



THE SOCIO-ECONOMIC LIFE OF THE FARMERS IN THE TERRITORY OF LOWER AMUDARYA IN THE II MILLENNIUM BC

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ANNOTATION

Culture and history of social economical relations of the people of ancient Lower Amudarya are looked through in the article.

KEY WORDS: *Tozabog'yo'by, Amirabad, Southern Aralbuyi, Central Asia, reservoir Okchadarya, M.A. Itina, S.P. Tolstov.*

INTRODUCTION

During the Bronze Age groups of people in Southern Aralbuyi were adapted with the natural condition containing special features and they developed material culture and economical forms which belonged to this geographical territory. Traditions of house building, types of labor and household tools were suitable to the life style of the native people. In this process, we have to take into consideration not only peculiarities of natural environment but also the development of producing power and degree of using technological innovations.

MATERIALS AND METHODS

The production of agricultural goods, crafts of the society and peculiarities of works, the task of rising economical and sociable system on the basis of archeological materials and sociable and economical relations which belong to the history of the Bronze Age in Khorezm oasis haven't been learned thoroughly yet. These tasks were shortly reflected in some chapters of monographs and scientific articles.

At the result of new scientific investigations we can observe scientific and methodical complete changes in the modern process of learning and generalizing active problems which belong to the history of the Bronze Age in Central Asia. This situation causes the necessity of looking through scientific approaches and opinions about the ancient history of Khorezm oasis separately which were considered as superior for many years on the basis of new information.

The following problems haven't been learned till the last years and the reasons which are directly connected with those problems haven't been widely analyzed as a special theme:

- The task of the usage of hovels with lath columns as houses, light huts, and later shacks with half cellars for a very long period (approximately for more than 3 thousand years) in the territories of Southern Aralbuyi;
- The keeping the potential degree of primitive method of making clay dishes in hands which is one of the signs of development degree of material culture;
- The task of later appearance of agriculture and livestock breeding from chronological view point in Khorezm oasis than in other regions of Central Asia and they are leading forms which were considered as superior in the regional production economy;
- The peculiarities of relations between ancient societies, sociable and economical relations, system of society and governing.

From the archeological point of view the learned memorials in Southern Aralbuyi are considered with developed and last stages of the Bronze Age. It is possible to compose the following table generalizing the existing information from scientific literatures.



It is possible to see from the table that forms of economy and works, structures of housing, habit of using stones and bronze in order to make instruments, method of making clay dishes in hand are the continuance of cultural traditions formed during Tozabogyop – Amirabad cultures of the late Bronze Age according to their signs. But these traditions were developed on new basis and some changes in the sights, looking, forms and qualities of housings, instruments, clay dishes, jewelries.

The houses of Tozabogyop culture separately contained half cellars and from this the size of houses are commented with the following measurements: 105-129-132-140 square/meters (the largest ones), 72-80-90 (medium sized), 21-34-62 square/meters (the least ones). In Amirabad memorials there were identified some houses which contained 2-3 half cellars among separately situated half cellars, but there is hardly a difference between their sizes, only the territory of one largest house is equal to 165 square/meters, so, the medium depth of cellars comprises 0,4-0,8 meters [1].

In the center of half cellars there were identified a big mud-built stove and household pits covered with mud surrounding it.

Things made of bronze were found in a low amount in Tozabogyop culture memorials. They basically consist of knives, sickles, awls, tips of arrows, bracelets, earrings and rings and they comprise rare instruments and jewelries. The kinds of bronze fireplaces and arrow tips which belonged to Amirabad culture increased, so there were found stone molds to put bronze sickles and arrow tips[2]. There are some assumptions that bronze goods had been made by regional masters considering the foundation of fixed molds from the memorials of Kukcha 15 and Jonbos 21 of Tozabogyop culture. Blacksmithing was also domestic crafts among pottery-making.

In the southern Okchadarya reservoir the identified Bronze Age locations were not surrounded with defending walls. This shows that there was not the necessity of defending from outer attacks. The locations haven't got a definite plan, houses are situated unorganisedly. According to the writings of M.A. Itina, Bronze Age societies didn't use half cellars for long, they changed their places during the process of the level of water was going down in riverbed branches, so, there existed seasonal houses related to economical form of livestock breeding in pastures.

There was not found any archeological information belonging to farming culture by the middle 2 thousand B.C. in the territory of Southern Aralbuyi and people of Tozabogyop are considered as the most ancient regional farmers. S.P. Tolstov and Y.G. Gulamov stressed that farming appeared in Khorezm oasis during the Bronze Age[3]. Because of B.V. Andrianov's investigations, the prints of ancient farming lands and river channels in Jonbos-Kukcha oasis were found and checked. The size of farming lands (definitely private plots) are 16x10, 10x10, 7x7 m, the length of rivers are 150 – 200 meters,[4] but there was not found any seeds of wheat and barley in houses. The private plots were situated near water – on the shores of riverbeds. Perhaps, farmers took their benefit from the wetness of private plot soil at the result of the rise of underground water. It is necessary to emphasize that it is not important to increase farming possibilities during the process of food production by the Bronze Age people of Southern Aralbuyi. Even in the late Bronze Amirabad Age there were not existed wide irrigation constructions in Okchadarya reservoir and worked farm lands were limited.

In comparison, in the south of Central Asia in oasis of eneolithic period farming lands which were based on artificial irrigation covers 50-70 hectares[5]. Medium 47-52-71 hectare farm lands were used in different stages in the south of Uzbekistan surrounding Bronze Age Sapallitepa. Hunting also was an important job among farming and livestock breeding in the life of people of Sapallitepa. Farming lands in the Bronze Age in the territories of Northern Afghanistan (Southern Bactria) contained 40-45 hectares and there was not found the prints of wide irrigation constructions.

At his time S.P. Tolstov wrote that there appeared wide irrigation system with developed branches during the last stage of (the 8th and the beginning of the 7th centuries B.C.) Amirabad culture and it is possible to suppose that the existence of this system caused the appearance of slavery relations among primitive societies[6]. M.A. Itina was a supporter of that idea and wrote on the basis of the first results of the archeological investigations carried out in the memorial Yakkaparon 2 that during the 9th and 7th centuries B.C. in the culture of Amirabad societies there appeared new sociable formation – passing to slavery system at the end of primitive society[7]. But the indicators belonging to farming lands in Okchadarya reservoir and the size of farming, the degree of the



usage of artificial watering lands with agricultural aim and other factors (total number and territorial density of people) do not serve as the basis for the above narrated conclusions.

Learning ancient sociable system and problems of social relations on the basis of archeological information is a very difficult task. But we have to use this approach because of the inexistence of written sources. Existing information is the basis to note the following ideas:

- The Bronze Age locations of Khorezm oasis were not surrounded by defending walls. This situation shows that there was not the necessity for defending from outer attacks;
- There were not found sociable buildings and places of worship connected with belief and fulfilling customs;
- Learned ancient graves consist of plain cavities, the burial utensils taken from them were the basis for the conclusion about sociable equality;
- There was not found any building for keeping agricultural goods and food reserves;
- The prosperity of household handicrafts was mainly directed to provide the internal needs of kin societies.

We know that the appearance of production economy, copper and bronze metallurgy caused the appearance of excessive goods in different continents[8]. In our opinion, there was not a comfortable condition to excess agricultural goods and handicraft utensils for regional large families and kin societies because of not enough development of production power during the Bronze age in Southern Aralbuyi. In this point it is necessary to mention one more time the condition of uneven social and economical development of the tribes belonging to the history of the Bronze Age.

Production relations of the Bronze Age in the south of Central Asia (especially in the territories of Margiyona and Bactria) were soon developed and effected social and economical processes. At the result of rapid development of these processes building construction, metallurgy, pottery making, jewelry-making, spinning and textile became a special profession.

In the last years learning the tasks of economical relations in Central Asia and process of appearance and development of sociable governing was observed by U.I. Abdullaev. The researcher widely analyzed the results of learning primitive society's sociable and economical relations which was based on mastering and productive economy on the basis of historical literatures, ethnographical and archeological information. Considering existing approaches and scientific view points, it is possible to suppose that sociable governing based on the demands of primitive society was developed in Khorezm oasis because of the superiority of the traditions and customs of kin system in the history of the Bronze Age. As we mentioned above, the rulers of large families and elder grandfathers played an important role in the regularity of sociable governing. The functions of planning, organizing, regulating, controlling and conforming relations between societies, solving discussable tasks were vital actual necessities.

Sociable, economical and cultural development of the tribes of the late Bronze Age of Amirabad culture are commented with changes. Appearance of larger locations and houses containing 2-3 half cellars, increasing the role of horse breeding together with cow and minor livestock breeding, changing of clay dishes from formal, number and qualitative view points, rapid increasing of bronze instruments and utensils, melting copper and tin materials, appearance of work shops connected with producing cast bronze instruments using stone molds on the basis of copper and tin mixture are among the above-mentioned changes.

So, it is necessary to mention the beginning of complexity of ethnic processes in the archeological materials belonging to the late Bronze Age. Invention of big mausoleums in Lower Syrdarya reservoir in Northern Aralbuyi (Northern Tagisken) and learning the burial ceremonies of elder grandfathers and leaders of migratory livestock breeder tribes in them are the plain expression of sociable changes in the 9th-8th centuries B.C.

CONCLUSIONS

As a conclusion it's necessary to stress that any person or special common government who had carried out ruling affairs gaining a special position in the kin society of people in Khorezm oasis was not known by the 7th century B.C. sociable governing connected with processes of fulfilling vital necessary needs of society members was on the upper position. The most important tasks were solved in common meetings of kin representatives.



Kin rulers and tribe leaders were selected in the meetings of the representatives of large families and kin societies.

The selection of leaders in the system of kinsmen – tribe was connected with their personal ethical peculiarities and practical knowledge.

The researchers' conclusion (S.P. Tolstov, M.A. Itina) in which the history of Khorezm oasis during the 9th-8th centuries B.C. is the stage of passing to new sociable formation – slavery system has not been proved.

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