



THE PROCESS OF HISTORICAL FORMATION OF SURKHAN OASIS NEIGHBORHOODS

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Received: 20 th August 2022	In the article, based on the ethnological analysis of the historical formation process of places that are an important link of community life in the Surkhan oasis and the role of economic, social, political, ideological and spiritual-educational factors related to it. is spoken
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INTRODUCTION: The neighborhood is a product of human intelligence, based on the observation of events in nature and society, trust and relations with each other created an opportunity for cultural development and led people to work with intelligence and understanding. Neighborhoods taught people to live together, to work, to hunt animals, to fight against external forces in cooperation, and in this way to preserve the lineage[28]. The neighborhood created an opportunity for family education to emerge, intelligence and honor to be protected, and the first class relations to emerge. The first neighborhoods were formed in the territory of Bactria, and the first community associations appeared in Sopollitepa and Zharkoton. These communities created their own management system based on economic management, united in a community, and performed family and community work under the authority of their elders. The initial unification of the communities was caused by various natural events, earthquakes, volcanoes, floods, floods, strong hurricanes, droughts, and crop failure[9]. Along with the formation of a centralized religion in Jarkoton, it was proved that religious views such as zoolatiric and worshipping the spirits of ancestors were preserved in the communities. The existence of pictographic signs and types of pictographic writing before the Aramaic script of the communities in their territories of Bactria was highlighted by the example of Jarqo'tan monuments.

ANALYSIS AND RESULTS: In the Early Iron Age, the first regional states were formed on the basis of the association of neighborhoods in the territory of Bactria, and the tribal elders united the existing communities with the rule of military democracy and created an opportunity for the creation of cities and villages. and in the spheres of political administration[10]. Community associations served as a decisive tool in the emergence of architectural structures of the Sak and Massaget peoples, who were considered powerful peoples in the early Iron Age, including the well-known historian scientist T. Shirinov in Zharkoton, R.Kh. Sulaymanov's Yerkurgon, M.Kh. Isomiddinov's research on monuments such as Afrosiyob and Koktepa confirms that Sughd had close cultural ties with Bactria, and that it developed under the cultural influence of Bactria.

The information about the oldest neighborhoods established in the Central Asian regions reached us in written form in "Avesta" and through Firdavsi's work "Shahnoma", written on the basis of examples of folk art. The formation of neighborhoods is related to religious beliefs, especially in connection with the spread of Zoroastrianism, as a result of the spread of the tradition of feeding corpses to trained dogs, ravens, and burying human bones cleaned of flesh in graves. History of the population of Ancient Bactria studied anthropologically[11].

Famous archeologists A. Askarov and T. Shirinov, who studied farming cultures of the Bronze Age in Southern Uzbekistan, the peoples of the Sopolli and Ancient Bactrian cultures understood each other in terms of language, on the basis of this language, the Ancient Bactrian language was created, this language was used by the local peoples. he gave a scientific justification that it created an opportunity to protect its interests by occupying certain areas as a neighborhood and protecting its interests. Based on the statue of a local man found in Jarkoton by the archaeologist T. Shirinov, the external structure of the Bronze Age inhabitants of Bactria belonged to the European race[29]. There were people with dark lips, pointed nose, hair and beard. Written and spoken sentences have been preserved in neighborhoods, and words in the local language have not lost their importance in historical processes for a long time. Among the local words, one of the oldest house nets, the semi-domestic word "kapa" has survived to this day. The word "wall" is derived from the ancient Iranian word "duvara", which means palace[11]. These concepts indicate the existence of the process of synthesis of ancient peoples and languages in the ethnogenesis of the Uzbek people. In Bactrian toponymy, the number of names formed from words and suffixes belonging to Iranian languages is the majority. In particular, hydronyms such as Surkhob (Surkhan), Shorob, Punjab, Vandob have become place names and are among toponyms with the lexeme "ob". One of the oldest peoples and languages is Yagnob. In the territory of Bactria, there are also place names based on the ancient Yagnob and Sogdian languages. One such place name is the toponym Manguzar,

which means "man", "main" and "guzar" in Sogdian language, meaning a village, a village, an address located near a river crossing. The village of Manguzar was named as such because it is located on the banks of the Amudarya. Another toponymic name based on the lexeme "Man" is Khushman, "brick", "brick" means a brick house, a village with a khumdan, a village that makes bricks. means.

In ancient written sources, Greek words are found in the historical geography of Bactria, that is, in historical toponymy[30]. A fortress controlling the passage of the river was formed on the banks of the Amudarya, a few kilometers southwest of the village of Shorob near Karasuv. This fort is now called Shortepa. After the crisis of Shortepa, BC. In the IV century, a new city was built next to it. The ruins of this city are now known as Campirtepa. The city of "Pandakheon" mentioned by historians of antiquity was named by E.V. Rtveladze says that it is located in the place of Kampirtepa. V.V. According to Barthold, "Pandakheon" - "Pandoni" - "Pardagvi" is a Greek word that means "inn". XV century geographers and historians, including Hafizi Abru's geography work, described it in the form of "Burdoguy", in the works of Mahmud Vali of the XVII century. The peoples belonging to the Indo-European language family are very widespread, and a very large part of humanity belongs to this language family. For example, Ulaanbuloksoy and Sherabad farming areas formed the country of Paretakani and its capital is the monument of Jondavlattepa in Sherabad, Bandikhon, Mirshodi, Sangardak farming areas formed the Bubakena country, and the middle and lower reaches of the Surkhandarya formed the Gabaza country. Residents of these countries live in large cities and villages, cities and villages are divided into neighborhoods, and each neighborhood contributes to social and economic life depending on its profession[12]. Neighborhoods protected the community from various regional dangers by managing the community, engaged in planting crops, farming, animal husbandry, and handicrafts. Neighborhoods took management and finance to a new level, and introduced a method of managing the entire territory into family communities. Neighborhood territories were divided based on the boundaries of family groups, and the lands were managed by local community leaders.

Neighborhood chiefs and military chiefs were considered responsible for the area. Historian and archeologist T. Shirinov said that after analyzing the fact that the neighborhood served as a decisive factor in the formation of the state, he expressed his relationship with the neighborhood management system, and said that the neighborhood is a management method that appeared in Central Asia, almost one and a half expressed the opinion that it has been used for a thousand years[13]. As a result of the anthropological study of the history of the inhabitants of the ancient neighborhoods, the descendants of the inhabitants of the Sopolli culture formed the oldest communities, and the first neighborhoods in the Surkhan oasis appeared in this area. It also created an opportunity for the appearance of Turkic dialects in the early language groups. The contribution of the Bactrian communities to the formation of the Indo-European language family is significant, as a result of comparing the words found in Sanskrit, Latin, Slavic languages with "Avesta" terms, it can be said that Bactria and its neighboring regions served as the main plane in the formation of the Indo-European languages. If we conclude from the point of view of historical toponymy, terms related to many languages such as Indo-European, Khindarian, Iranian are found in Bactria. This shows the geographical location of Bactria and the fact that it served as a cultural bridge in the emergence and interaction of ancient civilizations[14].

In ancient Bactria, the position of neighborhood elder was confirmed by Ahura Mazda. 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. He writes, "The material culture of the Avesto neighborhood community was in a primitive form, this community still does not know city life and cities in general. There is a lot of information about the division of labor, that is, about the separation of handicrafts from agriculture, even that this community did not even know how to make tools from iron.

In view of the fact that the peasants and herders of the community of "Avesto" knew iron and used it widely in handicrafts, they found information about the digging of canals in "Avesto" that mean special craftsman, potter, weaver. In the "Avesta" period, it was found that the residents of the neighborhood were divided into social groups or there was information about the disenfranchised members of the neighborhood community (vira, vaesa)[14]. The population was divided into social strata such as noble (azata, asna), military (ravaestar), ruler (sastar, satar). The social composition of the community of the "Avesta" period: family (nmana) → clan, clan community (vis) → village community (zantu) → region, country (dahyu), more family head (nmanopati), social concepts such as the elder of the clan, that is, the head (vispati), the head of the community (zantupati), the ruler of the region, the country (dainhupati) have also been defined.

It was determined that the team of the "Avesta" period consisted of three parts - "ratayshtar", "atrivan" and "vastryofshuyant". I.N. According to Pyankov's scientific conclusion, "ratayshtar" is archeologically in arches built on platforms (Kuchuktepa, Tillatepa, Yazdepa), "atrivan" is in castle-like fortifications built around arches (Bandikhon), and the third layer "vastryofshuyant" is in villages without arches. (Kizilcha monuments complex) Dependent population lived around arches, and free peasants lived in villages without arches. A.A. Askarov Sopollitepa neighborhood residents, T.SH. Shirinov Zharkoton compared the social composition of the residents of the early Iron Age neighborhood with the Avesto community. An archeological sign indicating the division of the population into antagonistic classes is the appearance of arches. The fact that most of the residents of the Central Asian neighborhood were mainly engaged in cattle breeding and farming and dug canals, as an example of the Bandikhon canal, E.V. studied by Rtveladze[15].

Digging canals and harvesting wheat in Zoroastrianism was understood as the victory of good over evil. Arms and weapons related to agriculture divide the Avesto community into four main parts. House, family community - "nmana", "dmana", clan community - "vis", clan - "zantu", clan union - "dahiyu" that the word "pati" is used for - "nmanopati", "vispati", "dahiyupati". The concept of "Dahiyu" also means "province". He came to the conclusion that the

neighborhood council of elders - "varzanopati", "khanjamana", people's assembly (majlisi) - was called "vyakha". There is a lot of historical information about the family, which is considered a decisive factor in the formation of neighborhoods, and the origin of the family is explained in ancient written sources as follows[16]. In "Avesta" the family is called "nmana" and the head of the family is called "nmanapati", but this ordinary family is completely different from today's families, and one should not understand the modern family where parents and children live together. If that were the case, it would mean that the family was headed by fathers. Nmana means one or more families that live together and eat from the same pot. "Nmanapati" was the head of a large family that also ran a farm. The Nmana family cannot be put into one mold, some families were large patriarchal, some were small. Villages of Ancient Bactria A.S. On the example of the Kyzilcha 6 monument, the house that was studied and found by Sagdullayev was designed for one family - the Nmana, and was built in the shape of a rectangle, with a porch on the front. There are 11 similar monuments along the Mirshodi River, around the Kyziltepa city monument[17].

The houses where the families of the Bactrian neighborhood lived are also different, if the Kyzilcha 6 fortress was built on the basis of a single history and architectural style, the houses in Bandikhon were built scattered. The house of the neighborhood family was built on a four-meter-high platform and surrounded by defensive walls. So, Bactrian people built houses of different shapes depending on the position occupied by their families.

In Bactria, neighborhood families and their place in social life are defined depending on the prestige of the family. No ordinary family lived in Kuchuktepa neighborhoods. It is a fortress built on a high platform, with a defensive wall, the home of the ruling family, belonging to the rising aristocracy. The fact that the families of Bandikhon neighborhoods were mostly engaged in agriculture, their houses were built on a flat area, in the area of the agricultural field, is the basis for expressing this opinion[18]. Military fortifications, including the monument of Talashkhan I, may have been inhabited by the soldiers who were engaged in the defense of this fortress. While the defensive walls of the Talashkhan monument are strong, the walls of the houses built for the residents of the neighborhood in the interior of the fortress resemble the walls of seasonal houses. The ancient Bactrian culture clearly defined that the monuments of the community period were located in cities, villages, fortresses, and fortresses.

There were areas of irrigated, cultivated land and pastures for raising livestock in the territory of the neighborhoods. The site of the oldest canal in Central Asia has been explored in the area of Bandikhon neighborhoods, which indicates that agriculture based on artificial irrigation was founded[19].

In the oldest Ghat parts of the Avesta, it is recognized that the majority of the population of the neighborhood was mainly engaged in cattle breeding and agriculture, more in animal husbandry than in agriculture. In it, you can also read the information confirming the existence of irrigated agriculture, that is, the digging of canals. The oldest canal in Northern Bactria also dates back to the Kuchuk I period. This is the Bandikhon channel, and E.V. It was studied by Rtveladze and it was noted that it was excavated during the reign of Bandikhon I. In Zoroastrianism, the digging of canals and the collection of wheat in the territory of the neighborhood are understood as the victory of good over evil[20].

Khorazim, Karakalpok, Syrdarya irrigation areas are located in the areas irrigated by the Amudarya and Syrdarya streams of Uzbekistan, making a significant contribution to the development of our material and spiritual culture. In Bukhara, Bukhara, Vobkent, Romitan, Karakol, Zarafshan, Gijduvan, Numijkat, Fakhira, Vobkent farming community centers were distinguished by their material culture. In the Arnasoy, Bakhmal, Jizzakh, Forish, Gallaorol, Dashobod, Marjonbulok regions of the Zarafshan irrigation district of the Jizzakh region, farming is highly developed and the standard of living of the population has risen culturally. In addition to agriculture, cattle-breeding residents lived in dry and rain-fed irrigation settlements and developed their own neighborhood customs over the centuries. It is the region that laid the foundations for the comprehensive improvement of customs and traditions with national spiritual values. Andijan oasis with its neighborhoods has been an example since ancient times[21].

The inhabitants of Karadarya, Moylisuv, Akbura, Aravonsai irrigation farming areas were distinguished by their farming, crafts, and trade. Namangan neighborhoods are an oasis that has contributed to our material culture with customs, traditions and values. Irrigation oases such as Uychi, Poshshootasoy, Govasoy, Chordaksoy are areas that have made a significant contribution to the development of the material culture of neighborhoods. The neighborhoods of the Fergana oasis, which have an honorable place in our spiritual culture, have rich traditions and values. has served well in the material and household lifestyle of the neighborhoods, Fergana neighborhoods are an oasis that has made a great contribution to world civilization with its traditions and rich spiritual heritage[22]. The culture of Khorezm, which has a worthy place in the Uzbek national culture, its priceless traditions, memorial buildings, charms in the art of handicrafts, testify to the fact that the population has matured in their neighborhoods. Amudarya has a special place in the ancient material culture of the people of Khorezm, agriculture, crafts and trade of Bogot, Gurlan, Urganch, Khiva, Khanka, Shavot, Koshkopirk, Hazorasp irrigation areas. It is distinguished by its significant contribution to development. The oasis of Samarkand, which has a high material and spiritual culture in Uzbekistan, is world-famous for its ancient neighborhood traditions, and farming, handicrafts, animal husbandry, and trade are very tastefully developed in the economic lifestyle of the population. each neighborhood was distinguished by its profession[23].

The role of the Zarafshan river in the Samarkand oasis is of special importance, and its tributaries of the Aqdarya and Karadarya rivers such as Bulung'ur, Gozalkent, Kattakurgan, Payariq, Urgut, Chelak, Jomboy, Ishtikhan, Narpay, Pastdargom, Tayloq It is distinguished by its significant contribution to the socio-economic and cultural lifestyle of the neighborhoods in Orish regions. The Syrdarya oasis, which has a special reputation in the territory of Uzbekistan, is distinguished by its ancient material culture and advanced level of social life. The ancient neighborhoods in the Sirdarya

oasis have a high material and spiritual way of life with their bogs-massives, such as Sardoba, Mirzarabot, Shorozak, which are related to the Mirzachol cattle-breeding area. The Tashkent oasis, which took a worthy place in the formation of neighborhoods, gained great prestige with its customs, traditions and values, and Sirdarya had a special importance in the life of the neighborhoods of this oasis[24]. In the Tashkent oasis, the Chatkal, Kurama, Pskom and Ugom mountain ranges, Chirchik, Ohangaron rivers, Zangota, Akkorgon, Ohangaron, Parkent, Bekobod, Angern, Piskent, Almalik, Toytepa, Ghazalkent, Chinoz, Bo' Irrigation areas such as ka, Qibray, Koychirchik, Bostanliq, Yangiyol contributed to the formation and development of neighborhoods.

The oasis of Kashkadarya is of special importance in the development of the material culture of Uzbekistan. It has a special place in the history of our ancient statehood. Chimkurgan, Qamashi, Pachkamar reservoirs have been contributing to the improvement of living standards and prosperity of neighborhoods. Surkhan oasis is of special importance in the material culture of the Bactrian region, the inhabitants of the neighborhood located in the farming area lived in the slopes of Kohitangtog and in the basins of the rivers Ulanbuloksoy and Sherabad and led a household and economic lifestyle. The population of the neighborhood is mainly during the period of Kuchuk I. By the time of the Ancient Bactrian culture, the city of Jondavlattepa was built in this area and it served as the center of the oasis[25]. If Kuchuktepa is strategically located on the banks of a small watershed, Jondavlattepa is distinguished by its location on the Sherabad riverbed, on the international trade, that is, the Marokand-Bakht road. The total area of Jondavlattepa is 8 hectares and consists of the arch and city parts. mil.av in the city. It shows that the life of the city continued from the 8th century until the 4th century AD. In addition to Jondavlattepa, monuments such as Kuchuktepa and Talashkonteпа I are located in the Sherabad farming area. The boundaries of Boysun agricultural land include Boysuntog hillside pastures, Bandikhonsoy, Mirshodi (sastar) reservoirs, all water bodies start from Boysuntog, and the central area of the oasis is the Kiziltepa monument, which is 22 hectares in size. Kiziltepa was active from the period of Kizil I (Kuchuk I). From the time of the ancient Bactrian culture, it consisted of two parts - the arch and the city part[26].

Each farming land, characterized by neighborhoods, was an independent political and economic district, each land had its own natural or artificial water base, and each farming land was a small political subdivision within the Ancient Kingdom of Bactria. considered as regions.

CONCLUSION/RECOMMENDATIONS: In the Surkhan oasis, there are the farming oases of SHERabad, Boysun and Surkhan, inhabited by three communities of Ancient Bactria, and Gabaza SHERabad, Boysun Paretakena and Surkhan Bubakena are the historical regions. The rulers, who were the elders of the neighborhood, were the supreme judges and performed religious duties. T.Shirinov showed the foundation of the first urban culture in the ancient historical regions of Central Asia, including Bactria, where neighborhoods lived since the Bronze Age, on the example of the Zharkoton monument[27].

Villages are also divided into two topographical types based on the location of the neighborhood. Villages close to the city consist of a complex of scattered houses, while villages located far from the city, in a separate irrigation district, are arched, reminiscent of the emerging aristocracy. Artificial irrigation was considered an important factor in the economic system of neighborhoods. The issue of well irrigation, which is of particular importance in neighborhood agriculture, is widespread in the Surkhan oasis.

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