

The Social Character of Oxus Civilization

AUTHOR(S): ANVAR BAKIEV

Abstract

Civilization approached to learning of the culture of the Bronze Age in Central Asia in this article. It is mentioned about social character of BMAC as Oxuc civilization introduced in the subject.

Key words: Oxuc civilization, Djarkutan, Protocivilization, Migration, Altyn Depe, Gonur Depe, Togolok, Adji Kui, Kelleli, Taip, Adam Basan, Takhirbai,

IJOBAS

Accepted 13 May 2020

Published 16 May 2020

DOI: 10.5281/zenodo.3831247

About Author

ANVAR BAKIEV
SENIOR FACULTY
TERMEZ STATE UNIVERSITY, UZBEKISTAN.



Introduction

The Oxuc civilization is now entering science, but the question of the social nature of the primitive civilizations already known in science has not been fully elucidated by researchers yet [1]. Since civilization is a concept inherent in human-made cultures, we aimed to express our views on the innovations created in the culture of governing society, the processes of formation of governance as a system.

Concepts such as early civilizations, first states, first class relations, first urban culture are social categories that are close to each other and complement each other as society develops. However, among these categories, civilization has a much broader concept than others, so broad that a single civilization can consist of several states. Its distribution geography is determined by the sphere of cultural influence. It unites nations and states on the basis of the principles of cultural and economic development. There will be nations that will be the founders of any civilization, and historical data clearly show that the contribution of other nations in the process of its development, spread and maturation will be great. To understand this process, we can cite the contribution of Central Asian thinkers to the development of Islamic civilization, the religion of Islam, which originated in the Syrian world and originated in the Arab world, and the Muslim renaissance began in human history on the basis of the great services of these scholars [2].

Urbanist scholars have named them differently based on the nature of the first civilizations, so many of their names that one reason is due to the different approaches of researchers to the subject [3]. Below we present the existing terms in the science of early civilizations.

Nº	The variousness of the terms of the first civilizations.
1	"First civilization"
2	"Primary civilization"
3	"secondary civilization"
4	"protocivilization"
5	"urban civilization"
6	"the ancient centres of civilization"
7	"civilization process"
8	"civilization of nomadic people"
9	"undeveloped civilization"
10	"Steppe pastoral civilization"
11	"Nomadic megacivilization"
12	"Forest civilization"
13	"Bow civilization"
14	"Warehouse civilization"

Six of the listed civilizations were based on agriculture and handicrafts, applied to the peoples of the Ancient East who achieved the first urban culture. The terms in the seventh and tenth lines of the list are specific to nomadic pastoral peoples, while the terms mentioned in the following lines are derived from the French meaning of the term civilization.

For the Oxuc civilization, more precisely for the Sopolli depe culture within it, researchers used the terms protocivilization, urban civilization, early civilization [4]. And this is natural, of course. The term proto-civilization used by Academician A. Askarov during the study of the Sopollitepa monument was correct [5]. For, in Sopolli depe, all kinds of handicrafts typical of the Oxuc civilization have been formed, but it is not an urban-type

monument. After studying the monument of Djarkutan, the palace, the temple, the defensive structures in it, the term civilization was applied to the first civilization, Sopolli depe, in relation to this culture [6].

The root of the Old civilization, the question of its emergence, remains open. In this case, if we refer to the local roots [7] in the example of Oltintepa, to the external cultures in the example of migration [8], if we use the method of comparing samples of material culture, it is, of course, an archeological point of view. The conclusion is that many types of material cultures of the Altyn depe and Oxuc civilizations have common traditions. However, only the terracotta statues of animals, typical of the Oxuc civilization, represented in pottery teapots, vases, cups, and pottery flanges, are not unique to Altyn depe. Similarly, the labyrinthine system in architecture and defense is unique to the Sopolli depe and Dashtli cultures.

Migration processes play a role in the formation of the Oxuc civilization, of course, but we have not found a similar culture in the traditions of the peoples of the Ancient East, which is rooted in the material culture of the Oxuc. There are similarities in a number of types of material culture, including the Syrian and Hette seals, but they are the product of cultural connections rather than roots, as some researchers have suggested [9].

Based on the analysis of archaeological sources on the Oxuc civilization, we came to the following conclusion. At the end of the third millennium, during the second millennium, it spread in the Murgab oasis of southern Turkmenistan, Surkhandarya of southern Uzbekistan, Dashtli oasis of northern Afghanistan, Vakhsh and Kafirnihan oases of southern Tajikistan and had a unique material culture [10]. Influenced by the nomadic Andronovo culture of Eurasia, it expanded its territory to the territories of southern Afghanistan and Iran.

From the Early Bronze Age, Oltintepa and a number of other monuments in southern Turkmenistan have been home to the first urban culture typical of the Oxuc civilization. Thus, the technical and technological achievements of the peoples in the field of handicrafts were a continuation of the Oxuc Altyn depe civilization in terms of the social nature of society [11], that is, in terms of the most important cultural achievements of civilization. The root of the Oxuc civilization, the birth begins at Altyn depe.

The types of the first states formed during the period of the primitive civilizations are also called by different names [12]. Below we have also given the types of political associations or early states in tabular form.

No	Varieties of terms used for first states
1	"Nom"
2	"City-State"
3	"Kvazigorod"
4	"Chifdom"
5	"Korlekovoe"
6	"Vojdestvo"
7	"Multi-ingredient Vojdestvo"
8	"First States"
9	"The first emerging states"
10	"Oasis States"
11	"Small states"
12	"Basin States"
13	"Regional States"

Significant scientific research has also been conducted on the first states formed in the territory of the Oxuc civilization. The main sources of research are the monuments of Jarkoton in Bactria and Gonur in Margiyana. It is acknowledged that these two monuments served as the center of the two historical regions, and played an important role in the formation of other early city-states in the region.

For the first states formed in the territory of the Oxuc civilization, researchers used the following terms: "Chifdom", "Korlikavoe"[14], "Oasis States", "Small states"[15], "City" of the type "Nom"[16].

According to the latest research in the field of urbanism, the "chifdom" form of statehood is an intermediate form, characterized by the unformed period of the administrative apparatus [17]. In the literature, "chifdom" is considered as a universal stage of historical development. From this point of view, all communities, that is, all cultures in the last primitive and first-class society, are called chifdom. K. Renfrew divides the teams in the "chifdom" stage into types. According to the first appearance of the Chifdom form, it is not necessary to have stratified graves in a community with developed religious traditions and fortifications. In the second type, graves are stratified, that is, divided into property categories. At the same time, in science, there is a team form of "chifdom" without a ruler [18].

The Ierixon monument is an example of this. Although there is no administrative apparatus, economic life is developed, additional production is established, and the population is provided with permanent employment. It is a primitive democratic society, a way to develop a community without a ruler. According to researchers, this was a simple form of governance in the community - a form of trust [19].

As mentioned above, the Djarkutan monument does not correspond to any of the three forms of the "chifdom" form mentioned above. On the contrary, another monument of Sopolli depe culture - Sopolli depe has its own internal and external structure, ie the presence of highly developed fortifications and lack of governing apparatus, differential inequality of tombs, highly developed all spheres of handicrafts. The term "karlikovoe" used by T.Sh. Shirinov was first used by B.G.Gafurov for the first states[20]. In our view, the term has been misused for the development of society. It is more specific to flora and fauna and applies to their shorter species.

O.I.Abdullayev who deals with the historiography of the first states in Central Asia, user a phrase "small" and it is also ambiguous. If every word is used in its proper place, it will have its appeal. Of course, the word small is used for states, if its antonym, that is, in the case of "large" states, is appropriate.

In our opinion, the term "city-states" fully reveals the social character, internal and external structure of the first states. The work carried out on the processes of formation of the first states in the territory of the Oxuc civilization fully confirms this.

One of the cultural centers of the ancient East was in the Murgab agricultural region of southern Turkmenistan. The process of formation of the first states in the BC II century was well observed on the basis of archeological data. In total, more than 100 Bronze Age monuments have been identified in the oasis, which are located in eight irrigated areas (Togolok, Adji Kui, Kelleli, Taip, Adam Basan, Takhirbai). In each region, one monument differs from others by its size and morphological structure. These monuments served as the centerpiece of these small micro-oases[21].

Extensive archeological excavations have been carried out at the monuments of Auchin I, Gonur I, Tugolok I and Tugolok 21, which are interpreted as the centers of eight small lands

located in the Murgab agricultural oasis[22]. The central monument in Gonur Province is Gonur I Hill, which covers an area of more than 20 hectares. V. I. Sarianidi shows this monument as the center of the Murgab oasis. Gonur I consists of two parts, the first part of the temple is surrounded by defensive walls, and the second part consists of neighborhoods inhabited by communities.

Thus, the total area of the central monuments of the Bronze Age in southern Turkmenistan was 12-20 hectares. They consist of two parts, the first part, which houses monumental temples, is surrounded by defensive walls. The second part consisted of an open-air community complex. The cities that were the center of the oases were ruled by temple monks. Comparing the Marv agricultural oasis with the Ancient East, it can be said that the temples here also dug canals and organized irrigation works. Warehouses were used to store crops and surplus resources. It should also be noted that each small oasis in the Murgab region had an autonomous character. The temples were in charge of the management of the temple and the surrounding neighborhoods.

The first city-states were formed in the Bronze Age in southern Bactria and present-day northern Afghanistan [23]. According to V. I. Sarianidi's research, during the last Bronze Age, four city-states were formed here, occupying the territories of the Davlatabad, Farrukhabad, Dashtli, and Nichkin regional agricultural oases [24]. Archaeological excavations carried out by the researcher in the territory of Southern Bactria show that the steppe oasis can be considered as the first fully formed state of the "Nom" type. The country had its own political center, castles and villages gathered around the center.

The process of formation of the first states in the ancient East was carried out by Sh. B. Shaydullaev studied the example of Djarkutan and recognized this monument as the oldest city-state in the territory of Uzbekistan [25]. We consider the use of the term "city-state" of the type "Nom" for the types of the first states to be methodologically correct and note that the oldest form of statehood, city-states, was relatively well studied in ancient Sumer. They are formed in a small area, that is, in an area occupied by one community, or in several community areas that are inextricably linked. In most cases, city-states were bordered by any natural boundary (mountain, sea, desert). States with such clearly demarcated territories are called "Noms".

In such a city-state center there was a temple dedicated to the main "god" of the region. It is surrounded by administration, food, weapons depots, and craft workshops. They are all surrounded by defensive walls for protection. Thus, the first state center - the city - was formed. There were several villages around the city [26]. They formed city-states in the first phase of the first states in a political aggregation. In ancient Sumer, during the third century III BC the city-state phase continued. The Sumerian region was ruled by 13 independent city-states. The above-mentioned "Nom" monuments of the Bronze Age (Altyn depe, Nomozgohdepe, Ulugdepe, Gonur, Tugolok, Dashtli and Djarkutan) studied in southern Turkmenistan, northern Afghanistan and southern Uzbekistan are characterized by their resemblance to the Sumerian city-states.

The main internal structure of the states formed in the period of the first civilizations of the ancient East was formed by communities, which, depending on their social and class character, are illustrated in the following forms.

№	Phrases used in relation to communities in the scientific literature
1	"Ancient peasant communities"
2	"Generalized team"

3	"Village team"
4	"The first generalized team"
5	"Patriarchal family"
6	"First class team"
7	"The first team of nomads"
8	Dense political association"
9	"Single genius multi-team"
10	"Military aristocracy"
11	"Multi-layered team"
12	"Selected team"
13	"Equalized team"
14	"A team that is equal in its place in society"
15	"Non-primitive team"
16	"Strange, polytheistic team"
17	"Intermediate team"
18	"Paying team"
19	"Pastor team"

Naturally, Oxuc groups are also named differently. The term "ancient peasant communities" is the most commonly used by researchers. Researchers of the Oxuc civilization have also linked the names of their works to the name of "agricultural culture. [29]" In addition, the terms "first generalized community", "generalized community", "rural community", "patriarchal community", "first class community" were also used [30].

Recently, the term "early integrated society" ("rannie kompleksnye obshchestva") began to be used for the cultures of the ancient East [31]. We would like to suggest that this phrase be applied to the Oxuc civilization as well. Because the population of this civilization is characterized by creativity, it is a nation that founded the greatest social events in the history of the peoples of Central Asia, many types of material culture, new techniques and technologies.

The class-differentiated population of the Occupied Civilizations laid the foundations for a centralized religion, early urban culture, and statehood. They invented the chariot based on the system of international relations, rotational mechanics, and the use of animal power to cultivate the land. To call a nation that has made such a breakthrough in the history of the peoples of Central Asia as a peasant community is to be underestimated and to misjudge the level of culture and economy they have achieved. This community is a generalized community that has developed all sectors of the economy equally.

Civilization approached to learning of the culture of the Bronze Age in Central Asia in this article. It is mentioned about social character of BMAC as Oxuc civilization introduced in the subject.

References:

- Abdullaev U. I. Historiography of the ancient management system and early statehood of Central Asia (XX-beginning of the XXI century): Author. diss ... cand. a story. sciences. - Tashkent, 2008. -- 21 p.
- Abdullaev Ÿ. I. Ÿrta Osiyoda qadimgi boshqaruv wa ilk davlatchilik tarikhshunosliga. - Toshkent, Akademiya, 2009. -- B. 142.
- Avanesova N.A., Tashpulatova N. Symbolism of fire in a funerary culture // IMKU 30, 1999. - P. 27 - 36;
- Anorboev A. bekizbekistonda ilk davlatchilik wa uning anioorganilish tarikhidagi bazi bir muammolar // O'zbekiston tarixi. 2004. No. 4;
- Askarov A. A, Buryakov Yu.F., Kvirkvelia O. R, Radililovsky V.V. Theoretical and methodological problems of research in archeology. - Tashkent, Fan, 1988. -- 214 s.
- Askarov A. A, Shirinov T. Sh. Early urban culture of the Bronze Age of the south of Central Asia. - Samarkand. - 1993. - 187 p.
- Askarov A.A. Ancient agricultural culture of the Bronze Age of the South of Uzbekistan. - Toshkent, Fan, 1977. -- 248 s;
- Askarov A. A. The problem of the formation of early urban culture in the south of Uzbekistan and its connection with Hindustan // Ancient cultures of Central Asia and India. - Tashkent, 1984. - S. 87 - 97;
- Askarov A.A. Sapallitepa. - Tashkent, Fan, 1973.- S. 171
- Askarov A.A., Albaum L.I. Settlement of Kuchuktep. - Tashkent, Fan. 1979;
- B. G. Gafurov. Tajiks ... Moscow, 1972
- Dandamaev M.A. State and religion in the ancient Near East // VDI. - M. : 1985, No. 2. - S. 3 - 9;
- Dyakonov I. M, Jacobson V. A. "Nominal states", "territorial kingdoms", "policies" and "empires". Typology Problems // VDI. - M. : - No. 2, 1982. - S. 3 - 12
- Dyakonov M.M. Addition of a class society in Northern Bactria // SA. XIX, 1954. - S. 219-238;
- Gulyaev V.I. Cities of the state of May. (The structure and functions of the city in early class society). - M. : 1979. - 219 s;
- Ilyushechkin V.P. The theory of the staged development of society. - M. : 1996. - 296 s;
- Kradin N.N. Chiefdom: current state and problems of study // Early forms of political organization. - M. : Oriental literature of the Russian Academy of Sciences, 1995. - S. 11-61;
- Kryukov M.V. Genus and State in Yin China // VDI. - M.: 1961, No. 2. - S. 3-22;
- Kudratov S. Uzbekistan xududida ilk davlatlar paido bylishing basi masalalari // O'zbekiston tarixi, 1999. - No. 2. - B. 11;
- Kuzmina E.E. Bactrian mirage and archaeological reality //VDI.- M. : 1978. -№2.

- S. 12 - 21.
- Kuzmina E. E. Discussion problems of domestic Scythology // Peoples of Asia and Africa. - M.: 1980. No. 6. - S. 76-82;
- Lamberg-Karlovsky K. K. Models of interaction in the III millennium BC. e.: from Mesopotamia to the Indus Valley // VDI. - M.: 1990, -№1;
- Masson V.M. Altyn-Depe // Proceedings of the Utake. Volume XVIII. L.: 1981. - 324 p.
- Masson V.M. Ancient agricultural culture of Margiana // MIA, 1959. - No. 73. - 239 s;
- Masson V. M. The rhythms of cultural genesis and the concept of early complex societies. // Bulletin of the Russian Scientific Humanitarian Fund. SPb. 1998. No. 3. P. 1 - 95.
- Masson V.M. Central Asia and the Ancient East. - M.: -L., 1962. - 423 s;
- Masson V. M. Formation of an early class society in the Ancient East // VI, 1967, No. 5. - S. 82 - 94
- Masson V. M. Economic and social structure of ancient societies. - L.: Nauka, 1976. -- S. 184;
- Masson V.M. The formation of early class societies and the typology of ancient civilizations // Ancient East and the Ancient World. - M.: Moscow State University, 1980. - S. 12 - 40;
- Pavlenko Yu. V. Early class societies. Genesis and development paths. - Kiev, 1989. -- 172 s;
- Pershits A.I. Code of ethnographic concepts and terms // Socio-economic relations and socionormative culture. -M.: 1986.-S. 34-36.
- Pyankova L.T. On the issue of family and social relations in the Late Bronze Age (based on materials from the burial grounds of the Vakhsh culture) // MKT. Vol. 4. - Dushanbe, 1987. - S. 43 - 70;
- Sagdullaev A.S. Manors of ancient Bactria. - Tashkent. Fan, 1987;
- Sarianidi V.I., Ancient farmers of Afghanistan. -M.: Nauka, 1977. -- 184 p.
- Sarianidi V.I. Antiquities of the country of Margush. - Ashgabat, 1990. -- S. 6.
- The history of statehood of Uzbekistan. - Volume I. - Tashkent, Uzbekistan. - 2009. - 560 s;
- V. I. Gulyaev. Typology of ancient states: Mesopotamia and Mesamerica ... - P. 76 - 77.
- Vasiliev L. S. Proto-state - as a chieftaindom as a political structure // Peoples of Asia and Africa. - M.: 1981, No. 6. - S. 157-175;
- Zdanovich D. G. Sintashta society: social foundations of the "quasi-urban" culture of the South Trans-Urals of the Middle Bronze Age. - Chelyabinsk, 1997. -- 87 s;

Cite this article:

Author(s), ANVAR BAKIEV (2020). "The Social Character of Oxus Civilization". Name of the Journal: International Journal of Academic Research in Business, Arts and Science, (IJARBAS.COM), P, 40- 49. DOI: <http://doi.org/10.5281/zenodo.3831247> , Issue: 5, Vol.: 2, Article: 4, Month: May, Year: 2020. Retrieved from <https://www.ijarbas.com/all-issues/>

Published by



AND

ThoughtWares Consulting & Multi Services International (TWCMSI)

