

CERTAIN CONSIDERATIONS ON THE HISTORY
OF SOCIO-ECONOMIC RELATIONS IN THE
SOCIETY OF THE LOWER AMUDARYA REGION
(XTH CENTURY BC – FIRST HALF OF THE VITH
CENTURY BC)

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НЕКОТОРЫЕ СООБРАЖЕНИЯ ПО ИСТОРИИ
СОЦИАЛЬНО-ЭКОНОМИЧЕСКИХ
ОТНОШЕНИЙ В ОБЩЕСТВЕ НИЖНЕЙ
АМУДАРЬИ (X В. ДО Н.Э. – ПЕРВАЯ ПОЛОВИНА
VI В. ДО Н.Э.)

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Abstract: In the article, fundamental changes that occurred in the early Iron Age in the area of the right and left banks of Amudarya were analyzed.

Key words: Dalvarzintepa, Jarkurgan monument, Kaltaminor, Tozabogyop and Amirabad irrigation facilities, Yakka-Parson-2, Quysisoy-2, Yassiqir, Sakarchaga, Tumek-Kichijik tombs, Tarmkoya village and cemetery monuments, Meshekli and Uch ochak monuments.

Annotatsiya: Maqolada Amudaryo o‘ng va so‘l sohili hududida ilk temir davrida yuz bergan tub o‘zgarishlar tahlil qilindi.

Kalit so‘zlar: Dalvarzintepa, Jarqo‘rg‘on yodgorligi, Kaltaminor, Tozabog‘yop va Amirobod sug‘orish inshootlari, Yakka-Parson-2, Quysisoy-2, Yassiqir, Sakarchaga, Tumek-Kichijik mozor-
qo‘rg‘onlari, Tarmqoya qishlog‘i va qabristoni yodgorliklari, Meshekli va Uch o‘choq yodgorliklari.

Аннотация: В статье проанализированы фундаментальные изменения, произошедшие в раннем железном веке в районе правобережья и левобережья Амударьи.

Ключевые слова: Далварзинтепа, памятник Джаркурган, Калтаминор, Тозабогён и Амирабадские ирригационные сооружения, Якка-Парсон-2, Куйисой-2, Яссикир, Сакарчага, гробницы Тумек-Кичиджик, село Тармкаоя и памятники-кладбища, памятники Мешекли и Учочак.

INTRODUCTION. The changes that occurred in society during the Xth-Vth centuries BC in the history of Khorezm hold a unique significance in the history of Uzbekistan. Based on the nature of the changes that occurred in society during this historical period, it can be divided into two historical periods:

- The first historical period, from the Xth century BC to the first half of the 6th century BC, highlights the history of irrigation systems that facilitated the development of socio-economic relations.

- The second historical period, from the second half of the 6th century BC to the 5th century BC, focuses on the development of socio-economic relations.

The main objective of this article is to shed light on the processes mentioned above.

Literature Review on the Topic. According to A.S. Sagdullayev, the historical and cultural



Карта археологических памятников Хорезма и низовий Сырдария по С.П. Толстову, 1948

relations of Central Asia, including Uzbekistan, transitioned from the Bronze Age to the early Iron Age during the Xth-VIIIth centuries BC [1.1982-c-229-234].

Researcher Yu.A.Zadneprovskiy, as well as D.Khufir and Shaydullayev, distinguished this transition based on iron artifacts obtained from Dalvarzintepa and the Jarkurgan monument [2.1966-C-199-200], [3.1999c-20].

In his early monograph, S.P.Tolstov explained the route of three main irrigation structures – Kaltaminor, Tozabog’oyop, and Amirobod – extending from the right bank of the Amu Darya towards Kyzylkum, and mapped out settlements

along their banks between Shurakhan and Sultan Uvays [4. 1948 c-46].

The researcher notes that the Kaltaminor canal is considered an ancient canal, directed towards Ereskala and Jonboskala. It is recorded that this irrigation structure was built in the VIth-Vth centuries BC.

The researcher’s conclusion regarding the Kaltaminor irrigation canal is debatable. This is because, until the last quarter of the 6th century BC, the population of the oasis lacked advanced construction knowledge. In his monograph, Ya.G. Gulomov documented the irrigation systems on both the right and left banks of the Amu Darya, along which archaeological monuments raised by sedentary agricultural communities are located [5.1959b-93].

In his subsequent monograph, S.P.Tolstov noted that artificial irrigation systems developed during the VIIIth-VIIth centuries BC [6. 1962-c-75]. M.A. Itina, taking this into account, emphasized that the population of Yakka-Parson-2 also transitioned to artificial irrigation agriculture during the IXth-VIIth centuries BC [7. 1963-c-120-121]. This view is difficult to reconcile with other researchers’ opinions. During this historical period, the mobility of our ancestors from one place to another limited their opportunities to develop advanced construction knowledge.

In the late VIIIth century BC and early VIIth century BC, tribes from various regions migrated to the Sariqamish area due to an increase in water [8.1999-C 23]. The material culture of these migrating tribes was studied by B.I.Vaynberg through archaeological research conducted in the 1980s and 1990s [9. 1999-C-20-23]. This is referred to as the Quysisoy culture, which differs from the material findings of the Amirabad culture. Researchers have concluded that this culture was established by the lower Syr Darya pastoralists.

The Quysisoy culture dates back to the VIIIth–Vth centuries BC. It involved pastoralism, dry farming, and craftsmanship, including metallurgy, pottery, bone carving, and turquoise working. Pottery was handcrafted [10. 1979. C- 7-76]. The inhabitants of this culture lived in semi-subterranean dwellings and yurts. Archaeological sites related to the Quysisoy culture include Quysisoy-2, Yassiqir

villages, Sakarchaga, Tumek-Kichijik mausoleum-fortresses, Tarmqoya village, and its cemetery [11. 1978– C-17–26].

METHODOLOGICAL FOUNDATIONS OF THE TOPIC.

- Objectivity;
- Chronological Consistency;
- Comparison and Debate;
- Generalization and Conclusion;
- Justification;
- Utilization of achievements from archaeology, ethnography, and geography.

ANALYSIS. In the VIIIth–Vth centuries BC, nomadic pastoralists inhabited the southern Khwarezm region, specifically Tuyamo'in. These archaeological sites were investigated by S.R. Baratov in the late XXth century [12. 2014–C-30-40]. The sites, known as the Meshkli and Uch Ochoq monuments, were established by the Saka, i.e., indigenous pastoral tribes [13. 2017– C-38.]. Among these nomadic pastoral tribes, only the mausoleum-fortresses have been preserved.

THE FOLLOWING CONCLUSIONS WERE REACHED ON THE TOPIC. By the beginning of the 1st millennium BC, a new culture called the Amirobod culture had formed. The inhabitants of the Amirobod culture lived along the banks of the Aqchadarya channel in eastern Khwarezm during the IXth–VIIIth centuries BC. The Amirobod people were primarily engaged in pastoralism, but agriculture became a leading aspect of their economic life [14. 2007– C. 25]. They created wide, shallow canals from the river for farming and were also involved in metalworking crafts. S.P. Tolstov investigated the Yakka Parson 2 settlement of this culture.

In the VIIIth–VIIth centuries BC, water levels in the southern Aqchadarya channel began to decrease. This led the Amirobod people to abandon the area [15.2009 -C-115]. Depending on their way of life, they dispersed in two directions. Those engaged in pastoralism moved to the northern Aqchadarya banks, the ancient deltas of the Syr Darya, and the Sariqamish basin, continuing their nomadic pastoral lifestyle. The other part of the population, who were farmers, continued their agricultural traditions. They settled in the Sariqamish basin, where water was available at that time, and continued their agricultural activities.

During this historical period, the population of Northern Bactria was quite distant from advanced construction knowledge.

CONCLUSION. Based on the aforementioned information, the following conclusions can be drawn:

- The socio-economic and ethnocultural relations of the Khorezm oasis society during the first half of the 10th–6th centuries BC continued to develop on the foundation of the Bronze Age society.
- The socio-economic and ethnocultural relations in the southern Aqchadarya region on the right bank of the Amu Darya are reflected in the economy of the semi-subterranean, wooden-pillared settlement of Yakka Parson-2.
- The internal structure of the Yakka Parson-2 settlement featured circular, semi-subterranean dwellings. The inhabitants used bronze tools for labor and engaged in artificial irrigation agriculture, evidenced by artifacts such as sickles and hammers.
- During this historical period, the oasis inhabitants did not reach the high cultural level of the Bactrian population, who had advanced in irrigated agriculture and the construction of mudbrick buildings. The tradition of semi-subterranean dwellings remained dominant in their architecture.

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