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On The Material And Spiritual History Of Khorazm During The Ancient Age

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ABSTRACT

This article discusses the material and cultural history of Khorezm on the basis of materials obtained from written sources and as a result of archaeological findings conducted in the region.

Keywords:

Mountain of Sultan Uvais, Dingilja, Kozontov, akhshayna, capital, Farasman, Zamakhshar, Kavatkala, Katta Kirkkizkala.

Annotation – Key words

The 21st century has rapidly entered our planet as the age of information technology (IT). In this century, it became possible to acquire the achievements that humanity has obtained for many years in a short period of time. The foundation of these opportunities is directly based on the achievements of science.

We know that science is the main force leading to the development of any country and society. It is not an exaggeration to say that today it is very appropriate to evaluate the development of the state through the improvement of science. Therefore, science improvement is one of the important steps towards prosperity and stability. In the new Constitution of our republic, it is not for nothing that the state takes care of the scientific and technical development of society. Respect for science has been preserved as a tradition in Uzbek society since history. As our great grandfather Imam al-Bukhari said, “there is no salvation except science and there will be no salvation”.

After gaining our independence, our people got many opportunities. In particular, the history, beliefs, values, national traditions

and holidays of our people, which were destroyed during the former Soviet period, were restored. Everyone had the opportunity to think freely and engage in scientific and technical creativity.

In the Ancient Era, Khorezm was one of the centers of civilization in the Eastern world where trade, crafts and cultural life developed. The Amudarya water, which is the source of livelihood of this land, and the fertile soil, the creative work of the local population led to the development of production specialization processes in the economic sector. This was influenced by several factors. There is information about the types of products, workshops, sources of raw materials, etc. in the works of the authors of Ancient Era. Also, as a result of historiographical, ethnographic, and archaeological researches of 20th century researchers, information was collected on some aspects of the issue. One of the main tasks of studying the subject is to create a comprehensive historiographical picture of the problem by incorporating these data on the basis of scientific analysis. According to the period of formation of the system of written

sources providing information on the handicrafts of Khorezm in the ancient period, geographical area, and the nature of the information, they can be divided into separate groups.

Ancient inscriptions and material culture sources contain important evidence concerning the history of Khorezm crafts. In the cuneiform inscription on the wall of the palace of Darius I (522-486) in Susa, there is information about the stone craft, which has been formed since ancient times in Khorezm. The inscription states, "The palace decorations that I saw in Susa were brought from afar... The akhshaina (turquoise) used here was brought from Khorezm" [1].

In the 60s and 70s of the 20th century, along with turquoise deposits, marble capitals and columns were found in the ancient Achaemenid style from Sultan Uvais Mountains. The capital is well-crafted in the form of sphinxes with sheep's heads facing each other [2]. Fragments of semi-finished stone and pottery found near them prove the existence of stone crafts in Khorezm since ancient times (VI-IV centuries BC). That is, the material finds here confirm the opinion that the processed, medium-value "akhshayna" stone brought from Khorezm was used in the construction works of the palaces of Persepolis and Susa.

In the early period of the chronological area under consideration, as the object of research, the Khorezm region seceded from the Achaemenians to form an independent and powerful state. Because it is known from the sources that during the campaign of Alexander the Great to Central Asia, Khorezm, as the land of Khorezmshah Farasman, formed a state that extended to the territory of Kolkhs and Amazons in the northwest (Caucasus region), and to the coasts of Mangishlok and the Aral Sea in the north.

In the ancient written sources, there is very little information about Khorezm's administrative geographical structure, historical-toponymy (residential settlements), handicraft industry and its products, trade relations, cultural life, distribution of cultural crops in the oasis, description of minerals, etc. However, it is known that Khorezm was a strong

state in the early Ancient Era, as we mentioned above, and it is a proof of the high level of economic development in it.

It should be noted that the development of agriculture occupies the main place in the economic life of the region from ancient times until now. Settlement life and crafts based on tillage are important factors that created the ground for urban life, and during the studied period, the cities of Khorezm became the center of multi-industry production.

Based on these ideas, it is possible to put forward the opinion that the edge of the outer large territory of the ancient Khorezm city system was connected with cultivated fields. Evidence obtained as a result of archaeological research also confirms this conclusion.

The research on the material culture monuments has been ongoing for many years. However, the history of ancient crafts in Khorezm has not been comprehensively studied as a distinct scientific problem in historical literature. The topic of handicrafts in the Ancient Era, such as crafts made from materials found in the land, has been touched upon in some monographs and scientific articles by orientalists, historicists, and ethnologists. However, it has not been thoroughly studied.

During the archeological research conducted in the oasis, traces of vineyards, gardens and other farming culture were found from the urban and rural areas in the Ancient Era. Traces of farming areas in Shakhsanamkala, Zamakhshar, Kavatkala, Katta Kirkkizkala regions were studied. Also, vineyards were found in the village ruins along the banks of Daryalikkol and in the village forts in Boron I, Kumkala, Tuzkir. Although the traces of the above agricultural culture mainly belong to the beginning of the X-XIII centuries and the XIII-XIV centuries, it is known that there are traces of the Ancient Era in them as well [3]. So, during the period under study, the urban inhabitants of Khorezm were famous for the production of agricultural products as well as the main handicraft industries.

In fact, during the geological research conducted in the Mountain of Sultan Uvais (Kozontov mine) and the archaeological excavations conducted in the centers of mining

handicrafts of the ancient period, pieces of turquoise, carnelian, rings, amulets and raw materials made by artisan jewelers were found [4]. Such cauldrons were made of talcochlorite stone, the reserves of which were found in Sultan Uvais mountain. Lamps, pots, pans, teapots and other household items were made of this stone. Not only were these stones used for domestic purposes, but they were also exported. The discovery of a turquoise necklace workshop at the Dingilja monument is another confirmation of the information that a lot of turquoise was exported from Khorezm [5].

Civilization processes in the Khorezm region have produced a writing culture since ancient times. In this regard, Khorezm script with the local alphabet appeared in the Khorezm region from the middle of the first millennium BC, due to economic, political and cultural needs. Although the genetic basis of this script is related to the Aramaic script, which is the basis for the formation of many oriental scripts, adapted to the Khorezm language in local conditions, it became an independent letter-sound alphabet system. Before that, the writing culture in Khorezm started with the writing of the book "Avesta", which theoretically appeared in connection with the recording of "Avesta".

The writing samples found as a result of the archeology-ethnography complex expedition led by S.P.Tolstov were seriously studied and V.A.Livshits and Uzbek scientist M.Is'hakov confirmed that the ancient Khorezm script was distinguished from the V-IV centuries BC to the XI-XIII centuries AD and served the development of culture. According to them, Khorezm came under the control of the Achaemenid state in the middle of the 6th century BC, and the Aramaic script and language, which served in its administrative system, were quickly adapted to the phonetic requirements of the local language, and the 22-letter Aramaic alphabet was rapidly adapted in the Khorezm state.

In particular, the Aramaic inscription carved or written in black paint on ceramic vessels found in the ruins of Koi Krylgan-kala dates back to the 6th-1st centuries BC. In addition, archival documents from the 3rd

century AD were found in Torpak-kala, the capital of Khorezmshahs [7]. These findings confirm that the history of writing in Khorezm dates back to antiquity.

In 1951, based on the unique archeological materials of the ruins of the Koikrylgankala, the famous orientalist S.P.Tolstov wrote about the Khorezm script: "The Khorezm script is the most ancient not only in Khorezm, but also among all the writings found in Central Asia" [8].

The ancient Khorezm script, based on the Aramaic script, is reflected in the material evidence found as a result of archaeological findings, which are written on leather, wood, metal objects, and coins [6]. For example, at the end of the 2nd century and the beginning of the 3rd century, the Khorezm ruler Arsamukh I wrote the name of his wife in the Khorezm script on the coins [9].

A small cuneiform was also found among the objects found in the ruins of Tuprakkala, which contained an inscription consisting of four words written in black ink with the characters of the ancient Khorezm alphabet [10]. The word "Spbr/DK" is pronounced "Asbarak" or "Aspadak". Obviously, this word is Iranian - both the root of the word and the affix at the end of it are Iranian. The word can be translated as "riding a horse", "rider". In both cases, a proper noun represents the owner and the noun that belongs to him [11].

Unfortunately, the Arab conquerors led by Qutayba, who invaded Central Asia in 712, destroyed the Khorezm script and the rarest books written in it of inestimable value.

Our great ancestor A.R.Beruni wrote about this in his work "The Remaining Signs of Past Centuries": "Qutayba buried the culture and art of Khorezm. He killed and completely destroyed the people who knew the Khorezm script, who studied the messages and traditions and who could teach others their knowledge. That's why after the Islamic era, it became so ignorant of the truth. Then, because Qutayba destroyed the books of the Khorezm people, killed their scholars, and burned their books, they forgot this writing and began to rely only on the power of memorization" [12].

Scientists such as A.A.Freiman, I.M.Oransky, Z.Hurstfel, S.L.Volin, V.Livshits, M.Is'hakov made a great contribution to the study of Khorezm language and writing.

In general, although there is very little information about the history of handicrafts in the Khorezm oasis in the written sources of the Ancient Era, they emphasize that Khorezm was one of the most economically developed regions of Central Asia during this period. However, a comparative analysis of information on the history of the craft industry developed under the influence of political and historical processes characteristic of ancient times in this area with archaeological evidence, determination, scientific research based on generalization methods and wide introduction of research results to science are important tasks of historiography.

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