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DIFFERENCES AND SIMILARITIES OF MATERIAL CULTURE OF HISTORICAL AND CULTURAL AREAS OF CENTRAL ASIA IN THE EARLY IRON AGE

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ABSTRACT

The article notes that the results of stratigraphic excavations by V.M.Masson at the Yazdepa monument to substantiate the chronology of the Early Iron Age do not cover all of Central Asia to date, and that the Yaz-II archeological complex may belong only to the southern Amu Darya. The most characteristic sign of Yaz-III archaeological complex is characterized by the fact that almost all dishes are made in the form of ceramics, and their shape is only in the form of a cylinder-cone. Especially the fact that the characters characteristic of this culture were found from the upper layers of the jargon monument in a color patterned on the pottery of the jargon period, gave the opportunity to associate the origin of this culture with the culture of Chust.

KEYWORDS: *Yazdepa, Handmade Pottery Culture, The Culture Of The Period Of Pottery Given A Pattern On margiyana, Bactria, Sughd, Fergana, Hook-Necked Vessel, Cylindrical-Conical Vessel, Divine Tumor, Burganli Culture, Kuchuktepa, Tillatepa, Koktepa.*

INTRODUCTION

In the 50 years of the last century V.M.Masson published one of his best books, which “Ancient agricultural culture of Margiana” [11]. In the process of excavations at this monument, V.M. Masson focused on the stratigraphic condition of the monument, that is, on what finds are found in each layer. Because even in the 50s of the last century, the issue of chronology of material culture, even the largest monuments of Central Asia, was not over.

Stratigraphic shurf, laid out at the monument to the great Yazdepa in the Marv oasis of Turkmenistan, gave a much better result. Of its layers from the lower layers to the upper layers, exactly 3 pieces of archeological evidence were obtained, and these artifacts clearly manifested

the stratigraphic state of the periods from the first Iron Age to the Alexander Makedonsky walks to Central Asia. As a result, the stratigraphy of Yazdepa served as a base for archaeologists working on the archaeological monuments of the first Iron Age in other regions of Central Asia.

The lowest layer in the stratigraphic Kompleks of Yazdepa (Yaz-I) with the first Iron Age, followed by the second archaeological Kompleks Yaz-II with the VII-VI centuries BC, and the last archaeological Kompleks Yaz-III with the VI-IV centuries BC. It is noteworthy that for the material culture of the Yaz-I Archaeological Museum, almost all dishes are prepared manually, giving a pattern with a red or liquid brown tint over them. At the same time, experts note the meeting of dishes of the same period in the south, namely Yaz-I archaeological complex in one or two pottery charches, as well as the fact that these dishes were formed under the influence of the urban traditions of ancient Bactria and Margiana.

If the Yaz-II archaeological index shows the continuation of hand-made traditional dishes of the Yaz-I archaeological period on the one hand, then on the other hand the traditions and methods of preparing dishes using the pottery charxi of the ancient Bactria and Marginalis come from the second. Archaeologists explain that the dishes prepared in the pottery chariot reappeared again in the everyday life of the population, as the archaeologists entered the next stage of urban culture. Of course, in terms of its shape, the dishes prepared in the pottery charchi were fundamentally different from the dishes prepared in the pottery charchi of the ancient Bactria and the ancient marginalized period, and their main form was the cylinder-cone forms. In addition, it is noted that Yaz-II archaeological Kompleks dishes produced in the pottery sherds are distinguished by the fact that they are in the form of a hook as the main sign of the lab part, and that the presence of this mark is not only a sign that distinguishes Yaz-II Kompleks from Yaz-III Kompleks. V.M. Masson, perhaps, is emphasized by many other archaeologists. In spite of this, the fact that the total number of hand-made dishes, traditionally used, makes up close to 30-40% of the products of pottery produced exactly hand-made dishes, is one of the most characteristic signs of this period.

This means that the main archaeological signs of the Yaz-II archaeological period are characteristic of the fact that close to 30-40% of the dishes are hand-made, that is, a large part of the dishes are made up of traditional dishes, at the same time the pottery charm ishlangan differs from the dishes in that the lab is made in the form of loops.

The most characteristic sign of Yaz-III archaeological period is characterized by the fact that almost all dishes are made in the form of ceramics, and their shape is only in the form of a cylinder-cone. During this period, only the dishes used in the oven are prepared manually, and during all subsequent historical progress, too, with the oven. Dishes such as cauldron-sand, which is associated with a large temperature, were always prepared manually, since the clay of dishes associated with a large temperature would have been resistant to high temperatures in Destiny with the addition of sand, crushed stone (dresva), crushed ceramic (shamot). There was also no possibility of using such clay in a pottery slab, since such a large amount of sand, stone or a visionary piece of Clay was laid on its composition. Therefore, all grass-related dishes are always prepared manually.

A rather sharp, but noticeable difference between the archaeological rocks of the Yaz-I, and Yaz-II periods is unknown in the archaeological rocks of the later Yaz-II and Yaz-III periods. For some reason, all the archaeological monuments found in the 60-90 years of the last century were

exactly the same period, depending on the archaeological part of Yaz-II, which was the main base part of the stratigraphy of Yazdepa, but no one noticed that this difference was exactly a territorial difference.

Archaeological excavations carried out in the Sughd region in recent years have shown that there is no significant difference between the archeological complexes Yaz-II and Yaz-III, identified by VM Masson at the Yazdepa archeological monument. This difference was mainly due to the fact that the cylindrical-conical vessels in the Yaz-II complex are specific only to the southern side of the Amudarya, and such vessels are not specific to the northern side, especially in the Sughd region. Based on this, we should note that the peculiarity of the neck-shaped neck part of the cylindrical-conical vessels of the Spring-II period is that it is only a mark in the production of a separate workshop. Because there is almost no difference between the archeological complex Yaz-II and other vessels of the archeological complex Yaz-III.

Therefore, none of the archeological Kompleks found in Sogd is not as categorical as in Bactria and Margiana. The workshops that produced the Yaz-II archeological complex in marrgiyona should have been the workshops that lived in the amudarya region. It is precisely these workshops that should have produced pottery items according to their own pottery tradition. Therefore, it is produced in the Centers of ceramics-made.

Archaeologists first came to a definite understanding of the first Iron Age archeological complexes only after the American archaeologist R. Pampelli conducted a stratigraphic excavation at a monument called Anovdepa near Ashgabat [14: p. 156 – 157]

In the period from the end of the II millennium BC to the beginning of the I millennium BC, it was sharply divided into cultures that entered the steppe zones in the north with a culture based on the southern herbivorous farming, which was traditional in large areas of the Eurasian mainland.

The first Iron Age in the Fergana Valley is characterized by the fact that the total number of residences based on the culture of herbivorous farming is several times greater than that of the regions with the same period residences and cultures of other regions, and this is also recognized by various authors. At the same time, it is established that a large part of the lands to be cultivated in Fergana drank water from rivers and lakes flowing from the mountains, and due to the fact that the remaining monuments were located on the banks of springs and ditches saturated with groundwater, these monuments were developed by drinking water from the spring waters [10]. The main occupation of the early Iron Age peasant communities in everyday life, apart from farming, domestic livestock also played a big role.

The irrigation system of the first Iron Age of Central Asia is based on the irrigation systems of soybeans and rivers, which in many cases flow from the mountains. A similar irrigation system was observed in the ancient Sogdiana (Ergurgon, Sangirtepa, Gooseberry). These peasant communities lived mainly in houses that were raised from the basement, semi-basement, pakhsa or brick. Engaged in farming and domestic livestock, this is a daily lifestyle of peasant communities, and the material culture is very close to the material culture of the burgulyuk culture of the Tashkent Oasis [8; 13: p. 23]. In the lower layers of the poppy, a bronze foundry workshop is found, and therefore it is also worth noting that the craftsmanship here is quite

advanced, although this workshop also knows that the production of Sickles and knives of the Chust type is made from Stone molds preserved here [15: p. 20].

On the issues of the epoch of the first Iron Age of Central Asia in the following years, the army was established in the territory of the Osh city of the Kyrgyz Republic. The excavations carried out by Yu.A. Zadneprovsky not only played a huge role in the periodization of the archaeological past of the Fergana Valley, but also the first Iron Age around. Because, as a result of the archaeological excavations carried out in the OSH residential area of the first Iron Age at the foot of Süleytağ, more than 15 excavation-carbon analyses were obtained. As a result, from the XXII century BC to the XII-X centuries, there were great changes in the chronology of the Asori-asikas. Yu.A. Zadneprovsky defines the period of the settlement space at the foot of Suleymtov with an average of XVI centuries [6].

The results obtained as a result of the study of the monument of Osh gave an opportunity to obtain great scientific results on the first Iron Age of Central Asia. One of them was the spread of the Chust culture to most of the north-eastern regions, including the pre-Chinese ones, at the same time this culture has preserved its archaic traditions in many cases.

Chust culture Osh residential space with the help of hydrocarbon analysis obtained by Yu.A. Zadneprovsky, the antiquation of the period of the beginning of the Chust culture gave a peculiar great resonance. Especially the fact that the characters characteristic of this culture were found from the upper layers of the jargon monument in a color patterned on the pottery of the jargon period, gave the opportunity to associate the origin of this culture with the culture of Chust. V. Ruzanov observes that the metal objects of the Chust culture are in sync with the metal objects of the sopol culture.

It is during its time that the pottery of the Mashan period in the north-western part of China is very similar to the pottery of the Chust culture with a color pattern Yu.A. Zadneprovsky was told [5: p. 107]. The parallelism of the Chust culture with Masha to each other BC 1700-1300 YY. that's right.

"Sohtoshtumori" is an artifact from the stone ishlangan Eneolithic and early Bronze Age, which expressed the fact that two snakes are moving towards each other, and the essence of the content should be associated with worship. At present, we can say unequivocally that at the origin of the Chust culture, we must emphasize the fact that the culture of geoxyur or sarazm, but also the culture of simultaneous farming, stands for these cultures. In particular, in the territory of south-west Iran there are cultures called Javaj in Jirofta, Messopotamia, which are characterized by the end of the III millennium BC and the beginning of the II millennium BC. Therefore, both for the fact that the period of monuments coincided, and also for the proximity of cultures to each other, it is very similar to the "toshtumor", which is associated with the culture of Girofta with the "Sohtoshtumori" [1: p. 98 – 104; 2: p. 88 – 93].

On the basis of a comparative study of material cultures of Fergana Valley with the fashion culture of Zarafshan Valley, it will be possible to draw the following conclusions: 1. Both in the Zarafshan Valley and in the Fergana Valley, the last Eneolithic and the first Bronze Age, the first peasant communities, similar to the sarazm culture in the Zarafshan Valley, lived. An example of this is the period of "Sokhtashtumori", "Taurus stone" in Karasuv, "Taurus stones" stored in Andijan and Namangan museums, and another new "Taurus Stone" recently found at a depth of

4,5 meters in the private courtyard of the Pakhtaobod Rayon of Andijan region, and finally the period of 2 “Taurus stones” stored in the museum reserve of Suleymandavlt of Osh region, at least The period of sarazm culture, found in the upper reaches of the Zarafshan Valley, is also characterized by the fact that it dates back to this period and its material culture is very similar.

2. Proceeding from the above, we should emphasize that on the basis of the Chust peasant culture lies the culture of the sarazmbabodehgans.

3. The difference between Chust culture and eilaton culture is not so great as it is. Both in the Chust culture and in the eilaton culture, the predominance of hand-made dishes, the greater use of stone weapons in everyday life, especially the numerous encounters of stone weapons of the Chust type, is evident in the continuation of that cultural succession.

4. The tributary and then eilatan culture, which are similar to the modern culture based on farming and livestock farming, were originally in the south-western regions of the valley, but then, having grown, they fully joined the peasant communities and urbanization processes.

We emphasize that it was carried out by the herdsmen population, without degrading the location of the influence from the eastern regions, including the Sintszian side. These are about aA.Askarov and Yu.A.Zadneprovsky wrote several times [4: p. 68 – 74; 7: p. 95 – 98]. In short, the peasant culture of Central Asia became the basis of future urbanization processes both in the southern regions and in the north-eastern regions.

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