

Proceedings of International Educators Conference

Hosted online from Rome, Italy.

Date: 25th January, 2023

ISSN: 2835-396X

Website: econferenceseries.com

A HISTORIOGRAPHY OF STUDIES ON THE CRISIS OF THE OXUS CIVILIZATION

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Annotation

This article provides analytical information on the historiography of scientific research on the crisis of the Oxus civilization. Opinions on the influence of nomadic steppe tribes in the crisis of civilization recorded in scientific literature are compared with the results of archaeological field research.

Key words: Oxus civilization, Andronovo tribes, nomadic people, agropastoralism, artefact, funeral rites.

In history, not only Oxus civilization, but also the crisis of ancient Eastern civilizations is not a problem that has found its solution. According to the general opinion of researchers, the most flourishing period of the civilization we are studying includes the years 2300-1800 BC. In the next period, approximately during 1800-1500 BC, the period of its decline passed. In the Late Bronze Age, the strengthening of relations between the population settled in Bactria and Margiana and the steppe Andronovo tribes formed in the north of Central Asia and the penetration of these tribes into the southern regions of Central Asia, the archaeological artifacts found in some monuments and cemeteries are evidence of the Oxus civilization, shows that there have been changes in socio-political conditions and material culture.

According to H. P. Frankfort's research, the settled population engaged in agropastoral farming in South Central Asia grew to the level of proto-urban civilization, developed on the basis of large irrigation networks, and settlements with monumental architecture were formed. A rich material culture, in addition to a variety of ceramics made on the potter's wheel, many gold, silver, bronze, semi-precious soft stones and bones are used to create wonderful works of art. Due to the presence of permanent economic and cultural contacts and exchanges with Iran, Mesopotamia, the Persian Gulf and the Indus Valley, high culture was discovered in these cultural settlements and spread over large distances. Burials are relatively stable, with corpses buried in graves lying in a folded position, with limbs bent to



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the right or left, and often buried with pottery and metal, stone, bone, or other types of artifacts.

In the advanced stages of the Oxus civilization, the processes of social stratification of the population are manifested, which is better known than in the later period due to the scale of the excavations carried out in certain places, which indicates the existence of a hierarchy.

Most of the large cities of the Oxus civilization have the remains of monumental buildings. The defensive walls were built of mud bricks and were rectangular or circular in shape, usually equipped with round or square towers along the walls and in the corners (Dashly 3 "Prayer" and "Temple", Sapallitepa, Jarkutan , southern Gonur "Prayer" and northern Gonur "Palace"). A number of researchers believe that these buildings were built for domestic and defensive purposes, while some wrote that they served as palaces or religious temples. Hypotheses are also put forward that the temples performed the function of fire temples in connection with Proto-Zoroastrianism.

However, the lack of weapons found around these buildings and the weakness of the fortification walls led to the denial of these hypotheses by H.P. Frankfort. Also, according to him, a religious function cannot be accepted, because the mentioned elements, for example, white plaster plaster on the floor and walls, layers of divine ashes, the presence of stone-floored rooms, are sufficient evidence to describe it as a temple. can't. According to Elise Lena, a doctoral student at the German Institute of Archaeology, most of these monumental buildings were of a domestic nature and served for the economic interests of the inhabitants of the region and served as warehouses. He continues his opinion and evaluates these buildings as a fortress with a residential and economic function. At the end of the study, Elise Lena concludes that these buildings are also evaluated as a real sign of power and have a luxurious character, and the construction of such buildings reflects the dominance of one person or a group of people over others.

Among the tombs belonging to the Oxus civilization, some burial structures are distinguished from others by their monumentality and wealth of objects. Most of the tombs are in the form of catacombs or simple pits, while the number of rich tombs is much less and they are built of raw bricks. The fact that a certain number of tombs of Gonur were richly buried with camels, horses, cattle and dogs, as well as several carts or cartwheels, led V.I.Sarianidi to call these structures under the general name "royal necropolis".



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Elise Lena researches specific burial structures by gender through a comparative analysis of items found in male and female graves. Women's graves are more likely to have ceramics, metal objects, or precious materials, and some types of objects are found only in their graves. Examples include metal or stone seals, terracotta female figurines, and zoomorphic figurines made of chlorite and white limestone. On the contrary, in men's graves, in addition to weapons, stone or metal objects typical of the Oxus civilization are found, including columns, stone or lead discs, handle stones, stone sticks, and lead rings. Although several hypotheses have been put forward to determine the function of these objects, it remains unknown at this time. However, due to their rarity, the material used, or the design of some parts, as well as their rarity in tombs, cenotaphs, monumental buildings, and ordinary residences, they can be called symbolic in nature. According to E. Krubezy, he calls objects of unknown function exclusively "symbols of prestige" and proposes to consider them as symbols of social status and believes that they help in determining social relations. According to E. Lena, because these status markers are different between men and women, it is impossible to establish a hierarchy between the two sexes.

The various identified indicators clearly show the existence of a structural hierarchy of the society. However, this level of hierarchy cannot be resolved by an architectural analysis alone, which is limited to the great generality or economic stratification of the graves, since the wealth of the graves does not imply a direct correlation with social status or power.

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