



SOCIAL RELATIONS OF THE SURKHAN OASIS DURING THE PERIOD OF ANCIENT BACTRIA KAVIY

Nozim Muzrapovich Ikromov

PhD, Lecturer of Termez State University

Abstract

In the article "Avesta" does not provide information about the life and structure of the city, they firmly agreed that the word "city" or the concept of "city community" does not exist in the source. In fact, "Avesta" does not provide information about cities, but archeology shows that the foundation of the first urban culture in Ancient Bactria from the Bronze Age is shown by the example of the Jarkuton monument.

Keywords: "nmanopati", "vispati", "ratayshtar", "atrivan" and "vastro-fshuyant", zantupati, zantu, vira, vaesa, nmanalari, sastarlari, dahiyu.

Ancient Bactrian nmanas, sastaras, and dahiyus One of the most urgent scientific directions facing the science of history today is obtaining new information as a result of connecting written sources with archeological sources. Uzbek scientists are also doing some work in this field. In particular, those who localized the location of ancient cities and villages, connected the information given in "Avesta" with the history of the material culture of the peoples of Central Asia, and achieved certain scientific innovations. In particular, I.M. Dyakonov came to the conclusion that "Avesta" does not contain information about monetary relations, tax payments, communication routes, and methods of administration of the Achaemenid Empire and satrapies. These data served as a new scientific direction in studying the material culture of the "Avesta" period and determining its age on this basis. M.M. Dyakonov's opinion about the material culture of the Avesta period based on the realities expressed in "Avesta" is also worthy of attention. According to him, the material culture of the "Avesta" community was in an archaic form, this community still does not know city life and cities in general. There is no information about the division of labor, that is, about the separation of handicrafts from farming, and even that they did not know how to make work tools from this iron community. Other researchers found that the farmers and herdsmen of the Avesto community knew iron and used it widely in handicrafts. In Avesto, they found words meaning special craftsman, potter, weaver, and information about the digging of canals. It was found out by the researchers that the inhabitants of the "Avesta" period were divided into social groups or there is information about the disenfranchised members of the community (vira, vaesa). Scientific research has





also been carried out regarding the division of the population into social strata such as nobility (azata, asna), military (ravaestar), ruler (sastar, satar). Based on the social terms presented in the work, the researchers also developed the social structure of the community of the "Avesta" period: family (nmana) → clan, clan community (vis) → village community (zantu) → region, country (dahyu). As a result of these researches, social terms such as the head of the family (nmanopati), the elder of the clan, that is, the head (vispati), the head of the community (zantupati), the ruler of the region, the country (dainhupati) were also defined. It was determined that the community of the "Avesta" period consisted of three parts - "ratayshtar", "atrivan" and "vastrofshuyant". I.N. According to Pyankov, "ratayshtar" archeologically refers to the arches built on platforms (Kuchuktepa, Tillatepa, Yazdepa), "atrivan" to the fortress-like fortifications built around the arches (Bandikhon), and the third layer "vastrofshuyant" refers to the people who lived in villages without arches (Kyzilcha monuments). complex). According to the researcher, dependent population lived around the arches, and free peasants lived in the villages without arches. The terms related to the communities mentioned in "Avesta" were first used by I.M. Dyakonov compared with Midiya team. After that, many archeologists-scientists compared the social composition of the inhabitants of the culture they were studying with the Avesta community. A.A. Askarov asked the residents of Copollitepa, T.Sh. Shirinov asked the residents of Jarqo'ton, V.I. Sarianidi and V.M. Masson describes the inhabitants of the Bronze Age of Marghiyona, Yu.A. The inhabitants of the Zadneprovsky Chust culture, A.S. Sagdullaev compared the social composition of the early Iron Age population of Bactria with the Avesto community. It should be mentioned that the "Avesta" community as a general formula corresponds to the communities of the Bronze and Early Iron Age and can be used for all cultural communities of these periods. The terms "vira" or "vaesa" defining the class character of the "Avesta" community were coined by I.M. If Dyakonov is understood as a house servant, a slave, V.M. Masson considers himself a small member of the family, the team. It is known that the archeological sign indicating the division of the population into antagonistic classes is the appearance of arches. For the first time in the archeology of Central Asia, arches surrounded by defensive walls, separate from the city, built on platforms appear in the Yaz I period (Yazdepa, Kuchuktepa, Tillatepa, Qiziltepa). In the oldest Ghat parts of the Avesta, it is recognized that the majority of the population was mainly engaged in animal husbandry and agriculture, more in animal husbandry than agriculture. In it, you can also read information confirming the existence of irrigated agriculture, that is, the digging of canals[15]. The oldest canal in Northern Bactria also dates back to the Kuchuk I period. This is the Bandikhon channel, which E.V. Researched by





Rtveladze and noted that it was excavated during the reign of Bandikhon I. Digging canals and harvesting wheat in Zoroastrianism was understood as the victory of good over evil. The author of "Avesta" did not miss the tools related to agriculture. I.V. Unlike Pyankov, A.S. Sagdullaev divides the "Avesto" team into four main parts. He showed that a house, a family community is called "nmana", "dmana", a clan community is called "vis", a tribe is called "zantu", and a union of tribes is called "dahiyu". The word "pati" was used to mean the head of the family, clan and tribe, that is, "nmanopati", "vispati", "daxiyupati". The concept of "Dahiyu" also means "province". The ruler who ruled the country was called "Kavi" or "sastar". The word "sastar" also means the military leader of the tribes. The council of elders came to the conclusion that "varzanopati", "khanjamana", and the people's meeting (majlisi) were called "vyakha"[16]. Written sources and archaeological sources do not always match. Avesta scholars have come to the firm opinion that "Avesta" does not provide information about the life and structure of the city, the source does not contain the word "city" or the concept of "city community". In fact, "Avesta" does not provide information about cities, but the science of archeology has shown that the foundation of the first urban culture in Ancient Bactria has been established since the Bronze Age on the example of the Jarqo'ton monument. Or, the discovery and extensive study of the city-type monuments of Ancient Bactria, such as Baktr, Qiziltepa, Jondavlattepa, Khaitobodtepa, and Oltindilyar, from the early Iron Age, confirm that the urban culture flourished in this area, and that it was a center of civilization from ancient times as an integral part of the culture of the Ancient East. Since "Avesta" does not give the concept of a city, we are discussing the information about the existence of sastar, dahiyu, that is, large political associations, which were led by poets, so it is natural that these associations were also cultural, economic and political centers. We found it necessary to discuss these and similar issues below[17]. In "Avesta" we know that the family is called "nmana" and the head of the family is called "nmanapati". But this is simple, we should not understand the modern family where father, mother and children live together. If that were the case, it would indicate that the family was headed by the fathers. Nmana should be understood as several families living together and eating from the same pot. "Nmanapati" was the head of a large farming family. The Nmana family cannot be pigeonholed, some families may be large patriarchal, some may be small. Villages of Ancient Bactria A.S. It is extremely well studied by Sagdullaev on the example of Kyzilcha 6 monument. This monument is intended for one family - nmana, and is built in a rectangular shape with courtyards in front. There are 11 such monuments along the Mirshodi River, around the Kyziltepa city monument. The houses where the Bactrian families lived are also different, if the





Kyzilcha 6 fortress was built on the basis of a single layout, with an architectural style, we can witness that the houses in Bandikhon were built in a scattered state. Or, A.S. Sagdullaev classifies Kuchuktepa, located in Ulanbuloksoy, as a village, where the family's house was built on a four-meter-high platform and surrounded by defensive walls. So, Bactrian people built houses in different shapes depending on the position of their families. Above, I.M. said that some families had "slaves" and family servants[18]. We observed based on Dyakonov's research. Ahura Mazda's advice on building a Vimaga Var (fort, house) in the 2nd fragard dedicated to Vima of the "Videvdot" of the "Avesta", that is, a universal set of rules elaborated to the standards of life concerning the social, economic, cultural and spiritual world of Zoroastrian society given "O Yima, my beautiful servant, son of Vivahvant, rub the earth with your heel, then take the clay soil in your hand and crush it".... Thus Yima built Var, which has four sides of a horse's hoof... According to Avesta, Var has been identified archaeologically so far. not, however, archaeologists compare the monument of Kozali Kir in Khorezm with the information of "Avesta"[19]. The discovery of "Var" is not so necessary for the topic we are studying, the valuable information for us is the indication of the tradition of building mud houses. The tradition of building mud houses is unique to Central Asia. This tradition, which began with the construction of "Var", continues to this day and is a tradition of building a house that is very suitable for the conditions of Central Asia. The sanctity of the family is also inherited by the descendants of the author of "Avesta". In the 15th paragraph of "Videvdot" there is information that if a man does not take care of his partner enough, and the fetus is harmed, the man is sentenced to death[23]. The manifestation of "Avesta" nmana in Bactria or its archaeological representation allows us to conclude that in Bactria, families and their place in social life were defined according to the influence of the family. No ordinary family lived in Kuchuktepa. It is a fortress built on a high platform with a defensive wall, probably the home of the ruling family, belonging to the emerging aristocracy. The families studied in Bandikhon seem to be more engaged in agriculture, and the fact that their houses were built on a flat area, in the area of agricultural fields, suggests this[20]. The military fortifications, including the Talashkhan I monument, may have been inhabited by the soldiers engaged in the defense of this fortress, in the houses built along the defensive walls and between the towers. As the defensive walls of the Talashkhan monument are solid, the walls of the houses built in the interior of the fortress resemble the walls of seasonal houses, 0.20 - 0.40 m thick. Sh.B., a researcher who fully explored the Talashkhan monument According to Shaydullaev, there were no permanent residents in the fortress, defenders settled in this settlement only when the threat of war arose¹²⁸. It should be





noted that we are not very good at using archeological sources to illuminate our ancient history[21]. Cooperation and mutual understanding between historians and archaeologists cannot be said to be sufficient. In our opinion, we believe that the reason for this is that the science of archeology is developing in an extremely specialized direction. For this reason, historians do not pay much attention to archeological sources and do not use them in their research. This work was first done by B.J. It was started by Eshov and the formation of the first urban culture in Central Asia was explained on the basis of archeological sources. They united all sastar, dahiyu and acted on behalf of the state. They united all sastar, dahiyu and acted on behalf of the state[22]. He also performed the duties of Supreme Judge, supervisor of religious affairs - Zarathusht rotema. In our opinion, the Dahiyupati of the Dahiyus settled in Bactria, the capital of Bactria.

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