

ACHIEVEMENTS OF THE BRONZE AGE AND PROCESSES IN THE SUGAD OASIS DURING THE FIRST IRON AGE

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Abstract

This article talks about the achievements of the Bronze Age and the processes that took place in the Sughd oasis during the Early Iron Age. Based on historical data, the author studied and analyzed the unique aspects of the achievements of the Bronze Age and the processes that took place in the Sughd oasis in the early Iron Age based on the available scientific literature.

Keywords: Bronze Age, Early Iron Age, Sogdian oasis, processes.

Introduction:

The Bronze Age is the period in which great achievements were made in the development of human society. Fundamental changes in the development of society, which began in the advanced stage of the Eneolithic period in the world's first settled agricultural oases: the formation of proto-urban centers, the beginning of the processes of specialization in the field of production, the processes of property inequality and social stratification deepened in the Bronze Age and became the basis for the formation of the first centers of civilization. The emergence and development of various forms of statehood (name, territorial kingdom and empire) are observed in the centers of the ancient East, where civilization settled early.

During this period, Central Asia was one of the important cultural centers of the Ancient East. Farming developed in the favorable geographical conditions of small and large oases at the foot of the mountains is based on artificial irrigation. There were large areas of irrigated land around the old settlements. The methods of making canals from the rivers were much developed, and the irrigation economy of the Bronze Age was very different from the early agriculture and was based on plowing the land [1].

Main part:

In the example of Zamonbobo, Qizilqir, Gujaili, Mohonkul and other cultures located in the Sughd region, the manifestation of these traditions is due to the lack of knowledge of the defense system, the culture of urban planning, large structures - temples and palaces, and the slow development of the construction structure and technique. finding, the use of semi-basement huts and huts related to the history of primitive society, the absence of specialized crafts and the development of home (household) crafts. Therefore, in the Bronze Age, the slow spread of practical knowledge related to advanced technological inventions, discoveries and

innovations in the fields of economy and handicrafts, construction and architecture in these regions is explained by the dominance of production specific to clan communities.

In general, uneven socio-economic development between tribes and peoples is characteristic of global historical processes, as a result of the acceleration of cultural and economic relations and population migrations, advanced technological and cultural achievements have been implemented in various regions [2].

The development of the Bronze Age in Central Asia is distinguished by its uneven development. In the southern regions of the region, the centers of the proto-urban culture (Altintepa, Sarazm, Gonur, Toghalok, Jarqoton, etc.) developed during the development of the settled agricultural culture of the Eneolithic period, while in the northern part The process of transition from the production economy to the production economy, the formation and development of the culture of sedentary farmers and herding tribes takes place. At the end of the Kaltaminor culture (the end of the 4th millennium BC - the first half of the 3rd millennium), that is, at the end of the Lavlakon period, the climate becomes drier and the source of the water bodies shrinks. Mil. by the second half of the 3rd millennium BC, the Zarafshan river was dehydrated, and the water level in its lower part dropped sharply [3]. Drought begins to appear in the Lower Zarafshan oasis. Such a situation can be seen in the change in the water level of Gujaili, which supplies Katta Tuzkon with water [4]. As a result of climate change, the natural food supply decreases, and the living conditions of primitive community members become difficult. This has led to the reduction of the area of residence of the members of the community who make a living with the exploitative form of economy.

Living in a certain area depends on the natural food supply. As a result, a part of the population, who lived by exploitative farming, was forced to move to the north-west, which is rich in natural food reserves, that is, to the lands along the South Urals. The rest of the population switched to the productive form of the economy. The same process happened in Sughd. At the end of the 3rd millennium BC, the population who lived here completely switched to the form of a productive economy [5]. Mil. avv. By the end of the 3rd millennium, the Zamonbobo culture, which lived on the type of agriculture and domestic animal husbandry based on port irrigation, emerged [6].

Residents of the Sughd oasis have established socio-economic relations with other nations in the field of metallurgy. The bead found here is made of Badakhshan lapis lazuli, the knife found in the graves is from Baten, the circular mirror 7 cm long is also found from Teppahishor III [7], the hook of the fishing gun made of the intersection of a copper needle and round wire [8], a silver pipe, cylindrical beads made of gold, small lapotkas made of metal and similar metals were also found in Shokhtepa II, Hisar III[9] and other monuments in South Turkmenistan (Qoratepa)[10]. Archeological evidence shows that the ancients, in turn, had economic and cultural relations with the primitive peoples of the Volga and South Siberia [11]. In addition, the mastering and processing of metal by the inhabitants of the Zamonbobo culture

led to an increase in labor productivity and important changes in the economy of the Lower Zarafshan tribes.

During this period, the basis of the economy was motiga farming and domestic animal husbandry. A large number of stone carts, flint sickles, stone straws, blackened spiked grains (barley, wheat, millet, etc.) found in the Zamonbobo settlement show how important the role of farming was in their lives. shows. Domestic animal husbandry is evidenced by graves and animal bones found in the settlement. The bone complex of Zamonbobo culture also contains a sufficient amount of wild animal bones, which mainly belong to Bukhara deer, gazelle and boar. The economic basis of the people of Zamonbobo was the cultivation of motiga, which is planted on wet marshy lands, and domestic livestock, which provides the daily needs of the community mainly with meat and dairy products[12]. That is why there are many bones of cattle, sheep and goats among domestic animals found as a result of research. This indicates that cattle, sheep, and goats have a high place and importance in the life of herding communities. The fact that not a single horse or camel bone was found among the domestic animal bones indicates that they were not domesticated in this period. Among the animal bones, there are also bones belonging to wild and domestic donkeys. It is possible that the people who lived in the Lower Zarafshan region during the Bronze Age may have used donkeys as tools.

The people of this period believed in the existence of a spiritual world. In the belief of the ancients, there were ideas that when a person dies, his soul leaves the body like a bird, flies to the eternal world, and often receives messages from the body. According to this idea, the ancients put small pots that are not used in everyday life, that is, ceramic birdhouses made in the shape of square and right four corners, in the graves. The interior of the aviary is divided into two parts, that is, a large part of the aviary is planned for grain, and a small corner part is planned for water. The meeting of this type of pottery in the graves is a symbolic representation of some elements of the spiritual world of the ancients related to fire worship [13].

In the archeological periodization of our ancient history, the Iron Age begins after the Bronze Age. This period was a period of many changes in human life and activities. The main reason for this is that man began to use hard metal iron. The beginning of the use of iron and the production of work tools and military weapons caused drastic changes in the history of mankind.

Available written sources and archeological data indicate that the oldest iron metallurgy was created in the territory of the Hittite kingdom in Asia Minor in the XIV-XIII centuries BC [14]. Egypt, the Mesopotamia, and the Aegean were first discovered as ornaments[15]. The iron objects found on the soil of Assyria and Urartu, belonging to the IX-VIII centuries BC, help to understand the geography of the spread of blacksmithing [16]. According to archaeological data, the oldest center of iron smelting was the Middle East. For example, in Syria and the north-west of Mesopotamia, BC. Since the 12th century, iron products became widespread[17],

in Assyria avv. In the 13th century, iron replaces copper and bronze from economic life [18]. Although there are few, mil. avv. If iron objects are found in the archaeological complexes of the South Caucasus of the end of the 2nd millennium [19], mill. avv. On the threshold of II-I millennium, iron appears in Iran[20] and India[21].

Results and Discussions:

Mil. avv. In the last quarter of the 2nd millennium BC, many cultures of the Bronze Age spread across the Atlantic to the Pacific Ocean experienced a crisis or a situation where new cultures settled down after changing their form. The new culture differed from the traditions of the Late Bronze Age in some ways. First of all, the settlements of the first large cities fell into crisis, and small farming villages appeared in their place. Secondly, in pottery, the tradition of hand-making earthenware and giving geometric patterns to its surface was revived. And thirdly, highly developed toreutika, glyptica, artistic art will disappear. Fourthly, the tradition of burying the dead in graves will end.

Until recently, iron products were known only in Anov in southern Turkmenistan, Dalvarzin in Ferghana, and Dakhistan in southwestern Turkmenistan. Although many monuments from the beginning of the 1st millennium BC are known, iron objects are not the majority of the finds in them. It is worth noting that in the X-VIII centuries BC, as in previous periods, the main part of metal weapons was made of bronze in all regions of Central Asia. In many scientific works where the results of archaeological research on this period have been published, this period is sometimes interpreted as the last bronze age, and sometimes as the first iron age[22].

Deep economic and cultural changes took place in the southern regions in the second half of the 2nd millennium BC. On the one hand, cattle herders entered Margiyona and Bactria [23], on the other hand, under the influence of Chust culture, monuments such as Yoztepa in Margiyona, Kuchuktepa, Kiziltepa, and Tillatepa were erected in Bactria. Although these cultures are called by different names in Bactria and Margiya, their material cultures are characterized by their similarity [24].

The emergence of iron metallurgy in the region, the widespread spread of irrigated agriculture in the oases of many large rivers in the region, the emergence of ancient cities and the development of the culture of urban planning, the emergence of the first written sources as a result of the formation of writing, in the endless steppes of the region, the mountain the development of nomadic animal husbandry in the oases, as well as other changes in the socio-economic life, distinguish this period from previous historical periods. Another important feature of this period is the formation of several historical and cultural regions in the territory of Central Asia, and some of them joined the associations of large states[25]. One of such large historical and cultural regions was Sogdiana.

It is considered an ancient, cultural oasis located in the Sogdiyona-Zarafshan and Kashkadarya basin[26], and has a special place in the socio-economic, political and cultural processes of Central Asia. This country is mentioned in the Zoroastrian holy book "Avesta" as "the land where the Gava-Sogudas live"[28]. In the past, the central part of the Turanian land, which reached the level of one of the centers of world culture several times, in particular, the ancient farming areas located along the Zarafshan and Kashkadarya oases, is also referred to as "Sogd" in some sources.

By the early stage of the Early Iron Age, settled agricultural farmers began to enter the territory of Sogd and mixing with nomadic herders began. A semi-settled farming culture is beginning to settle in the territory of Sogd as well. The settled agricultural settlements of the early Iron Age of the country were mastered by the first inhabitants, and they became more complicated in the later stages of development. Monuments of the Early Iron Age were not developed in the same way in Sogd territories. During this period, community villages based on the culture of sedentary farming were created. In agriculture, the population planted grain crops such as barley, wheat, and rye. The discovery of bones of domestic animals in the archaeological research indicates that the population was engaged in animal husbandry along with agriculture. During this period, cattle-breeding population lived not only in the territory of Sogd, but also in all steppe and mountainous regions of Central Asia.

The emergence of nomadic cattle breeding as a special type of economy in the region also led to the formation and development of communication routes. In the emergence of semi-nomadic and nomadic cattle breeding, the seasonality of forage for livestock in the endless steppe, desert, desert and semi-desert regions, that is, their growth in spring, summer and autumn-winter months. The existence of 'sadigan' species was also of great importance.

In accordance with the process, the cattle ranchers took advantage of the areas rich in nutritious plants that can be used as fodder for cattle. Mountains and hills, deserts and semi-deserts, steppes and deserts of the region are rich in annual and perennial nutritious plants[29]. In particular, research in Kyzylkum shows that this area is rich in grass species such as black saxovull, white dyeing, kuruvuq, wormwood, and kovark, which are drought-resistant and heat-loving plants adapted to the natural climatic conditions of sand and desert. clarified [30]. The century in which nomadic cattle breeding appeared in Central Asia. avv. As early as the 9th-8th centuries, various tribes clearly defined the place of pastures and winter quarters. In the regions where nomadic cattle breeding is widespread, especially in the northern regions of the region, there are many winter settlements of nomads. On the one hand, these settlements are permanent residences and dynastic cemeteries belonging to a certain clan of nomadic herders, and on the other hand, their essence has remained unchanged for a long historical period, that is, it is observed that their use as a winter settlement is continuous. Based on this, experts are raising the issue of culture, economy, integrity and heredity of nomadic pastoralists[31]. Next to the nomads' winter residences, there are also dynastic cemeteries

belonging to certain clans of herdsmen, and some of them have served as dynastic cemeteries of nomads since the Late Bronze Age and the Early Iron Age [32]. This indicates that the monuments have been used continuously for several thousand years as dynastic cemeteries belonging to single ethnic groups. Tombs of herdsmen were found not only in the Sughd oasis, but also in the borders of the steppe zones of Central Asia's agricultural oases, and in the foothills.

Spaces and settlements belonging to nomadic herders have been found and studied in the regions of Sogd, along with the Amudarya, Aral Bay, Pamir and Tien Shan mountains. Archeological monuments left by settlers in Sogd consist mainly of burial mounds. Military weapons made of iron, jewelry, work tools and pottery were found in the graves. The houses of the nomads had basements and were in the shape of a shed. Objects found in the burial mounds of the nomadic Sak tribes show that there was property inequality in them. But it is unclear when a class society appeared in them. According to scientists, mil. avv. In the VII-VI centuries, there were military-political tribal associations among the nomads.

Conclusion:

Thus, the spread of iron products created the basis for the spread of irrigated agriculture in the region, and the wide exploitation of Sogd territories by nomadic herders and settled farmers. As a result, there was a rapprochement between the nomads and the settled population. As a result of the convergence and intermingling of the sedentary population engaged in agriculture and handicrafts and the nomadic Sak and Massaget tribes, the ground was created for the ethnic development of the population of Central Asia in the following centuries.

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