



The Migration of the Scythian and the Cultural Integration

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Abstract. The Scythians were an early nomadic people on the Eurasian steppe. In wars and trade with the Central Asian empires, Greece, Eastern Europe and even China, they exchanged cultures and ways of life. This paper will focus on the Scythian migration process and cultural integration in the habitat from the 7th to the 4th century BC. In addition, this article will focus on the trade and communication between the Scythian and the East and Greece. This paper will analyze the trade and cultural exchanges in Eurasia during the Bronze Age, as well as some prerequisite factors for the formation of the Silk Road.

Keywords: Scythian, migration, trade, silk road

1 Introduction

At the beginning of the first millennium BC, the environment changed throughout the Eurasian steppe. The natural environment became dry, which was very bad for settled agriculture [1]. At this time, nomads began to appear on the edges of the settled countries and to expand into the settled countries [2].

In the first millennium BC, the cultures of the ancient Eurasian steppe nomads had many similarities. Many customs and ideas spread throughout the steppe region and influenced the culture of many settled peoples, of which the Scythians were one. Scythians are an ancient nomadic people on the Eurasian steppe, and might be one of the earliest nomadic groups in history [3]. The Scythians lived mainly on the steps of Eastern Europe when they first originated, and their ancestors are thought to be the Cimmerians.

From the 7th century BC, Scythians were active on the north coast of the Black Sea. Under the influence of the Eurasian steppe climate, the Scythian production pattern began to change. Their mode of production gradually changed from pastoralism to nomadism. Among them, the domestication of horses played a very important role. With the skill of archery on horseback, the Scythian army was able to gain a great military advantage over the Eurasian steppes and neighboring settled countries. Many Scythian leaders began to invade the Middle and Near East [3].

Although they brought much confusion to the Near East, they also brought many military inventions to the Near East, such as cavalry and mounted archers. As the

Assyrian empire fought the nomads, they gradually learned their methods of warfare and gradually mastered the skills of cavalry. The Nimrud armory found in the ruins of Nimrud contains iron spearheads and arrows. The Persians and Medians, who lived in the Near East, seem to have learned more, which also gave them an advantage against nomadic attacks [4]. At the same time, the empires of the Middle East couldn't stand the Scythian harassment around them. So they began to wage war against the Scythians.

2 The defeat and migration of the Scythian

2.1 The defeat from Median and the migration to North Caucasus

Around 630 BC, the Kingdom of Median, which rose from the northern plateau of Iran, became the biggest foreign threat to the Kingdom of Assyria. The Scythians promised the king of Assyria, defeated the Medi and killed the King of Median. The next king of Median, Cyaxares, was one of the most outstanding male rulers in the history of Iran. He unified the various tribes of Median and absorbed the military technology and tactics of Assyrians and Scythians, and eventually made Median the hegemon of the Iranian plateau [3].

Finally, the Scythians were defeated, but perhaps not because of the military might of the opposing empire, it looked more like a conspiracy. Around 614 BC, the Median king Cyaxares invited the Scythian chieftains to a feast. As soon as they arrived, the king got the guests drunk and murdered them [3]. At this point, the Median succeeded in driving out the Scythians, successfully driving out the Scythians, and expanding the territory of the Kingdom of Median to the maximum, the national strength also pushed to the peak. As a result, some of the Scythian were forced to flee to the West. They chose to seize the land around the Black Sea, but they may have acquired it before they invaded the Near East (in what is now South Russia or Ukraine, the Plains of the North Caucasus) [2]. In the 7th century BC, the dry heat did not end. Because of the dry and hot climate, the production and life of the grasslands on the north shore of the Black Sea are continuous deterioration. The agricultural settlements are desolate, and many residents are forced to turn to nomadic life. However, even if they adopt a nomadic lifestyle, they are often deprived of food and clothing due to the heat of the grassland in summer and the lack of aquatic plants. Relatively speaking, the higher terrain near the mountain forest grassland, valley climate is relatively pleasant, attracting many residents. As a nomadic people, the Scythians are very dependent on resources for their non-nomadic life in the harsh climate. The conquest of the North Caucasus, the conquest of the local tribes, the acquisition of artefacts, the resources needed for life. As a result, moving to the North Caucasus was a good idea at the time. Many Scythian kurgans have been unearthed in this area. There are currently about 106 Scythian sites found in the North Caucasus.

There are about 20 burials in the Stavropol region. There are 70 indigenous sites in some 57 locations that show a strong Scythian influence on local culture. Tombs during this period mainly contained the following articles: military articles including iron swords, knives, arrow locks, armor, etc.; daily articles including pottery pots, teacups, etc.; decorative articles including precious jewelry such as brooches and pendants;

foreign articles including handmade articles from the Near East and Greek articles; horse gear including saddles, bristles, and carriages. From these items, we can see that the Scythians of the North Caucasus had begun to use iron and foreign goods. It is possible that the produce was used as a military tribute or as a trade exchange, suggesting that Scythians in the North Caucasus were active. The Scythians established their dominance in the North Caucasus. They often paid tribute to the surrounding tribes and seedlings, and at the same time, they asked the indigenous people to provide them with agricultural products. As a result, the local peoples made handicrafts in their own style.

2.2 The migration to North Pontic

Some of the people who used to live there have become food servants, but they are clearly not content with the north Caucasus's meagre grasslands and poor economic potential. They wanted to have more pasture and living environment, so they began to plan to move to another place. They set their sights on the North Pontic Steppe, which offers juicy grasses, plenty of rain and flat terrain. For the Scythians, accustomed to plundering the rich soil of the Near East, it was a perfect piece of land. They quickly moved the center of society to this ideal land, which I think was the beginning of their cultural and lifestyle integration with other sedentary people [4].

Vivid images of Scythians are preserved on Greece-Scythian vases at Kuroba and Voronezh. They wore beards, pointed hats with ear protectors against the cold prairie winds, tunic tops and big trousers. Steely horses appear on silver wine jars with two ears and thin necks excavated from the ancient grave at Chertomek -- horses were integral to the Scythian people. Some of the funerary customs, artifacts and artistic images found in the Northern Pontic region have been confirmed to be from east of the Ural Mountains, especially the steppes of Central Asia. These cultural elements, such as the butterfly cuticle sword, the diamond or bullet arrowhead, the Clemenzian helmet, the spiked tomahawk, and the stirrup perforated horse bit, were mostly brought with them by the Scythian migration westward. The Scythians left their legacy here in the form of huge castles filled with weapons and artefacts, as well as gold artefacts with high quality craftsmanship. In fact, it was also here that they developed a very strong and long-lived nomadic kingdom that lasted for nearly 300 years [5]. After establishing a powerful empire, the Scythians began to expand. In Transylvania, the Hungarian plains, and Cersonius in Thrace, archaeologists have found numerous Scythian arrowheads as well as Scythian kurgans. This is about the end of the 6th century and the beginning of the 5th century BC, Scythian campaign left traces.

Another group of Scythian, who lived farther away, were forced to migrate to the region by China's military might. During the great migration and cultural integration, the road leading from the Yellow River valley in the east, through the Mongolian steppe, through the Altai Mountain, and along the northern foot of the Tianshan Mountain to the steppe of Central Asia and Southern Russia was formally born, which is also known as the "Steppe Road" by later generations. The Scythian acted as intermediaries in the commercial trade between east and west. They passed through the vast

and borderless grassland valley, and took a road across the east and west of the grassland, linking ancient China with Persia, Europe and even the Greek city-states [6].

3 The integration of the Scythian in the new settlement

3.1 The integration with the people of the Eurasian steppe or more

Since the Scythian conquest of North Pontic, the number and richness of their burials there has increased dramatically. At the same time, the arrival of new nomads placed great pressure on the settled growers of the forested steppe. In the archaeological survey of Pontic we can see many signs of fire, probably caused by Scythian attacks. All this evidence suggests that the Scythians took control of Pontic through conquest by force [2]. By the end of the sixth century BC, most of Pontic was under the control of Scythians and began to be clearly influenced by Scythian culture. Some Scythians may even have settled here (forest-steppe) or returned to the steppe only in winter. This may explain the low number of Scythian burials in the steppe during this period. In addition, the boundary between steppe and forest steppe was gradually shifting northward during this period, which may have facilitated the use of forest steppe areas by nomads [3]. Various archaeological finds confirm the Scythian presence in forest-steppe areas. Bodies found in some of the early graves were confirmed to be Caucasian, thus indicating that the deceased were from the North Caucasus. Scythian migration to the forest steppe lasted for centuries. Surprisingly, the agricultural tribes of the region still retained their nobility. These people tried to imitate the Scythian lifestyle, such as horseback riding. The Scythian later became their masters. The local culture of Pontic generally became more Scythization, and for the next hundred years or so, most of the Scythian' metalwork (including their weapons and other objects) was produced by artisans in the forest-steppe region, where iron ore mining and processing centers were located [3].

In the midst of national unrest, it was the Caucasian and Median countries that first came into very close contact with the Scythians. There is a connection between the two bronze cultures of Cobain and Luristan and the early stages of Scythian art of this period, whose fighters was sweeping the region at this time. There is irrefutable evidence of the influence of Assyrian-Babylonian Mesopotamia on early works of Scythian art. Kuban's Kelemus iron and gold axe shows ancient Assyrian-Babylonian themes: two wild goats with big curved horns standing next to the Tree of Life with some beautiful deer. Its art form is clearly influenced by Assyrian animal art. However, the decoration is typically Scythian. From the 5th to the early 3rd century BC, Scythian royal tombs contained many objects made of precious metals, including highly refined art. The tombs have been looted since ancient times, but more than 20,000 gold objects have been found in them, about half of which were made by Greek jewelers. From the second half of the fifth century BC, Greek influence on Scythian art steadily increased. However, many of the items from the Scythian tombs were made to suit the tastes and specifications of the aristocracy. Some of these reflect themes from native mythology, while others were made for the Scythians in accordance with their traditions; The artwork was inspired by the Scythians. Scythian animal-style pieces were usually small

and portable, mostly used to decorate weapons or horse equipment. From this starting point, we can see the rise of Scythian animal art as a whole, which can be thought of as turning Assyrian naturalism into art for decorative purposes. Steppe aesthetics existed in this way for centuries on the steppe of southern Russia, with a distinct tendency towards the east [3].

At the same time, the Scythians' contribution to cultural integration may not have been limited to their territory or central Asia. Their blending of Eastern and western cultures may have reached as far afield as China. The Griffin pattern of the monster is a good example of the Scythian cultural exchange between east and West on both ends of the steppe. Scythians active in the Eurasian steppe, with the monster Griffin as the media, started from the north shore of the Black Sea, eastward through the Urals of the Sarmatians, the Central Asian steppe of the Sagas, spread to the Altai region, and then into the north of China in the steppe region, affecting west Asia and East Asia [3].

3.2 The following expansion and Scythian trade

In the sixth century BC, the settled Scythians continued their expansion. A number of defensive sites as far away as Central Europe (Smolenice, Kamieniec and Wicina) have left traces of violent destruction and loss of life, attests to the fact that outsiders have invaded the land. At the same time, many Scythian style arrowheads or other weapons have been found at these war sites, proving that the invaders were indeed Scythians [3].

The new Scythian kingdom, in contrast to other nomadic nations, traded not with traditional states and empires but with Greek city-states (this did not mean, of course, that the Scythians did not trade with traditional states and empires) [7].

At first, the Greeks tried to trade directly with cultivators of the forest-steppe regions. However, the Scythians also made contact with the Greeks in one way or another. Nomadic burials in the steppe region date from this period and contain Greek pottery vessels, as well as a large number of Ionian bronzes. Scythian slaves also first appeared in Greece around that time [2].

The Scythian wanted trade in the forested steppe to be completely under their control. "The ploughmen Scythians" is an ethnic or administrative branch of the Scythian. They grow grain specially for sale. In return, the Scythians received luxury jewelry, metalwork and fine pottery, as well as their much-loved wines from Greek people. By the end of the fifth century, urbanization had begun on the Scythian steppe. Kamenskoe Gorodishche on the lower Dnieper is the most famous fortified city site. Greek influence on Scythian art has grown steadily since the second half of the fifth century BC. However, few of the objects from the Scythian tombs were designed in a purely Greek artistic tradition. Some of these reflect the themes of Scythian mythology, while others are made for Scythian people according to Scythian traditions. At the same time, contact with the Greeks not only contributed to the stratification of their society, but also contributed to the division of their culture [3]. These are good examples of the Scythian Hellenization -- the Scythian nobility has adopted the Greek way of life and culture. But while members of the aristocracy were Hellenized, the nomads gained little from trade. Only a handful of Greek artefacts have been found in their tombs [3].

In a word, the Scythian trade with the Greek city-states can be divided into two stages: the first stage is from the 6th century BC to the 5th century BC, during which the main body of trade is Olbia; the second stage is after the 5th century BC, during which the main body of trade is Bosphorus. This trade was a win-win mechanism. The Scythians could not function without the Greek city-states, and the prosperity of the Greek city-states could not do without trade with the Scythians [8].

The Scythian influence extended far beyond their territory, both to the west and east. Their weapons and horseback riding equipment were popular among the Kitto Thrace tribes. Scythian traders used seven languages to trade with the tribes of the east. Unfortunately, the specifics of this trade are poorly understood [3].

In addition to trading with the Greeks, the Scythians also actively developed trade with the tribes of the East and the peoples of the boreal forest. This long-distance trade network was called the "Steppe Silk Road". The Scythians probably used the steppe Silk Road to trade gold, furs and rhubarb. In addition, the Greek city-states Olbia and Bosphorus may also have participated in the steppe Silk Road trade. They sold mirrors, salt, wine, harness, and some art to the East for gold, slaves, leather, and some animal products [3].

4 Conclusion

In the fourth century BC, the Sarmatians also began to rise in the east, expanding into the traditional Scythian dominion. The Scythians had reached their final glory. They also gained dominance of trade routes between the Black Sea and the Adriatic Sea, making their economies more prosperous. By the third century BC, Scythian power had been squeezed into a corner of the Crimean Peninsula. Their lifestyle tended to be sedentary and they intermixed heavily with the local Greeks. After this, the Scythians gradually moved away from the stable phase of their society (when nomads established stable migration routes, winter and summer pastures and tribal cemeteries) and entered a crisis phase, in which some poor nomads were forced to settle down and work in agriculture, while other families remained nomadic [2].

Later Scythian culture became very integrated, retaining only a few Scythian features, such as pottery and tombs. The Scythians made a great contribution to the integration of culture and art in the Eurasian steppe. At the same time, they created the first trade route between East and West, thus promoting the development of trans-Eurasian trade. Although the Scythians were incorporated into other empires and kingdoms in later history, their contribution to cultural integration and trade between East and West is remarkable. In any case, Iranian nomads, the Scythians in a broader sense, have played an important role in shaping political culture [2].

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