

The Role of Social-Political Processes in the Ancient Period in the Formation of the "Kovunchi" Culture (In the case of ancient Ustrushona)

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Abstract: In this article, the impact of social and political processes in ancient times on people's lifestyle, the role of specific culture in the development of types are analyzed. In particular, the influence of socio-political processes on the formation of the "Kovunchi" culture in Ancient Ustrushona is discussed.

Keywords: Uzbekistan, Ancient Ustrushona, antiquity, socio-political processes, "Kovunchi" culture, social life, monuments, cemetery

Introduction

On the issue of social life in the territory of Uzbekistan, different opinions have been expressed by researchers. As a result of these studies, it is said that while the first class relations were in the process of being formed in the settled oases, in the structure of the ancient society, the highest peak of the clan system was in the form of military democracy. Conclusions were made that the structure of society in the period after that was in the form of military democracy and feudal-patriarchal. The different placement of material sources in the monuments, as well as the analysis of written sources, indicate that social relations were much more developed at this time.

Main part

The intensification of social processes in Ustrushona, engaged in agriculture and animal husbandry, corresponds to the last stages of the Early Iron Age and antiquity. We can clearly see this in the strengthening of the central defense capabilities of the monuments, the construction of the city arch and the religious center-atashkada located in its central part, the construction of artificial water structures, etc. However, on the other hand, the lack of identification of a large and complex system of irrigation structures, indicating the use of slave labor, and the absence of information about the existence of large-scale agricultural fields indicate that the area was not subject to centralized political authority in ancient times.

There are different views in science about the social life and social structure of Ustrushona herdsmen. Ancient sources give the following comments about the lifestyle of the Scythians: "... although they live in poverty, they are patriotic people, their only achievement is a bow and arrow, their food is meat and milk, their clothes are made of leather, their rulers and ordinary people are equal, they are hospitable and peace-loving, each is equal and free" [1]. In addition, according to another source, "They have no villages and towns. They live in a cart, they are only engaged in animal husbandry" or in another source, information is given about "Saks engaged in farming and the existence of cities"[2], which indicates that the first class relations were formed in their social life.

Huge migration processes related to the socio-political and ecological situation in antiquity accelerated the entry and settlement of many Turkic tribes called Sarmatian, Usun, Yuyechji, and Hun in the oasis and its surroundings.

Archaeologist M.H. Pardayev and B.B. Toychiboyev said that "in the early antiquity, the urbanization of the population in Ustrushona and the emergence of new cities as a result of the processes of demographic growth took place consistently in the northern, northwestern part of the country - in the basin of the Zominsuv and Sangzor rivers. In the IV-III, II-I centuries BC, the old city monuments of Khovos, Ordatepa, Qaliyatapa, Oydinsoytepa, Korgontepa were created" [3]. It should be noted that at this time, not only oases such as Sangzor or Zominsuv, but also in microoases with conditions for farming, the population is becoming more crowded, the rapid development of new lands, and the number of community settlements - rural areas - strengthened in these areas is rapidly increasing.

The ancient history of Ustrushan, at this time in the beginning of the formation of its own culture, the pastoral tribes that lived in the oasis from ancient times and later came played a big role. According to the sources, during the time of the Greek invasion, social relations were formed among the herdsmen, and the foot soldiers represented the poor class, and the cavalymen, who had full armor and decorated themselves and their mounts, represented the upper class. Or the information about the fact that some of the Saka rulers had 30,000 cattle [4] sheds a lot of light on our thoughts. Because it is impossible to feed so many cattle without dependents or servants. At this point, it is necessary to pay attention to the ideology of tribal breeding preserved among Ustrushona herders. In ancient times, it was so strong that what we call a servant or dependent was, in most cases, a relative of a rich herdsman. Under the influence of the spiritual environment, which firmly preserves the traditions of the herdsman system, the poor relatives of the rich herdsman took care of their cattle, managed their farm, and benefited from it themselves.

Although the nomadic way of life and the obligation to herd the cattle constantly were low, it required the presence of dependent servants. There were hired servants and slaves on the farm of a rich herdsman [5]. However, the case of the servant (slave) running away is not observed. The main reason for this is that most of the servants who moved with the shepherd or the rich man who took care of the cattle were related to the owner in some way.

Materials studied in cemeteries, although there is property stratification among Ustrushona herdsmen, class and class differentiation is poorly developed, while private ownership of cattle is preserved, land - pastures belong to the community, the tribe. It shows that the process of social differentiation and the formation of classes was incomplete.

Rich material sources in cemeteries such as Saganoq, Gulbo and Shirinsoy studied in the northern and western regions of Ustrushona further enrich the information about the social structure of the ethnic groups that lived in the area. For example, in the majority of cemeteries in Gulbo burial mounds studied by archeologist Furqat Toshboyev, swords, daggers, bow arrows, that is, weapons of war used during life, were placed next to the deceased "fully armed" and purified with fire. (lit) the deceased was buried with great respect. The more military weapons were placed next to the corpse in the cemeteries, the stronger it was burned [6]. There are no weapons near the deceased in the Gulbo 1 cemetery. Accordingly, there are no traces of fire in the grave or on the body. According to the researcher, the ancient Ustrushan people did not have the custom of purifying everyone with fire and burying them in funerals. This custom was mostly applied to those with a high social status in society, including tribal chiefs, military commanders - warriors (and other great people) who had shown heroism during their lifetime.

By the beginning of our era, the formation of social relations accelerated not only in the burial mounds studied in Ustrushona, but also in Qal'ai Kahkakha, Qaliyatepa, Khovos, Ordatepa, Oydinsoytepa, Korgontepa and others. strong military defense systems, the remains of magnificent administrative structures and many other findings also confirm this. The so-called "oriental despotism" in the herdsmen's society was not as developed as in the sedentary farming.

B.A. According to Litvinsky, many Sak tribes, including Yaksart, lived in a society with class markings. There are no great differences and differences in the burial customs of rural areas and cemeteries in the territory of Uzbekistan, as well as the placing of objects next to the deceased [7]. This situation does not differ from the general picture of the social structure of the population living in other regions. Learned sources show that strata and class differentiation is poorly developed, while private ownership is preserved, land - pastures belong to the community, tribe, and the process of social differentiation and formation of classes is incomplete.

According to V.M.Masson, the political map of Central Asia prior to the Achaemenid era contained various confederations of settled oases and nomads, uniting various nomadic tribes [8]. In our country, events such as the resistance movements led by Spitamen in Marokand against the Greek invaders and the simultaneous uprising of the Sakas are inextricably linked, and there is no doubt that the tribal leaders played a key role in this. These events also allow us to create an idea about the social structure and management procedure. By the beginning of the era, the formation of social relations was accelerated by centralized strong military defense systems, the remains of magnificent administrative structures and many other findings, which were studied in the Tashkent oasis and Sughd region [9].

It is known that the people who have been farming and raising livestock based on the natural conditions of the region have lived side by side since the beginning of time. Since ancient times, the mutual cultural relations of representatives of two different economies have complemented each other and ensured socio-economic and political balance. Such historical processes await their scientific analysis even today. In the territory of Uzbekistan, there was a single economic system that covered the settled and herding population. Both sides could not function normally without each other.

This situation is felt especially strongly in "contact zones" such as the Tashkent oasis, where both sides feel a strong need for each other's products. The way of living side by side and the influx of nomadic herding population groups from the steppe accelerated ethnic mixing. The difference between farming population and herdsmen has decreased due to the existing conditions (with the transition of a certain group of nomadic population to a sedentary lifestyle).

According to F.Toshboev, it is necessary to distinguish between nomadic herders and semi-nomads. The real nomads of the Eurasian steppes were always on the move. In oases where there was opportunity, primitive agriculture was practiced. Only some geographical factors caused them to be in contact with the settled population to one degree or another [10]. In the case of the entry of nomadic herdsmen into agricultural oases such as the Middle Syr Darya River and the change of the form of farming, as a result of this, the rise of socio-political and ethno-cultural relations in settled oases, K.M.Baypakov's comments are noteworthy.

These processes were active during the Kang period, a large political association of antiquity, which also kept Ustrushona territories within its structure. At this time, the Sarmatian, Yuyechji, Hun, Usun and other tribes, which differ little from the peoples of the country in terms of their language and way of life, began to actively participate in the social, political and cultural life of the country. Due to the stable social and political situation of this period, a complementary culture of the settled and nomadic population was formed in Ustrushona [11].

During the period under study, money circulation took place in the state of Khanka (Kang). The rulers minted their coins with the image of a king on the front and a rider on the back. There were many previously built cities in Qang, and new ones were also built. Various handicraft industries developed, commerce flourished, irrigation facilities were built [12]. This process had a strong impact on the material and spiritual life of the people of the country. During the Kang period, along with the development of settled agriculture and cities, all-round relations with the herdsmen living in the surrounding area were harmonized.

According to historical sources, in the ancient agricultural oases under the control of the Kang confederate state, such as Choch, Elok, Ustrushona, not only the settled economy developed and the culture of urban planning rose, but also the complementary interests of two types of farm owners culture was formed and polished. The herders living in the vast steppe, mountain and sub-mountain regions around these oases have had an increasing influence on social, political and ethno-cultural life. The objects of cemeteries studied in Ustrushona confirm that the arrival of nomads through the Syrdarya River and their passage to the south had a great impact on the cultural life of the peoples of the country. This situation is explained by the fact that Ustrushona is an important connecting zone.

Conclusion

Thus, some groups of tribes such as Yuyechji, Hun, and Usun, who came in, did not move to the south, but stayed in places close to the oasis, suitable for cattle, and they kept these places as their villages. They continued the tradition of specialized farming, engaged not only in pasture cattle breeding, but also in metallurgy and primitive agriculture. It is known that there were many reserves of metal deposits in the Ustrushona mountains. Their skilled artisans were able to make good use of these mines, and now the field of military weapons production was even stronger. Trade and exchange relations between the newly arrived population and the local (pastoralist and settled) population have been strengthening. We can see this in the qualitative changes in the material culture, that is, in the archaeological materials of the "Kovunchi" culture.

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