



Some Considerations of Social Problems of the Central Asian Nomads

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ABSTRACT

In the article the author tells about the social life of the first nomadic peoples of Central Asia, in the form of economy, property relations, in certain social layers.

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Introduction

The nomadic tribes of Central Asia, who inhabited the invisible plains, formed their own political alliances, which, of course, did not arise by themselves. We must see this as the fruit of class development. With regard to the class development of nomads, we can often see historians repeat the idea that "Their class backwardness, their primitive way of life."

These ideas are the fruit of an incomplete understanding of their way of life, the material culture created by the nomads. The researchers found that the population of the Avesto period was divided into social groups or had information about the disenfranchised members of the community (vira, vaesa). [1. 390.].

Nomads could only raise livestock and they were considered their private property. Grazing land was common in the early stages of community development. Later, as a result of the increase in the number of livestock, the pastures were divided between tribes or tribal allies. Water bodies are one of the main factors for feeding and breeding cattle. A group of armed guards or warriors was formed to guard pastures, livestock and water bodies. In nomadic communities, there are mainly two strata of society. These are rulers with large herds and poor communities at the service of the rulers [2. 215.234.]. But there should be no reason to conclude that there were only two social strata in all nomadic tribes.

The issues of family relations and social stratification of the first nomads of Central Asia are reflected in the Avesto, in the works of ancient historians, including Herodotus [3. 84.]. Herodotus wrote that "the Massagets are ordinary people who do not know Persian luxury ..." "Both rulers and ordinary people are equal, hospitable, peaceful and free." There is similar information about the Saka tribes. "There are no villages or cities. They live in carts, they are engaged only in cattle breeding." Ctesias wrote that the Saks were engaged in agriculture and had at least several cities [4. 85.]. The rules of mutual equality in the nomadic world gradually gave rise to certain groups and strata when it came to the later stages of the development of society. Of course, it is wrong to deny this.

Based on the above data, we can also observe social stratification among the nomadic population of Central Asia. It is known that the Massagetae had cavalry and infantry. While the infantry represented the poor class, the cavalry represented the upper class, whose uniforms and horses were adorned with gold ornaments and fully armed.

In the sources, the term "dynasty" is used to refer to the word "ruler". Dynasties could form their own armies, go to war, and thus expand their territory and increase their wealth. In this sense, there are sources that the ruler of the Saks had 30,000 head of cattle [5. 84-93.]. Of course, it is impossible to raise so many livestock without dependents or servants. The existence of important democratic rules in the life of these tribes, such as equality and freedom, and their repetition in various sources allows us to say that most of the population were free people.

Archaeologist B.A. Litvinsky researched and studied material cultures, tribes of Massagets, Saks or Dai. He collected information about the origin of the Pamir Saks, and the origin of their social tribes [6.156-187.]. G.E. Markov notes a number of important features of a nomadic society, noting that animal husbandry was concentrated in the hands of a minority, as a result of property stratification, a clan union of different classes was formed and appeared [7. 304.].

It is known from written sources that the Parthian state, one of the largest empires of the ancient world, was founded by the parn-dax (Dai) nomads. Pompey Trog said: "In the war with Antony, there were 50,000 cavalry in the Parpas, but only 400 of them were free people."

They do not eat meat other than prey meat. They spend their lives on horseback: war, feasting, leisure, trade, conversations, public affairs, personal affairs - everything is done on horseback. The difference between free people and slaves is marked by the horse. Free people ride horses, while slaves walk on foot "[8.151.]. These data are further evidence of the existence of different layers among the nomads.

When we are faced with a lack of resources in studying the history of the social system of the nomadic tribes of Central Asia, we can draw conclusions based on the available information. As any society consisted of the upper and lower strata, so the nomadic tribes had different strata of society. These are the ruling aristocracy, military, equal members of society, slaves or dependents. Extensive research is

needed to substantiate this.

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