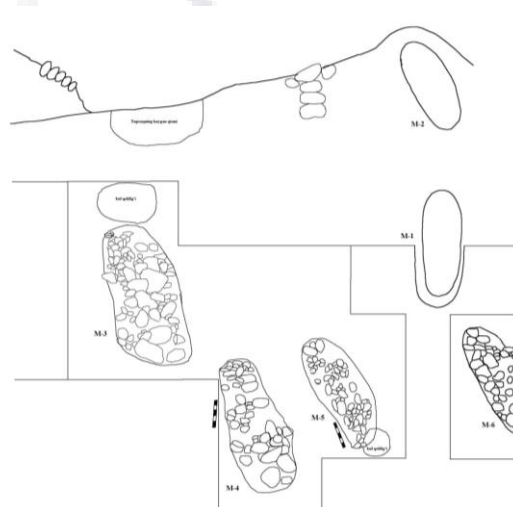
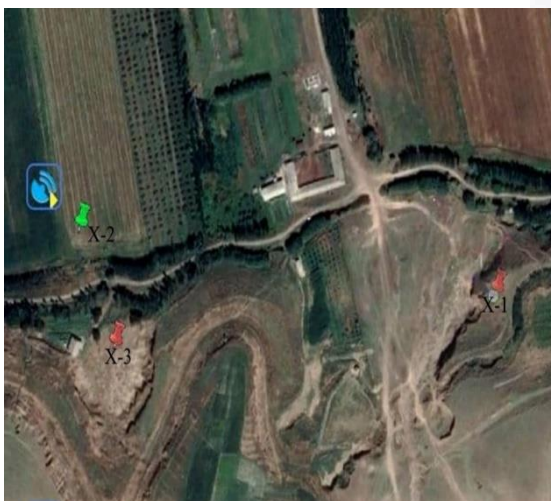
come after Eilatn-Okto in the system of the sequence of ancient cultures of the valley. However, in his generalized article, when citing the chronological period, Chust culture is XII-VII century BC, Eilatn culture is VII-III century BC, Kangai-Karabulok culture is II-VI century BC, but he does not dwell on the Shoraboshot culture, archaeologist G.P. Ivanovov writes. . This has been the cause of debate for subsequent researchers. It is confirmed that the Sho'raboshot culture is the direct successor of the Chust culture, that the owners of the Okto-Eylaton culture were initially engaged in mobile cattle breeding and only at the second stage of their development, they began to build fortresses. He concludes that the cultures of Eilatn and Sho'raboshot existed simultaneously [9.7.]

According to the archaeologist B.Abdullayev, at first, the Qairokum nomads were interested in establishing active economic and cultural relations with the representatives of the Eilatn culture and the farmers of the Chust culture. That is, between these cultures, there were mutual relations characteristic of neighboring tribes, which means that they lived in parallel for a certain period of time. This situation removes the issue of genetic connection between these two cultures and indicates the need to ancientize

the period of formation of Eilatn culture in research. That is, this culture was formed in the last stages of the agricultural Chust culture, whose period is uncertain BC. (VII) not VI-III centuries, but definitely at least millennium BC. Identification with the VII-III centuries is closer to the truth. Owners of the Eilatn culture actively maintained similar neighborly relations and lifestyles with representatives of the Shoraboshot culture, which was directly related to agriculture. As a result, these cultures led to the interaction of painted patterns on pottery and to the transfer of ornamentation elements from each other and to the use of pottery products from each other [10.11-13].

#### Analysis and results:

Currently, in the eastern Fergana region, in cooperation with the Samarkand Institute of Archeology and "Hamkor Stimul Servis" innovative projects scientific research center and the Faculty of History of AnSU, from 2022 No. IL-462105791 "A 3D archaeological map and electronic data using the means of researching archaeological objects on the slopes of Mount Hanabad" A practical innovation project on the topic of "creating a base (Andijan region)" is being implemented.





The number of graves found in the open area (12x10 m) of Khanabad-1 cemetery

As part of the project, the archaeological expedition is being conducted under the leadership of archaeologist Bakhtiyor Abdullayev. This settlement was preserved in the form of a hill at the foot of the mountain in the easternmost district of Andijan region, bordering with Kyrgyzstan, in the city of Khanabad. In fact, tombs in the form of a hill like this were found in different areas throughout the valley. For example, archaeologists N.G. Gorbunova and B.Z. Hamburglar in the 1950s discovered the monuments of Bronze Age Vodil and Karamkol from the hilly areas of Southern Fergana.

Type 1 mounds are built of large stones mixed with earth.

Type 2 earth mounds mixed with small stones.

Type 3 consists of a flat stone mound mixed with small gravel [11.85-93].

The burial mounds in the Khanabad<sub>1</sub> settlement consist of oval-shaped stone rings and soil mixed with large and small stones. The preliminary results show that in the studied burial mounds, a stone "pillow" was placed on the head of the deceased. and in some graves, it can be observed that they were buried with the right or left side of the head.

In eastern Fergana, especially in the graves of settled settlements (Dalvarzintepa), the head of the body was placed facing east, in northern Fergana (Chust culture) it was placed facing west [12.179]. In fact, in these "pillows" there are certain elements of the ancient religious concepts of the ancient Ferghana people related to the other world, some concepts may have been instilled [13.256]. The oldest pillow-bed of the valley belongs to the Chust culture. Under the head of the corpse, a stalk of a crop with spikes was laid in a round shape.

The tomb of Oktom is made of stone

The grave of Khargush is made of soil

Kengkol's grave - from the vegetable garden

Gormiron tomb is made of gravel

The Karabulok tomb is from Pokhol

Khanabad 1 tomb used stone.

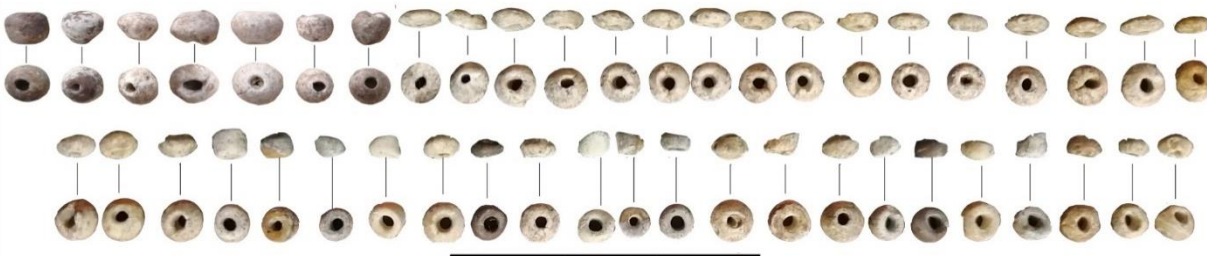
To this day, this structure is used for funerals in many regions of our republic. During the history of mankind, many customs and traditions can change, but the ceremony that undergoes the least changes is the burial ceremony. Burial in a mound position can also be observed in the Chust culture, a settlement of farmers in the valley. It can be symbolically related to the state of the human body in the process of formation in the mother's womb and the state of the body parts in the beginning and end of the person. It can be seen that the structure of laying the corpse in the graves is not the same in all of them, and in one grave, wood is placed under the deceased, and it can be seen that stones are placed under the head, legs and two sides of the grave. Graves and burial styles of this type are typical of some types of burials in the Ferghana Valley of the Eilaton-Oqtom culture. The legs of the dead body placed in another large grave in the Khanabad 1 settlement were bent in the form of a horse. In the graves of the Bronze Age, there was a custom of burying the deceased in the position of a horse or a horse's stirrup or a rider. According to the information given by E. D. Salatovskaya, who conducted archaeological excavations in Dasht Asht region in 1974, human bones buried in the "rider position" style were found in the settlement. The peculiar structure of Andronova culture burial mounds are graves made of stone piles. The graves of the nomads in the Ferghana Valley are also made of stone rings and piles of stones, and the methods of picking the stones may be a



religious belief related to the luminaries of the sky. The stones are made in the shape of a circle and a square. G.F.A. Kushaev commented on the graves with stone rings found in the Yettisuv water valley: "ring stones in the graves are a symbolic expression of the sun, moon, and stars, which are the heavens." In the Hindu holy book "Rigveda" there is a sentence: "I build this ring of stone to protect the living, so that none of them can reach these borders." B.A. Litvinisky, analyzing these words, expresses the opinion that "the concept of fearing the spirit of the deceased was the reason for surrounding the dead with a stone ring." The archeologist A.N. Bernstam wrote that the graves were surrounded by special stones in connection with the "sun cult" [15.33]. The Russian tourist N.M. Przhevsky talks about the eyebrow stone: "The Chinese call nephrite "yuy" or "yuyshi", the Turkestans call it "khosh" or "eyebrow stone". they said, his wisdom is great." Therefore, cattle herders living in the foothills of the Ferghana Valley believed that the stone placed on the graves did not perform the function of a simple symbol, but that there was some kind of powerful force in them. From the point of view of faith, believing that there is power in natural phenomena and situations, mountains are also considered to be the owner of sacred power. Stones in the mountains have always been considered sacred objects that protect against evil forces. This custom of consecrating the mountains and the whole nature has been preserved in certain forms to this day. We can see pilgrims from all over the Ferghana Valley around Mount Suleiman.

Many of them visit Solomon's mountain as sacred and make sacrifices to it [16.105]

Archaeologist Bakhtiyor Abdullayev states that the approximate period of Khanabad 1 settlement is contemporaneous with the Shoraboshort and Eilaton cultures and that the process of assimilation of these two cultures has characteristic elements. Relying on the first found antiquities, nomadic herders from the Bronze Age were aware of the techniques of efficient use of crops in the natural landscape. From the graves, animal teeth, shell beads, iron jewelry, hairpins, hooks, rings, earrings, crutches, gemstones, leadstone, mineral beads, clones for human neck jewelry made of minerals, bone worked beads, cubic beads made from mineral deposits were found. So, it shows that the cattle-breeding population living in this area had a thorough knowledge of the initial jewelry techniques. It can be seen that the decorative simontics painted with red paint on the outside of the found hand-made and engobed ceramics are very similar to the decorative designs on the ceramics of Sho'raboshort and Eilaton culture. In the eastern part of the Fergana region, the pottery of the Eilaton culture is quite different from the western part. The ceramics of the Eastern Fergana Eilaton culture are much deeper than those of the western part. In addition to the triangles typical of the west, the eastern part is filled with rhombuses and the inner part is filled with square rings, small circle-shaped vertical patterns and hourglass-shaped patterns are reflected.



Rounded mineral beads



It can be observed that the pictorial simontics on the ceramics reflect the daily activities of the ancestors or the sacred elements of nature in the concepts of life and faith. For example, the image of triangles - mountain mythology, the symbol of nomad-herdsmen, decorative simontics with the shape of rhombuses are considered to be the most common types of images - if we go back to the mythologies that express the meaning of fertility among the peoples of Central Asia, motherhood and fertility, the birth ceremony is also marked with rhombuses. In another view, the image of the mountains looks up and down, and their combination creates a rhombus shape. The sun is depicted - food is stored in an object or placed in a pot. Vertical zigzag decorative simontics - belief in lightning or divine elements. Slanted lines, i.e. drop-shaped - researchers associate this with the image of rain. Spiral decorations are considered to be plant images. Ornaments in the form of a net are an image of hunting. The technique of being able to read the meaning of embroideries and decorations on such ceramic objects and to tell what they want to convey information about, serves as a great auxiliary tool in determining the chronological period of settlements belonging to each period.

## CONCLUSION

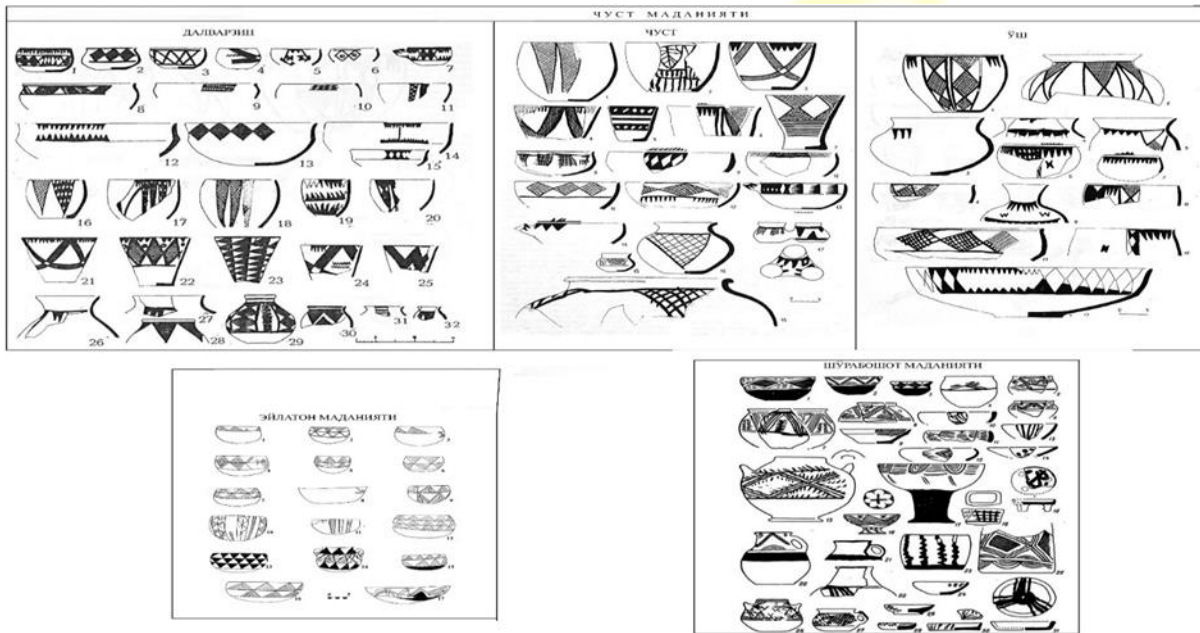
As a result of the archaeological research carried out until now, several archaeological complexes of nomadic herders in the Fergana Valley have been identified and studied. Many monuments of the nomadic cattle-breeding population have been

identified in the steppe, foothills and mountainous regions of Central Asia. The main occupation of nomadic herders of the Fergana Valley was animal husbandry and hunting. Under the influence of settled farmers, nomads also gradually settled. Therefore, the graves of the nomads are located in the places where they spent the winter season, near the settlements. It is worth noting that in the flat part of the valley there are settled farmers in the places where agricultural products are grown, and in the mountain, sub-mountain and hilly regions there are cattle breeders. Representatives of two farms supplied products to each other. Traditions of two economic cultures. av. It started from II millennium [17.].

Comparative analysis of the materials identified by the team of archaeologist Bakhtiyor Abdullayev in the east of the Fergana Valley (Khanabad-1) is characterized by a much richer pattern of ceramics belonging to the Eilaton culture than in the western and southwestern regions of the region. We see such patterns on ceramics of the Chust culture. Eilaton is not a continuation of the Chust culture, but it means that for some time the agriculturalist Chust culture and the nomadic Eilaton culture lived at the same time. Thus, according to the information given above, the owners of the Eilaton culture had a genetic affinity with the nomadic Qairaqum culture, not with the previous farmers in terms of their ceramic complexes. At the same time, they first had economic and cultural contact with the owners of the Chust culture and then with its successor, the Shorabashot culture [18.738].



Regarding Chust (1), Eilatou (2) and Shoraboshot (3) cultures handmade pottery complexes





### A view of one of the ceramics found at the Khanabad 1 site

Painted patterns on ceramic vessels are enriched with ceramic ornamentation elements of Chust, Sho'raboshot, Eilaton culture. At the same time, stone sickles found among grave stone deposits have been recorded so far only in the settlements of the Chust and Sho'raboshot cultures. This situation indicates that there were direct or indirect relations between these three cultures. According to our latest research, the statehood of Ancient Ferghana, recorded in Chinese annals under the name "Dawan", was also formed as a result of the mutual synthesis (mixing) of Eilaton and Shorobashot cultures. For this reason, it is appropriate to conduct complex field research in both the cemetery on the hill and the settlements in the lowland. After all, these studies will strengthen the valley tourism potential of Uzbekistan with its unique ancient settlements in the eyes of the world countries.

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