



STUDY OF THE SOURCES OF MONUMENTS OF THE BRONZE AGE IN KHORAZM OASIS AND LOWER AMUDARYA REGION

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ABOUT ARTICLE

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Abstract: The article analyzes the study and sources of the Bronze Age cultures of the Khorezm oasis in the territory of Uzbekistan, the controversial separation of the Khorezm Bronze Age cultures from the Indo-European pastoral cultures and the role of sources in their study.

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BRONZA DAVRI XORAZM VOHASI VA QUYI AMUDARYO HUDUDI YODGORLIKLARI MANBALARINING O'RGANILISHI

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MAQOLA HAQIDA

Kalit so'zlar: S.P.Tolstov, A.Sagdullayev, J.Kabirov, L. M. Levin, B. I. Vaynberg, B.V.Adrianov, Yahyo G'ulomov, Qadimgi Xorazm, Tozabog'yop, Suvyorgan, Qavat 3, Andronova, Yog'ochband, chorvador-dehqonlar, Amirobod, Oqchadaryo, Qamishli, Yarimyerto'lalar, dafn marosimlari.

Annotatsiya: Maqolada O'zbekiston hududida Xorazm vohasiga oid bronza davri madaniy xo'jaliklarning o'rganilishi va manbalari haqida, Xorazm bronza davri madaniyatlarining bahsli qaraladigan hind-yevropa chorvador madaniyatlaridan ajratilishi va ularni o'rganishda manbalarning o'rnini tahlil qilinadi.

ИЗУЧЕНИЕ ИСТОЧНИКОВ ПАМЯТНИКОВ БРОНЗОВОГО ВЕКА В ХОРАЗМИЙСКОМ ОАЗИСЕ И НИЖНЕАМУДАРЬИНСКИЙ РЕГИОН

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О СТАТЬЕ

Ключевые слова: С.П.Толстов, А.Сагдуллаев, Ж.Кабилов, Б.И.Вайнберг, Б.В.Адрианов, Яхья Гуламов, Древний Хорезм, Тазабагяп, Суярганово, Кават 3, Андронов, Срубная, пастухи-земледельцы, Амирабад, Акчадарья, Камышлы, полуподвал жилища, погребальные обряды.	Аннотация: В статье анализируются изучение и источники культур бронзового века Хорезмского оазиса на территории Узбекистана, спорное отделение хорезмских культур бронзового века от индоевропейских скотоводческих культур и роль источников в их изучении.
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Introduction

The Bronze Age is one of the metal ages after the Eneolithic. In Central Asia, in particular, in the territory of Uzbekistan, this period began in the first quarter of the II millennium BC and lasted until the VIII centuries BC. During this period, agriculture was developed in the southern regions of Uzbekistan, while hunting and fishing were in the main occupation in the Amudarya, Zarafshan and Syrdarya basins. Nomadic herding culture has taken the leading place in the steppe and desert regions. The Bronze Age is characterized by a number of socio-economic changes in society, population migrations and the role of this in the ethnogenesis of peoples, the settlement of nomadic pastoralist cultures in Uzbekistan and the transition to irrigated agriculture. In the study of the cultures of the Bronze Age, the main task is to study the bronze and ceramic objects of this period, with the greatest attention being focused on the source science of the period. In this, the location of the monuments takes the main place, and the variety of sources changes depending on the areas where the Bronze Age settlement remains were found. The tribes of the Bronze Age on the soil of Uzbekistan did not develop uniformly. At this stage, the oldest sites were found in three regions: Surkhandarya, Zarafshan oasis and Khorezm. The cultural development of each country has its own characteristics. These cultures belong to the tribes engaged in agriculture-domestic breeding and livestock-farming. They did not develop in isolation and there was extensive cultural contact between the tribes (Kabirov & Sagdullayev, 1990, p. 126). In the course of the study, the Bronze Age monuments along the Amudarya River have their own distinctive features from other regions, and the reflection of population migrations in the sources is particularly noticeable.

Methods and Literature

The main method of studying the monuments of this period is the analysis of archeological findings and a thorough inspection of the area where the monuments are located. Through this, the

necessary impressions about the studied period and topic are obtained. Then it is important to read the learned information from the works of previous authors and get acquainted with their opinions. It is important to notice the diversity of opinions and small details that are overlooked.

The Khorezm archaeological and ethnographic expedition organized by the famous Russian archaeologist Sergey Tolstov in the late 30s of the 20th century (1937) occupies the main place in the study of bronze age monuments along the Amudarya River. For his expedition before the Second World War, S. P. Tolstov gathered a team of current and former students of the Faculty of Archeology of Moscow State University, where he studied. Among them were A. I. Terenozhkin (expert of the Sak-Scythian period), M. A. Orlov (architect) and Y. Gulomov (an Uzbek archaeologist from Tashkent). After the war, N. M. Vakturskaya (pottery specialist), Y. A. Raport (expert on faith and religion), O. Vishnevskaya, M. A. Itsin (experts of the Bronze and Iron Ages), A. E. Nerazik (expert on early medieval settlements), L. M. Levin, B. I. Weinberg (numismatist), A. V. Vinogradov (Paleolithic expert) and B. A. Andriyanov (a specialist in ancient irrigation and a pioneer in the use of aerial photography) were involved (Itina, 1997, pp. 189-199). Everything discovered and learned during the expedition is detailed in the expedition memoirs.

S. Tolstov in his work "Ancient Khorezm" provides detailed information about the discovery of monuments in the area of Ancient Khorezm and Lower Amudarya, and the sources found from them, their study. The results of a detailed study of the irrigation facilities of the primitive fishing and hunting societies of the Lower Amudarya and Khorezm are also presented in the work "History of Khorezm Irrigation" by Yahya G`ulomov.

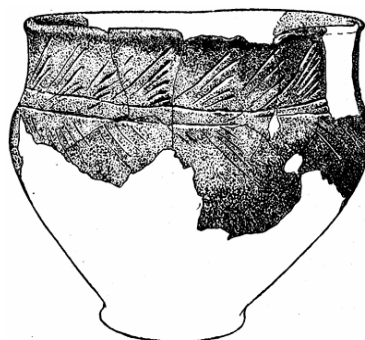
The study of irrigation facilities is connected with the name of B.V. Adrianov. The formation of the Tazabagyap culture was formed under the strong influence of the Srubnaya and Andronovo cultures, but it is distinguished by its relatively developed irrigation farming. Adrianov studied the irrigation structures of the 2nd half of the 2nd millennium BC well. The results of these researches are presented in his work "Ancient irrigation systems of the Aral sea region".

S. Tolstov in his work "Across the ancient Oxus and Jaxartes deltas" compares the Amirabad, Suyorgono and Tazabagyap cultures of the Bronze Age of Khorezm and talks in detail about the sources found. Stanislav Grigorev in his work "Bronze Age metal production in Northern Eurasia" talks about the metallurgical culture of the Bronze Age cultures of the Khorezm region and its difference from other regions and the role of metal in the life of people of this culture.

Results

Monuments of the Bronze Age in the Khorezm region belong mainly to livestock farmers. In the middle of the 20th century, S. Tolstov excavated Qamishli I and II sites, which correspond to the end of the 3rd millennium BC and the beginning of the 2nd millennium BC, in the Akhchadarya valley in the lower reaches of the Amudarya River and these areas will later be

determined to belong to the Suyorgono culture. The material resources related to the population's production in these regions have not been found and studied. Therefore, it is assumed that the main occupation of the population is in the form of hunting and fishing. Later, the inhabitants of the region settled and formed the basis of Tazabagyap culture. Stone weapons made by people of the Suyorgono culture and very few red painted pottery were found. Bronze Age herding peasant culture was named Tazabagyap culture because its monuments were found around the Tazabagyap canal. It has been noted that the found ceramics of this period are similar to the ceramics of Kazakhstan and Siberia, that is, the shape of the lower parts of the ceramic and the side parts that are bulging in (Tolstov, 1948, p. 66) relation to the base. In addition, it is possible to determine the specific characteristics of ceramics of the Tazabagyap culture. On a line around the bend from the body of the vessel to the neck, the decoration is formed by two rows of facing triangles, usually separated by a double line encircling the vessel (Tolstov, 1948, p. 67). The pattern of triangles is unique: they are drawn as lines going outward from the left side. Tazabagyap dishes are made by hand and decorated with different shapes.



A workshop for making bronze weapons and molds used in the production of weapons, as well as fragments of ore, were found in the Kavat 3 archeological site. It is noteworthy that in the cemeteries found in the area, women were buried facing the left and men facing the right, which is similar to other Indo-Aryan cultures (Mallory, 1997). Graves with bodies buried according to a certain funeral ceremony were found in the vicinity of Kokcha 3, and the results of the examination of the graves revealed bronze ornaments, which indicate the level of metallurgy and the religious beliefs of herdsman-farmers during this period. Cultured people of Tazabagyap lived in semi-basements, 50 ancient sites were explored, canals and ancient irrigation fields were found near the basements. 10 half-cellars located 30, 50, 100 meters away from each other were excavated from the space of Kokcha 15 (Kabirov & Sagdullayev, Archeology of Central Asia, 1990, p. 132). The shape of the cellars is round and rectangular, and the floor parts have recesses for the installation of columns. This indicates that wood was used in the construction work.

The Late Bronze Age Amirabad culture in Khorezm dates back to the IX-VIII centuries BC and is characterized by the presence of artificial pottery, semi-basement-shaped dwellings, and an irrigation system, just like Tozabogyop. There were bronze age copper mines and ore smelters in

Kyzylkum territory. Yakkaparsan and Qavat II sites of this culture, which is mainly located in the southern lands of the Akchadarya riverbed, have been well studied archaeologically. The inhabitants of the Amirabad culture also lived in above-ground huts. Ceramic vessels belonging to the Amirabad period were made by hand, and in some cases the surface was smoothed and patterns were drawn in red paint.

Discussion

There are several disagreements about Khorezm Bronze Age monuments among scholars who have studied ancient herder cultures, and Indo-European scholars also refer Khorezm Oasis bronze monuments to cultures such as Andronovo or Srubnaya to the lower reaches of the Amudarya in Central Asia. But it can be seen that not only cattle breeding, but also agriculture was widespread in the Tozabog'yoq people, which sharply distinguishes it from the culture of Srubnaya and Andronovo cattle breeders in Kazakhstan and Siberia, belonging to Eastern European herdsmen (Kabirov & Sagdullayev, *Archeology of Central Asia*, 1990, p. 131)

The new names of these monuments in the Khorezm region, that is, the naming of the new monuments opened by Tolstov as Tozabog'yoq and Suyorgonovo, independent from the Andronovo culture, were not approved by Zadneprovsky (Frumkin, 1970, p. 85). Gregoire Frumkin in his "Archeology in Soviet Central Asia" also approved this idea, but although these monuments in the Khorezm region are similar to the people of the Andronovo culture in terms of anthropological and social lifestyle, their biggest difference is that the bronze age inhabitants of Khorezm were agriculturally engaged and established an irrigation system, therefore Tazabag'yoq and Suyorgonovo can be fully described as a new culture. Andronovo culture is characterized by its specific pottery forms, metallurgy (notably bronze), and distinctive burial practices one of them being the use of cremation in some areas. Tazabag'yoq culture, on the other hand, is noted for its more refined pottery, including wheel-made ceramics, and the presence of more advanced and specialized metallurgy, with a focus on copper rather than the more widespread use of bronze seen in Andronovo. Tolstov observed that the Tazabag'yoq culture had more developed urban and semi-urban settlements and showed a different approach to agricultural practices, possibly reflecting a more settled way of life than the more mobile Andronovo peoples. Also, these cultures geographic locations are different, Andronovo being based on northern part of Central Asia, southern Siberia and steppes of Kazakhstan and Tazabag'yoq lies on much smaller space just including southern part of Central Asia, that being the basin of Amu Darya.

Conclusion

As a conclusion, the similarities and differences of Khorezm Oasis Bronze Age culture compared to other cultures and most importantly, the fact that the monuments are parts of new cultures have been proved by studying and comparing the sources that have been found. In spite

of the conflicting opinions of Indo-European culture specialists in this regard, the researches of Tolstov and Terenozhkin, who conducted archaeological research in the area, serve as a proof of this.

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