

SOCIAL RELATIONS IN KHOREZM IN THE 7TH-6TH CENTURIES BC – ON THE EXAMPLE OF THE KOZALIQR CULTURE.

Matyakubov Khamdam Khamidzhanovich

Associate Professor, Department of History,

Urgench State University, PhD.

E-mail: hamdamtarix@gmail.com

Tel: (97)-601 09 40

Abstract. *The Kozaliqr culture changed the culture of the indigenous Saks – Khorezmians, perhaps for this reason, it is suggested in the scientific literature that the use of irrigation in Khorezm arose in the last quarter of the 6th century BC. It is possible to once again accept the need to connect the emergence of the Kozaliqr culture with territorial expansion through migration with the participation of various cultural innovations, technological achievements and the introduction of advanced traditions.*

The article covers the history of social relations in Khorezm in the 7th-6th centuries BC – on the example of its prominent culture.

Keywords: *Kozaliqr culture, social relations, Saks, Khorezmians, district-oases – settlements, irrigation system.*

Introduction. In the 7th-6th centuries BC, the principles of settlement and territorial distribution of the population in Sogd, Bactria and Margiya were significantly different from those in Khorezm, and were based on a system of separate cultural and economic districts-oases. Districts-oases consisted of settlements, an irrigation system, irrigated fields, lands not used for economic and construction purposes, and pastures. Such districts were the material basis for the life of peasant communities, and in socio-economic terms, the oasis territory was an object of labor and production, a place of accumulation of productive forces and means of production, and the basis of economic, cultural and other social relations⁶.

For example, in the 7th-6th centuries BC, in the Mirshodi cultural and economic district (Surkhandarya oasis) in Southern Uzbekistan, there were 15-16 peasant mounds around Kyzyltepa, surrounded by defensive walls, similar to Kozalikyr. They belonged to separate large patriarchal families and united within the district-oasis, forming territorial neighborhood communities, the main task of the inhabitants of the mounds was associated with the production and processing of agricultural products⁷.

⁶ Сагдуллаев А. С. Усадьбы древней Бактрии. – Ташкент: “Фан”, 1987. – С. 77-78.

⁷ Сагдуллаев А. С. Усадьбы древней Бактрии...С.70

Analysis. It is assumed that settlements consisting of 2-3 rooms, located at a distance of 80-140 m from each other, were also built around Kozalikyr. However, they have not been excavated, and conclusions in this regard are based on the findings in some places of fragments of ceramic vessels and the remains of a pot used for cooking, which were destroyed in their time. In Khorezm, the majority of ancient agricultural settlements (220 settlements) were discovered in the right bank of the Amu Darya, but they date back to the 5th-4th centuries BC, that is, to the Achaemenid period⁸.

In the eastern part of Khorezm (Aqchadarya delta), the mounds, like the aforementioned Mirshadi oasis, are divided into separate groups and are located along irrigation canals at a distance of 50-120 m from each other. These mounds formed agricultural oases, and in some of them the remains of workshops related to pottery and ironworking have been found⁹. However, the territorial features of the neighboring communities around the Kozalikyr fortress and traces of artificial irrigation structures - canals and ditches - have not been identified.

The Kozalikyr culture changed the culture of the indigenous Saks - Khorezmians, perhaps for this reason, it is suggested in the scientific literature that irrigation structures appeared in Khorezm in the last quarter of the 6th century BC. It is appropriate to emphasize once again the need to connect the emergence of the Kozalikyr culture with the territorial expansion of the region through migrations of various cultural innovations, technological achievements and the introduction of advanced traditions.

In the case of Kozalikyr, complex processes were observed in the history of social relations of Khorezm in the first half of the 6th century BC (the construction of a residence - a palace and a religious center in the inner fortress). The previously unknown military fortifications and defense systems in the Khorezm oasis, the construction of large buildings, the beginning of the use of pakhsa and raw bricks in construction and architecture, the spread of practical construction knowledge and methods, the use of the pottery wheel and iron weapons were also recognized as the result of the migrations of the Bactrian population of Margiya.

The governance in the state structure that developed during the Kozalikyr culture was initially based on the social relations, customs and traditions of the clan-tribe system, and was determined by such tasks as the implementation of the vital interests of the communities in the socio-economic, territorial and military spheres. However, compared to previous periods, due to the rapid development of socio-economic relations and external relations, the functions of governance expanded and became more complex¹⁰.

⁸ Воробьёва М. Г. Дингильдже. Усадьба I тысячелетия до.н.э. в древнем Хорезме // МХЭ. – М., 1973. Вып. 9. – С. 214.

⁹ Воробьёва М. Г. Дингильдже... С. 216.

¹⁰ Мамбетуллаев М. Социально-экономические и политические факторы возникновения и развития городов Хорезма эпохи античности // ИМКУ. – Ташкент, 2002. Вып. 33. – С. 127-128.

Researchers write that between 545 and 539 BC, the Persian king Cyrus II conquered Margiana, Khorezm, Sogd, and Bactria, and the territorial borders of the Achaemenid state reached the Syr Darya basin and northwestern India¹¹. But the Sakas-Massages, who lived in the steppes between the Caspian and Aral Seas, did not submit to the Persians. In 530 BC, Cyrus II unsuccessfully campaigned against them.

Until the reign of Darius I, the nomadic tribes fought with the Persians. In 519 BC, after the campaigns of the Persian king Darius I against the Sakatigrahaudas, the Sakas entered the Achaemenid state¹². These briefly described political events testify to the fact that the Saks formed strong military associations.

Based on the information disclosed in this section of the study, it should be noted as a conclusion that it is appropriate to analyze the processes of the emergence and development of early statehood in Khorezm in connection with the stages of the history of Central Asian statehood. Accordingly, the early state system in Central Asia was initially formed in the Margiana-Bactria regions at the end of the 3rd millennium BC - the beginning of the 2nd millennium BC, while the clan system developed in Khorezm.

In the second stage of the Late Bronze Age, approximately in the 15th-10th centuries, as a result of the widespread spread of steppe herders in the territories of Central Asia and Kazakhstan, a culture of sedentary herders with farming skills developed in the Aral Sea region, and clan traditions and customs took a leading place in their social system.

In the 15th-10th centuries BC In the third period, which includes the 9th-8th centuries, according to the "Avesta" data, during the reign of the "Kavi-kings" in the southern lands of the region, according to the essence of the Northern Tagisken culture on the Eastern Aral Sea, military leaders emerged in the pastoralist communities and the initial tribal associations began to form.

In the fourth period, which consisted of two stages, starting in the 7th century, the Sakas - Khorezmians in the Khorezm oasis and the Sakas on the Eastern Aral Sea united into separate tribal military associations, in order to protect their settlements and carry out external campaigns, the amount of weapons (spear, dagger, axe, bow and arrow, large knives) developed increased, and military functions in society and the prestige of military leaders and warriors increased.

The emergence and development of the Kozalikyr culture in Khorezm, in comparison with the previous historical stages, was almost a complete novelty in Khorezm, and the Saks - Khorezmians adapted to it. The Kozalikyr fortress became not only the political and religious center of the tribal union, but also a shelter for the surrounding pastoral population and their main wealth, livestock, in times of external attack and military

¹¹ Дандамаев М. А., Луконин В. Г. Культура и экономика древнего Ирана. – М.: "Наука", 1980. – С. 104.

¹² Дандамаев М. А. Политическая история Ахеменидской державы...С. 100-103.

danger. In connection with the concepts of military fortification, defensive structure, researchers interpret the meaning of the toponym "Khorezm" in the form "hu-warazam" as "a country with good fortifications for livestock; land with fortified settlements", in this regard, the words "wara" - fortification, defensive structure - castle and "zam" - land, land, known from the "Avesta" related to the term Khorezm, are of great importance¹³.

It is worth noting that in the period before the Kozaliky fortress, large centers surrounded by defensive walls and with an inner fortress headquarters were built in the regions of Bactria and Sughd. For example, Kyzyltepa, Altindilyor and Otchopar¹⁴ in Bactria, and Uzunkyr, Yerkurgan and Koktepa¹⁵ in Sughd formed such large military fortifications that they served as a refuge for the population and livestock living in agricultural oases, as well as a place of protection from military invasions.

In the inner fortress of Kozaliky, the palace-residence of the chief of the tribal union, as well as granaries and granaries consisting of khums intended for storing agricultural products, were discovered. The remains of an iron smelting and ironworking workshop were also found in the fortress¹⁶.

The material culture of Kozaliky includes handmade pottery, bronze arrowheads, and horse equipment typical of the Sakas, but the main features (architecture, large brick buildings, defense system, pottery made on a pottery wheel, ironworking) and the spread of Zoroastrian burial rites indicate the widespread spread of the traditions of southern civilizations. In the Kozaliky oasis, along the Davdon basin of the Amu Darya, there are settlements of sedentary pastoralists such as Kuyisay and Yassiqyr. In the Khazarasp oasis in southern Khorezm, the population living directly near the Amu Darya basin was engaged in agriculture and crafts. This is evidenced by archaeological materials found at the Khumbaztepa, Karatash, and Toshmaq monuments¹⁷. Also, due to the discovery of Qoshqala, a site belonging to the Kozaliky culture on the left bank of the Middle Amu Darya, the issue of the southern borders of ancient Khorezm was raised at the time¹⁸. This approach found its supporters, and in the article by Sh.T. Adilov, the processes of development of the lands of the Western Sughd-Bukhara oasis in the 6th century BC were directly hypothesized as the migration of Khorezmians¹⁹.

¹³ Хромов А. Л. Хорезм в древнеиранских и среднеиранских письменных источниках // Хорезм и Мухаммад ал-Хорезми в мировой истории и культуре. – Душанбе: "Дониш", 1983. – С. 28-29.

¹⁴ Мамедов М. Древняя архитектура Бактрии и Маргианы. – Ашхабад, 2003. – С. 85-86.

¹⁵ Хасанов М. Илк темир ва антик даврда Суғд маданияти: Тарих фан. докт. (DSc) дисс... автореф. – Самарқанд: Миллий археология маркази, 2021. – Б. 32-33.

¹⁶ Вишнева О. А., Рапопорт Ю. А. Городище Кюзели-гыр... С.155-156.

¹⁷ Баратов С. Р. Новые данные по археологии Южного Хорезма // Археология Узбекистана. – Самарканд, 2013. № 1.

¹⁸ Воробьева М. Г. Проблема «Большого Хорезма» археология // Этнография и археология Средней Азии. – М.: "Наука", 1979. – С. 40-41.

¹⁹ Адылов Ш. Т. Западный Согд в VI в. до н.э. – IV в. н.э. (очерк по политической и этнической истории региона) // ИМКУ. – Ташкент, 2024. Вып 44. – С. 124-125.

Conclusion. The above data indicate the division of the population of Khorezm into sedentary herders and farmers in the first half of the 6th century BC, the expansion of their territorial settlement, the emergence of peasant settlements and fortresses, and the development of crafts on new foundations.

In our opinion, in the conditions of such historical and cultural changes, the tasks of the leaders who ruled in Khorezm also changed. First, the fact that the population of Khorezm was located in different parts of their country (the ancient riverbed basin of the Sariqamish-Boy Amu Darya, the Hazarasp and Qoshqala oases) created the need for administrative and territorial management. In the early written sources, the toponym “Khorezm” was described in connection with the concept of “country” and was called “khvarizam” in the “Avesta”, and “huvarazmis” in ancient Persian. The ethnonym of the population of this country was mentioned in the works of ancient Greek historians as “Khoresmians”.

Secondly, the tasks of organization, implementation, development and control in the socio-economic management system were improved, which was marked by the emergence of new internal and external economic relations.

In the first half of the 6th century BC, in Khorezm, in comparison with the previously developed tribal union (in the 7th century BC), a new type of state union - a kingdom - began to form. Among the social, economic and military reasons that motivated the development of this process, a common territory, ethnos and language, a common material culture and religion-Zoroastrianism were of great importance as unifying factors.

Initiated in 540 BC by the Persian king Cyrus II and completed in 540 BC, As a result of the campaigns that ended during the reign of Darius I in 519, the settled peasant population of Central Asia and the pastoral Sakas became part of the Achaemenid state and formed certain military-administrative units - satrapies. Khorezm, together with Parthia, Areya and Sogd, was united into the 16th satrapy and was obliged to pay an additional tribute to the Persian state in the form of livestock, agricultural and handicraft products, in addition to a fixed amount of silver tax. As a result of the conquest of the territories of Central Asia by the ancient Persians, the development of local statehood traditions in the ancient countries of the region stopped for a long time.

REFERENCES:

1. Адылов Ш. Т. Западный Согд в VI в. до.н.э. – IV в.н.э. (очерк по политической и этнической истории региона) // ИМКУ. – Ташкент, 2024. Вып 44. – С. 124-125.
2. Аскарлов А. Новые подходы к изучению истории древнего Хорезма // O'zbekiston tarixi. 2007. № 4. – С. 14.

3. Баратов С. Р. Новые данные по археологии Южного Хорезма // Археология Узбекистана. – Самарканд, 2013. № 1.
4. Дандамаев М. А., Луконин В. Г. Культура и экономика древнего Ирана. – М.: “Наука”, 1980. – С. 104.
5. Дандамаев М. А. Политическая история Ахеменидской державы...С. 100-103.
6. Мамбетуллаев М. Социально-экономические и политические факторы возникновения и развития городов Хорезма эпохи античности // ИМКУ. – Ташкент, 2002. Вып. 33. – С. 127-128.
7. Мамедов М. Древняя архитектура Бактрии и Маргианы. – Ашхабад, 2003. – С. 85-86.
8. Оранский И. М. Иранские языки в историческом освещении. – М.: “Наука”, 1979. – С. 21.
9. Сагдуллаев А. С. Усадьбы древней Бактрии. – Ташкент: “Фан”, 1987. – С. 77-78.
10. Воробьева М. Г. Дингильдже. Усадьба I тысячелетия до н.э. в древнем Хорезме // МХЭ. – М., 1973. Вып. 9. – С. 214.
11. Воробьева М. Г. Проблема «Большого Хорезма» археология // Этнография и археология Средней Азии. – М.: “Наука”, 1979. – С. 40-41.
12. Вишневская О. А., Рапопорт Ю. А. Городище Кюзели-гыр... С.155-156.
13. Хасанов М. Илк темир ва антик даврда Суғд маданияти: Тарих фан. докт. (DSc) дисс... автореф. – Самарканд: Миллий археология маркази, 2021. – Б. 32-33.
14. Хромов А. Л. Хорезм в древнеиранских и среднеиранских письменных источниках // Хорезм и Мухаммад ал-Хорезми в мировой истории и культуре. – Душанбе: “Дониш”, 1983. – С. 28-29.