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Paper Authors: [Iskandar Yuldashev](#)



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THE REFLECTION OF THE SYMBOLS OF THE FIRST CLASS SOCIETY IN THE MONUMENTS OF MATERIAL CULTURE.

Iskandar Yuldashev

teacher of Termiz state University, Department of History of Uzbekistan and Source Studies.

Annotation: This article reflects the views of the population on the material sources found in the monuments of the Bronze Age of Uzbekistan. As a result of research conducted on various monuments, it can be seen that the population has a social stratum.

Key words: Sopolli, Dashli, Shurtugay, Northern Bactria, monument, Altyn-depe, Central Asia, Amudarya.

INTRODUCTION

The formation of the first class relations in the Bactrian region due to the discovery and study of the Sopolli, Dashli and Shurtugay archeological complexes in ancient Bactria and the study of the processes of development, the foundations of early urban planning and ancient statehood, provide ample opportunities for complex research on this historically relevant topic. In the later stages of these cultures, ancient agricultural oases emerged throughout Northern Bactria. For example, on the shores of the Kyzylsay of the Shorchi district the monument of the Molali stage of Sopolli culture – Molalitepa was found and studied.¹ Monuments of Yaz type 1 were studied in Mirshod, Qiziljartepa, Achamaylitepa, Boyrachi 1, Kiziltepa, Kizilcha 6², while in Bandikhan oasis Yaz 1 type ceramics were found in the

lower layer of Bandikhan 1 fortress.³ The village site and cemetery belonging to the last stage of Sopolli culture were found in the lower layers of the Sartepa monument of Denau district. In Sartepa's tombs, skeletons, fleshy bones and kenotaph graves were found lying side by side in a hollow state.⁴ A monument to the Jarkutan stage of Sopolli culture was found near Tillabulak in Sherabad district and Uzbek scientists are currently conducting research in collaboration with foreign archeologists.

It is known from history that from the time of living as a community, it gradually began to move to a first-class society. The strengthening of the couple's families during the Bronze Age and the increase in the need for fertile land led to a further increase in the status of the elders of earlier periods. They begin to take strict control of land distribution. Initially, the land was developed to the best of each couple's family and then the development of fertile basins came under the control of the tribal

¹ Беляева Т.В., Хакимов З.А. Древнебактрийские памятники Миршаде. «Из истории античной культуры Узбекистана», Ташкент, 1973. –С. 35-51.

² Пугаченкова Г.А. Новый памятник древнебактрийской культуры. УСА, вып. 1. Ленинград, 1972. –С. 47-49.; Сагдуллаев А.С. Древнеземледельческие поселения предгорий Байсунтау. «История и археология Средней Азии». Ташкент, 1978. –С. 30-36.

³ Ртвеладзе Э.В., Хакимов З.А. Маршрутные исследования памятников Северной Бактрии. «Из истории античной культуры Узбекистана». Ташкент, 1973.; Ртвеладзе Э.В. К характеристике памятников Сурхандарьинской области ахеменидского времени. СА, №2. М, 1975.

⁴ Ртвеладзе Э.В. Бронзовый кинжал из Вахшунвара // СА. – № 1, 1981.

elders. The attitude towards the emergence of first-class relationships has caused a great deal of controversy in the science of history.

Yu.Y.Pavlenko's latest work is one of the latest works on the subject. He focuses on his work on the emergence of first-class society. Therefore, we will try to make a scientific analysis of the work done in Central Asia only on this issue and to develop the archeological features of the first class society.⁵ It is based on the archeological sources of the ancient farming communities in America, which have praised the archeological scheme developed by V.M. Masson on the archeological features of first-class society. The scheme is based on all the archeological features associated with the development of exploitative relations. Population growth and similar territorial expansion of monuments, issues of technical development and organization of handicrafts, its centralization, agro-technical improvement of agriculture (canals), nomadic animal husbandry, growth of the social stratification of the population (rich and poor), the emergence of the first defended cities, the development of writing, roads and trade. This scheme, developed by V.M. Masson, is very appropriate for the ancient Eastern communities, based on the developed agricultural culture of the Bronze Age, to study the emergence of class relations in them.⁶ However, the territory of Uzbekistan is not fully applicable to this scheme for the Bronze or Early Iron Ages. After all, the northern regions of Uzbekistan were inhabited by nomadic pastoral cultures, while in the southern regions the first urban culture was established. For example, in hierarchical or burglary cultures, a hierarchy of monuments or a developed handicraft has not yet been formed

⁵ Павленко Ю.В. Раннеклассовые общества (генезис и пути развития). Киев, 1989. - С. 11-51.

⁶ Массон В.М. Экономический и социальный строй древних обществ. - Л., «Наука», 1976. - С. 184.

Archeological signs indicating socio-material inequality of ancient people are in the simplicity or majesty of the houses which people lived. B.M. Masson distinguished three different dwellings on the example of Altyn-depe, the first urban monument in southern Turkmenistan. Similarly, the city population divided into three different social strata.⁷

The second archeological sign is the tombs. Objects found in graves are divided into social groups depending on their quantity, type and quality. In this direction can be shown Alekshin's research on the social strata of the population of the Eneolithic and Bronze Ages in the ancient eastern and southern regions of Turkmenistan,⁸ Ionsev's study of pottery culture tombs,⁹ Kryukov's research for the ancient Chinese Zhou period.¹⁰

The third archeological sign is an advanced craft, the process of its centralization and specialization must be observed. Crafts market two find detected in Oklahoma, confirming that it was prepared for suffice it to mention the finding. In one of these findings, there is a pike which is made lighting stone, the other one consists of thousand pikes and knives. Or from a monument to the pottery of pottery culture disposal, ceramics and other handicrafts this is the exact similarly of the forms and the uniformity of the quality levels only craftsmen in the field, a group of specialized people

⁷ Массон В.М. Алтын-Депе. Тр.ЮТАКЭ. Том XVIII, Л., 1981. - С. 100-104..

⁸ Алекшин В.А. Социальный строй раннеземледельческих обществ по погребальным памятникам культур Средней Азии и Ближнего Востока. Автореф. дисс. ... к.и.н. - М., 1977; Алекшин В.А. Социальная структура и погребальный обряд древнеземледельческих обществ. Л. «Наука», 1986.

⁹ Ионесов В.И. Становление и развитие раннеклассовых отношений в оседлоземледельческом обществе Северной Бактрии. Автореф. дисс. ... канд. ист. наук. Самарканд, 1990.

¹⁰ Крюков М.В. Социальная дифференциация в древнем Китае: Опыт сравнительно-исторической характеристики. Разложение родового строя и формирование классового общества. - М., «Наука», 1968. - С. 199-293.

confirms that it has produced a product for the market.

The fourth major archeological sign is the emergence of the first cities. On the emergence of the first cities in Central Asia T.Sh. Shirinov's research is noteworthy. He is in the science of archeology made a scientific analysis of all the scientific research done on the subject. G.Child, V.I.Gulyaev, V.M.Masson, V.I.Sariand's reworking the concepts of archeology of the first cities of Central Asia developed signs.¹¹

It should be noted that these are the four archeological sites mentioned if none of the sign is identified, economically farming based culture can not be included in first-class society. However, it is natural that the population of the studied cultural is divided into social groups. One of them basic conditions of statehood is that the society in which It is formed must have social classes and class character. First class society is to be established in a culture based on economic farming only if one observes the four archeological features of the first class society proposed by V.M. Masson (monument hierarchy, quantity and quality of tombstones, developed crafts, first urban culture). None of the Bronze Age sites and hundreds of tombs studied in the Lower Amudarya Basin will be able fully meet this requirement by the end of the second quarter of the first millennium BC. The typology developed for the study of the history of the early Mesopotamian states (urban states, territorial states and stages of empires) was successfully used in the study of the stages of formation and development of Uzbek statehood on the example of ancient Bactria.¹² This scientific development can be applied to

the early stages of the ancient Khorezm statehood.

In the world of nomads there is a struggle of different ideas in science but about the development of first class relations and statehood. A.I.Pershits and A.M.Hazanovs, "Nomads can grow on their own only to the level of first-class relations. Further development develops only under the influence of neighboring peasant and urban communities."¹³ When Yu.V.Pavlenko said that the world of nomads developed on its own, that is, outside the civilized neighboring communities, when there were no peasant and urban communities subordinate to them, no leftists were collected from them, and finally a group of them, and finally a group of them. He believes that the nomadic community would not have been able to reach the level of even first-class relations if the processes of urban culture in the settled groups had not taken places.¹⁴

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¹² Шайдуллаев Ш.Б. Ўзбекистон худудида давлатларнинг пайдо бўлиши ва ривожланиш босқичлари (Бактрия мисолида): Тарих фан. докт. ... дисс. – Самарқанд, 2009.

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