



## THE ROLE OF SOCIAL FACTORS IN THE FORMATION OF PRIMITIVE CONSCIOUSNESS.

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*The Neolithic period was proposed by the German scientist Burxard Berente as the period of the "Agrarian revolution". According to him, the greatest discovery made in the Neolithic period was the emergence and development of agriculture. The emergence of agriculture is a decisive factor in the history of mankind. The term "Neolithic revolution" in relation to the Neolithic period in the science of world archeology was introduced by the famous archeologist, orientalist G. Child.*

According to G. Child, the discoveries in the history of mankind in the Neolithic period are as follows.

1. The emergence of agriculture
2. Intensification of the process of cultivation of wild cereals.
3. Formation of new types of economy (livestock, fisheries)
4. The emergence of the fields of architecture and crafts, ceramics, textiles.

The most important thing is that man has become a leading social factor that changes society and nature with his consciousness and thinking. During the Neolithic period, an economy based on production was formed. All of these factors have led to great upheavals in human history and consequently drastic changes in social development.

In the south of Central Asia, large villages such as Namazgoh, Altindepe, Anau, large cultural centers of the Eneolithic-Copper-Stone Age,



such as Sarazm in the upper reaches of the Zarafshan River, and later the first city-states on the basis of artificial irrigation agriculture began to form.

Eneolithic villages in Uzbekistan have been studied through the monuments of Zamonbobo and Sarazm. The monument to Zamonbobo was studied in 1950-1960 by Ya.G'.G'lomov and A.A. Asqarov.

During the excavations in Zamonbobo, 45 ancient tombs were found and studied.

In the tombs of men were found the tips of arrows made of flint, arrows, knives, ceramic vessels, while in the tombs of women were found knives of various shapes made of precious stones, cosmetics, eyeshadow bowls, copper glass and other items.

This indicates that in the history of the peoples of Central Asia, the tradition of believing in the "other world" in the burial ceremonies of the sedentary peasantry continues.

Sarazm is a large monument of agricultural culture located in the upper reaches of the Zarafshan oasis. Tajik archaeologists headed by A. Isoqov have been working here since 1977. The area of the monument is 90 hectare, where from the Eneolithic period to the Early Bronze Age, i.e. mil. life lasted until the end of the previous III millennium.

According to research, Sarazm is divided into 4 stages. The one-room huts founded in Phase 1 of Sarazm are surrounded by defensive walls. From here there are ceramic dishes with colorful ornaments on the outside, copper glass and jewelry made of non-ferrous metals. Beads made of bronze, lazurite and carnelian were found. V. According to M. Masson, in many respects the findings are very similar to the samples of Geoksyur culture of Southern Turkmenistan. This culture, according to Bertill Lionnet, Balujistan in the south of Afghanistan, according to G. Frankfort, was formed under the influence of the Sho'rto'g'ay cultures. In the second stage, the old rural area of Sarazm will



be significantly expanded, with one-room clay cover houses built of mud bricks, shrines in the houses, narrow streets and squares between the multi-room houses. Two temples were erected in two parts of the old village. In the third stage of Sarazm, social (collective) monumental buildings appeared. These buildings consisted of courtyards and quarters with pottery jars and metal smelting workshops consisting of a treasury, a temple, and so on. In pottery, the number of ceramics decorated on the inside and outside is sharply reduced, metalworking is intensified, the number and quality of tools are increased. In the fourth stage of Sarazm, there is an economic and spiritual crisis in the culture. But this crisis is not felt in metallurgy. The potter's wheel was first invented in pottery. Terracotta and stone seals appear. These discoveries serve as a key factor in the development of religious and philosophical worldviews in the history of the peoples of Central Asia, the emergence of technological discoveries in the system of artificial irrigation, wheels, wheelbarrows, watercourses. The Bronze Age plays an important role in the study of the history of the first agriculture, city-states, material culture of the peoples of Central Asia. Bronze first millennium BC. It was discovered in Asia Minor and India in the third millennium. In a short period of time he penetrated into all branches of the primitive economy. During the Bronze Age, there was an increase in the number of permanent villages, primarily on the basis of irrigated agriculture, the increase in the number of people living in them, and the process of intensive development of new lands. The Bronze Age cultures of southern Turkmenistan were formed as a result of the rapid assimilation of the Murgab Sumbar and Kelili oases by the people. Villages such as Oltintepa and Namozgoh, which emerged during the Eneolithic period, have grown. For example, by the time of the developed Bronze Age, the area of Oltindepa was 25 hectares and had the appearance of the first city. Tozabog'job and Amirabad cultures of the Bronze Age were studied in Khorezm. The rarest monument to



Tozabog'job was found in Kokcha-3 cemetery, where human skeletons were found buried in a crooked position, with their legs bent with their right or left side. He was buried alone in cemeteries, sometimes with a child next to a woman. Pottery and bronze objects are found in the men's tombs, and bronze ornaments in the women's tombs. This shows that for man, "the existence of the afterlife and the addition of the necessary things to be buried in a coffin is the beginning of a second life." The Tagiskent tombs in the lower reaches of the Syrdarya also reflect the Bronze Age culture. The tombs are dome-shaped, with 3 to 7 people buried there. In some of them, tribal elders or influential people are buried. Because these tombs differ from ordinary tombs in their findings. Therefore, from the same period, we witness the beginning of the process of social stratification among people. The Sopolli culture in the Surkhandarya oasis is based on irrigated agriculture. This culture is included in the category of late Bronze Age cultures of the ancient East, as it dates back to the XVII-X centuries. The pottery culture is similar to the Namazgoh cultures of southern Turkmenistan, the Dashtli cultures of northern Afghanistan, and the Harappa cultures of India. The 82x82 m<sup>2</sup> part of the fortress of Sopollitepa was inhabited by 8 mahallas in the fully explored fortress. Teams were separated from each other by corridors. The dead were not buried in a separate cemetery, but in wall mounds and house scenes. The tombs were in the form of a simple ora or lahat, with males buried on the right and women on the left. There are 4 stages of pottery culture. The pottery period (XVII-XV centuries BC) is similar to the sources of Southern Turkmenistan. The sources of the Jarqoton period (XV-XIII centuries) are unique, and this process indicates the emergence of the autochthonous-local Bactrian direction of development. Those who died during this period were buried in special cemeteries. The influence of the Harappa culture of India and the Andropovo-nomadic culture of Siberia-Kazakhstan is observed in the material sources of the 3rd and 4th stages, in the period of the



Kozali and Molali periods. This fact confirms that our ancestors had direct contact with other peoples since the Bronze Age. The emergence of stone scenes in housing construction and the incineration of individual community members without burial have occurred through direct cultural contacts.

Scientific research in Jarqoton confirms that the owners of the Sopolli culture were socially stratified. They are as follows: The wise. This group includes elders and religious leaders, believers. The military, the defenders of society. Craftsmen and merchants. Farmers and ranchers are the ones who provide for society economically. Thus, by the Bronze Age, a large part of Eurasia. In Central Asia and the Caucasus, where ethnic processes took place in the northern part of the Black Sea, the social development that took place in the last Bronze Age created the conditions for the formation of statehood in these regions. The formation of the ancient oases of the territory of our homeland on the southern borders of the Aral Sea, the Khorezm state, the Sughd state in the Zarafshan oasis, the formation of the Bactrian state in the middle reaches of the Amu Darya took place on the basis of Bronze Age cultures. This is proof that the peoples of Central Asia have achieved a high level of development of thinking on the basis of material cu

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