

**“XORAZM VOHASIDA TOZABOG‘YOB VA SUVYORGAN
MADANIYATLARI DOIRASIDA ILK DEHQONCHILIKNING
SHAKLLANISHI”**

**«ВОЗНИКНОВЕНИЕ ЗЕМЛЕДЕЛИЯ В ХОРЕЗМСКОМ ОАЗИСЕ В
КОНТЕКСТЕ ТАЗАБАГЪЯБСКОЙ И СУЁРГАНСКОЙ КУЛЬТУР»**

**“THE EMERGENCE OF AGRICULTURE IN THE KHOREZM OASIS
WITHIN THE FRAMEWORK OF THE TOZABOGYAB AND SUVYORGAN
CULTURES”**

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Annotatsiya. *Maqolada Xorazm vohasida ilk dehqonchilikning shakllanishi Tozabog‘yob va Suvyorgan madaniyatlari doirasida o‘rganilgan. Tadqiqotda dehqonchilikning insoniyat taraqqiyotidagi o‘rni, neolit va bronza davrlarida ishlab chiqaruvchi xo‘jalikka o‘tish jarayonlari yoritilgan. Tozabog‘yob madaniyatining irrigatsiya tizimlari, qo‘ltiq dehqonchiligi va chorvachilik bilan bog‘liq xususiyatlari, shuningdek Suvyorgan madaniyatining Qamishli, Bozorqal’a va qoundi bosqichlaridagi dehqonchilik faoliyatlari arxeologik dalillar asosida tahlil qilingan.*

Kalit so‘zlar. *Xorazm vohasi, Tozabog‘yob madaniyati, Suvyorgan madaniyati, qo‘ltiq dehqonchiligi, irrigatsiya.*

Аннотация. *В статье исследуется возникновение земледелия в Хорезмском оазисе в рамках Тазабогъябской и Суёрганской культур. Рассматривается значение перехода от присваивающего хозяйства к производящему в эпоху неолита и бронзы. Особое внимание уделено ирригационным сооружениям, карманному (пойменному) земледелию и скотоводству в Тазабагъябской культуре, а также этапам развития Суёрганской культуры (Камышевый, Базаркалинский и кундинский этапы), в которых проявлялись формы раннего земледелия.*

Ключевые слова. *Хорезмский оазис, Тозабогъябская культура, Суёрганская культура, карманное земледелие, ирригация.*

Abstract. *This article explores the emergence of agriculture in the Khorezm oasis within the framework of the Tozabogyab and Suvyorgan cultures. It discusses the role of the transition from foraging to productive farming during the Neolithic and Bronze*

Ages. Particular attention is given to the irrigation structures, pocket (floodplain) farming, and pastoral activities of the Tozabogyab culture, as well as the stages of the Suvyorgan culture (Kamishli, Bozorkala, and Koundi), where evidence of early agricultural practices is observed.

Keywords. *Khorezm oasis, Tozabogyab culture, Suvyorgan culture, pocket farming, irrigation.*

Introduction. The emergence of agriculture represents a fundamental turning point in human history, liberating society from complete dependence on nature. Since the Neolithic period, the transition to productive economy led to the establishment of farming and animal husbandry. In ancient Central Asia, particularly in the Khorezm oasis, the development of early agriculture was closely linked to natural-geographical conditions and migration processes.

Literature Review. A number of prominent scholars have contributed to the study of this subject. The Khorezm Archaeological Expedition, directed by S.P. Tolstov, investigated major sites related to the Tozabogyab and Suvyorgan cultures. In his seminal work “Ancient Khorezm”, Tolstov analyzed the formation and developmental stages of early economic systems. Ya.G. Gulomov, in his study “The History of Irrigation in Khorezm”, provided a comprehensive account of the evolution of irrigation practices in the oasis. M.A. Itina focused on the economic activities of ancient Khorezmians, including pottery-making technologies, as well as the interrelation between farming and pastoralism.

Methodological Framework. The research is based on historical-archaeological methods, drawing on artifacts, settlement remains, pottery, and irrigation structures associated with the Tozabogyab and Suvyorgan cultures. Furthermore, a comparative-historical approach was applied to juxtapose Khorezm’s ancient agricultural practices with those of Egypt, Mesopotamia, and other early civilizations. This methodological strategy makes it possible to determine the place of irrigated agriculture in Khorezm within the broader context of global agrarian development.

Analysis. The emergence of agriculture marked a fundamental turning point in human history, bringing profound transformations in socio-economic development. It enabled humans to move beyond total dependence on nature and to produce essential food resources independently. Archaeological evidence dates the origins of agriculture to the 9th millennium BCE, with its earliest centers identified in Mesopotamia. Asia Minor is regarded as one of the key regions that introduced productive economy to humanity, from where agricultural practices spread widely to other territories.

The rise of agriculture did not occur simultaneously across regions but was largely associated with the Neolithic period. By the 8th–7th millennia BCE, early farming systems had expanded to many parts of the world.

Scholars such as S.P. Tolstov, Ya.G. Gulomov, M.A. Itina, and B.V. Andrianov associate the earliest forms of agriculture in the Khorezm oasis with the Suvyorgan and Tozabogyab cultures [7]. The Tozabogyab culture was centered along the southern branch of the Akchadarya, where the Tozabogyab canal was constructed. This settlement dates back to the Bronze Age, specifically to the second half of the 2nd millennium BCE [1, p.78]. While livestock breeding was the dominant activity, elements of pocket (floodplain) farming were also practiced.

The Tozabogyab culture was first identified in 1938 by the Khorezm Archaeological Expedition under the leadership of S.P. Tolstov. Its dwellings consisted of semi-dugout structures averaging 12–18 sq. m in size. The discovery of larger buildings, measuring up to 100–120 sq. m, indicates the emergence of nuclear family structures. Hearths were found at the center of each dwelling. The discovery of stone querns further confirms that the inhabitants practiced early farming.

Archaeological findings demonstrate significant similarities between the material culture of the Tozabogyab population and that of the Andronovo culture, which spread across Kazakhstan and southern Siberia. Many scholars attribute the development of Tozabogyab culture to the migration of Andronovo tribes. The Tozabogyab people also produced hand-made pottery decorated with geometric motifs, including hum-shaped vessels, hemispherical bowls, and jar-like containers.

The geographical distribution of Tozabogyab-type finds is extensive, covering the lower Zarafshan valley, the foothills of the Tashkent oasis, the lower Kashkadarya basin, and the Fergana Valley. Similar archaeological materials have also been uncovered in the lower Amu Darya region, specifically in the Sarykamys and Uzboy areas, indicating the wide dissemination of this culture.

Results. According to A. Asqarov, the population that created the Andronovo culture largely consisted of Aryan tribes [2, p.655]. From the mid-2nd millennium BCE, these tribes began migrating from the northern steppe regions to the south. Their migration routes extended across Central Asia, reaching present-day Iran and, via the Hindu Kush, as far as Northern India. These pastoral groups dispersed throughout Central Asia, including the territory of modern Uzbekistan, where they eventually intermingled with the local population. The formation of the Tozabogyab culture was strongly influenced by the Andronovo and Srubnaya cultural groups.

The lifestyle of the Andronovo population closely resembled that of the Tozabogyab people. Both communities practiced animal husbandry and hoe-based (primitive) agriculture. A portion of the Andronovo tribes settled along the Akchadarya channel, where they engaged in herding alongside early forms of farming. Irrigation structures dating back to the second half of the 2nd millennium BCE were thoroughly examined by B.V. Andrianov in the 1960s–1970s, who also produced detailed architectural reconstructions.

The Suvyorgan culture, which emerged in the first half of the 2nd millennium BCE along the southern Akchadarya riverbed, is regarded by scholars as representing the indigenous population of the region. It developed on the basis of the Kaltaminor culture. The Suvyorgan and Tozabogyab communities coexisted contemporaneously and in close proximity. During the earliest “Qamishli” stage of the Suvyorgan culture, no influence from Tozabogyab is evident, although the population lived in semi-dugout dwellings and practiced animal husbandry. However, the distinctive production techniques and red-painted ceramics, differing from those of the Kaltaminor culture, suggest cultural influences from southern groups [6].

From the Bozorkala phase onward, the impact of the Tozabogyab culture became increasingly visible in Suvyorgan material culture. This period also marks the beginning of agricultural practices, as evidenced by the discovery of a bronze sickle at the Bozor-1 site.

Conclusion. By the 10th–9th centuries BCE, the third stage of the Suvyorgan culture—the Qoundi phase—demonstrated increasingly distinctive characteristics in its material evidence. During this period, residential areas expanded significantly, and settlement sizes grew considerably. For instance, while the Jonbos-6 and Bozor-2 sites of the second stage measured around 60×40 meters, the Qoundi-1 dwelling of the later stage reached dimensions of 250×150 meters. At the same time, notable changes appeared in ceramic production: most vessels were crafted from grey clay, thoroughly fired, with polished surfaces, thin walls, and flat bases. In addition, some ceramics were coated with reddish or yellowish pigments. Decorative elements were rare and, when present, consisted mainly of spruce-like or comb-shaped motifs along the neck and rim.

The distribution of Qoundi-phase material culture extended from the northern banks of the Akchadarya River to the Aral Sea, and southward to the valleys of the Tajen and Murghab rivers. The earliest form of agriculture in these areas was floodplain (qo‘ltiq) farming, which originated in the Bronze Age [5]. This agricultural practice relied on seasonal floods and was carried out in drying channels and lake basins, specifically in areas with high groundwater levels [4, p.67]. Animal traction was not employed in this type of farming; instead, due to the softness of the soil, cultivation was performed with simple hand tools [3, p.646].

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