

 Research Article

THE MAIN FACTORS OF THE DEVELOPMENT OF POTTERY CRAFTS OF CENTRAL SOGD

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ABSTRACT

This article describes the changes that occurred in the pottery craft of the ancient Central Sugdian world. In general, with the introduction of the Hellenistic culture into the Sogd region, the shape of pottery changes radically. Bowls, plates, and glasses of various sizes are produced, and most of the vessels are given red angob on the inside and outside, and the surface is scratched and polished on special pottery tools. Such dishes can be found not only in Central Asia, but also in the countries of the Caucasus, Afghanistan, Iran, India, and the Middle East. In this period, the impact of the changes in the political, social, economic, and spiritual life of Central Sogd on the pottery craft, as well as the main reasons and characteristics of the development of the pottery craft, and the impact of historical processes on these changes are discussed.

KEYWORDS

Sogd, Afrasiab, Koktepa, Achaemenids, Kumushkent, Kuldortepa, Umarintepa, Talli Barzu, Koytepa, Kindiktepa, Dormontepa, Oktepa, Alexander the Great, Hellenic, Hellenistic, Hellenistic culture, Hellenistic culture, pottery wheel, Middle Syrdarya region, Kaunchi culture, angob, ceramic, pottery vessels, pitcher, khum, glass, pot.

INTRODUCTION

Pottery products are not only a material resource or a thing or product resulting from human physical activity, but we should also consider them as objects that reflect the inner world and spiritual state of people. Also, studying the socio-economic situation, material and spiritual life of the current period, it allows to draw important scientific conclusions about the lifestyle and religious views of the peoples.

It is impossible not to connect the development of the culture of each historical period, including the development of any sphere related to people's life and lifestyle, with the social, economic, and political realities of that period.

While studying the development of the ancient pottery craft, we first thought about the arrival of the Macedonians in our country, their policy of conquest, and then the new administrative procedures and the important changes that occurred in their social, economic, political and cultural life as a result.

In 334 BC, Alexander the Great began to invade the lands of the Achaemenids. Central Asia, which was part of the Achaemenid state, was also conquered by the Greeks (330-327 BC).

Although Central Asia was conquered by invasion, important changes took place in the social, political and cultural life of this country. This culture is called Hellenic (because it came from the city of Hellas) culture (Mirtozaeva 2003. 91 b), it begins a new era in the history of culture and art of the ancient world, including the history of ancient Sogdiana, which is completely different from the previous ones (Isamidinov 2002. p. 36). This culture has historically been called the Hellenistic or Hellenistic culture, although these two terms do not mean the same thing. Hellenistic culture is a culture with the direct participation of the Greeks, and we can see the traces of this culture in the example of the monuments of Aykhanum, Saksanokhur, and Takhtisangin (Bertille Lyonet. 2013. pp. 353-360; Litvinskiy., Mukhitdinov 1969. pp.160-179; Litvinskiy., Pichikyan 2000 pp. 202-209). The Hellenistic culture was created under the influence of the Greek culture, and this culture is a generalized view of local and Greek cultural traditions (Isamidinov 2002. p. 158).

Monuments of Hellenistic culture have been discovered and studied in Central Asia, including in Central Sogd, and are still being studied.

Afrasiab II, III, IV stages, Quldortepa, Kumushkent, Koktepa, Umarintepa, Talli Barzu, Koytepa, Kindiktepa, Dormontepa, Oktepa and others are among such monuments.

Economic, political, and cultural advancements occur as a result of all-round relations between the multi-ethnic peoples of the empire. Coin-money relations were formed, the first coin-money was minted, the lifestyle of the population improved as a result of the development of trade (History of Uzbekistan, Part I. 2019. 98-102 b). The system of governance of the Greeks is introduced. He manages the occupied territories relying on his trusted generals. Also, there will be changes in urban planning, architecture, folk art and lifestyle. As a result of the arrival of the Greeks to our country, experts also note that changes have occurred in public meals, household and kitchen utensils, starting with bricks. (Ismiddinov 2002. p. 141).

The Hellenistic period was a turning point in the history of ancient Sugdian culture. During this period, the territories of Samarkand Sugdi were completely mastered. The growth of cities and the influence of Hellenic culture increased. We can observe this influence both in urban planning and in pottery. For example, cities appear surrounded by orderly, rectangular defensive walls

(Kuldortepa). Also, irregular cities are emerging, we can say Oktepa, Kumushkent. The Hellenistic period lasts about 800 years in the Sugdian world and occupies an important place in the ancient history of the Sugdian people.

When the Greeks arrived, the early pottery was not fundamentally different from its predecessors, but during the second period of Hellenism, the changes became evident. During this period, open-type dishes were created, including fish bowls, large bowls, mega bowls, goblets, which are characteristic of the Greeks. It became a tradition to paint the dishes more red (Isomiddinov 2002. p. 227-228).

Pottery items found and analyzed from the monuments of Afrasiab II (Isomiddinov 2002. Fig. 118-119), Ko'ktepa (Isomiddinov 2002. Figs. 94-95), Kumushkent II (Pugachenkova 1989. Fig. 16) of this period confirm this.

It is difficult to observe major changes in pottery samples from the end of the IV century BC to the beginning of the III century BC (Nemtseva 1973. p. 159-162.). The traditions of the Achaemenid period were preserved more in the vessels of this period. We clearly observe these changes in the pottery samples of the later periods, that is, of the III-II centuries BC. These include open bowls, fish bowls, conical-footed and high-footed bowls, as

well as round-mouthed, hemispherical miniature bowls common in later collections, flat-bottomed, hemispherical goblets, short-necked jugs, pots, wide-mouthed cylindrical khums, narrowed necks, flanged T-shaped, flattened khumkas, round-shaped khumkas, pottery vessels of Afrasiab I and II periods are very similar to each other, no changes are observed (Isomiddinov 2002 fig. 121-122).

These changes that occurred in pottery from the 3rd century BC were firstly related to the tools of labor (for example, the change of the pottery wheel), and secondly, the local people learned the Greek pottery skills. (Kabanov S.K. p. 56).

With the arrival of the Greeks in Central Asia, the culture, like many other areas, changed in a positive direction. A number of historians and archaeologists have given their opinions about it.

While the Greco-Roman sources are based on the history of their own people, information about the history of the peoples of Central Asia, including the Sogdians, can be found in connection with them. For example, Geradot gave valuable information about the history of our country (History of Uzbekistan 2019. pp. 147-148).

Through archaeological excavations, we will have the opportunity to get acquainted with the

ancient layers of Sugdiyana. Looking at the form, beauty and other aspects of these unique finds, we draw important conclusions about the social, economic, political and cultural life of this period. For example, we can imagine that in ancient times there were large cities in Sogd, i.e. Central Sogd regions, and art and culture flourished.

But in fact, when the Greeks came to Central Asia, including Sugdiana, the unique culture of the peoples here was formed. This culture is a form of culture formed by the peoples over the centuries, and at that time it is manifested in the harmony of the Achaemenid culture.

As a proof of our opinion, we can say the example of the pottery of monuments of the Achaemenid era and the urban planning of Afrosiyab I-II, Koktepa I-II, Erkurgan, Uzunqir, Lolazor, Saratepa-II.

Another view of the development of Hellenic culture is that 30 thousand children from Sogdian are taught Greek culture, customs, traditions, and language (Plutarch, 1968. P. 430).

As can be seen from the above information, mutual cultural relations developed between the Sogdians and the Greeks. The Greeks were interested in Asian culture and the Asians in Greek culture, although this interest was dominated by diplomatic purposes. No matter

how important the invasion of the Greeks was to Central Asia, they brought their own Greek culture to these lands and, through this culture, influenced the local culture as well.

Central Sogd regions are one of the strongest Hellenized points, and at the beginning of our era, pottery centers began to appear in different regions of Sogd (Isomiddinov 2002. P. 214, 221-222).

A number of archeological findings from the Seleucid and Greco-Bactrian periods, as well as pottery samples, were recovered from a number of monuments of Central Sogd. Afrasiab II-III, Ko'ktepa II, Quldortepa, Talli Barzu, Kumushkent II-III monuments can be examples of pottery finds.

These pottery samples testify to the social, economic and cultural life of that time. Especially among them, the changes that occurred in the tableware, including the appearance of royal dishes and their increase in number, show the changes in the lifestyle of the people of this period, and we can see that their spirituality also improved by looking at these dishes made with new elegance.

The influence of the Kang state can be felt in the pottery crafts of Central Sogd (as well as in a number of other areas). Whether or not Sogd was

a part of the Kang state remains controversial. A number of historians state that the state of Kang' was founded in the middle of the Syrdarya River at the beginning of the III century BC, and when this state reached the peak of its power, it included Sogd as well as a number of other countries (Muhammadjonov 2009, pp. 36-37).

It is said that Sogd was part of Kang' in Chinese chronicles (70s of II century BC) (Bichurin 1950. S. 271, 281).

This culture was called the Melon culture, and its influence is felt in every field, especially in pottery from the 1st-2nd centuries AD (Askarov 2015, p. 277). Historians dealing with the history of this state emphasize that pottery was extremely advanced (Muhammadjonov 2009, p. 39). G.A. Pugachenkova also emphasized this point in her research on the basis of archaeological materials (Pugachenkova 1989. S. 178). The representatives of this culture mainly had a nomadic way of life, and their culture was similar to it. Pottery belonging to the Melon culture is characterized by the fact that it is made by hand, rough, and at the same time animal images are depicted on the handles of these vessels (Pugachenkova 1989. S. 112-116). Pottery samples from the Kang period are often painted with red angob. A number of types of pottery have

an image of an animal head. This culture was also found in Tashkent, the Middle Syr Darya basin, Fergana and the south of Uzbekistan and Tajikistan (Kabanov 1981. S. 21-25 p.). Trade and cultural relations were well developed in Central Sogd as well (Pugachenkova 1989. S. 116-118).

K. Shoniyozov said that the inhabitants of this country spoke three languages, that is, the herdsmen spoke Turkish, and the settled people spoke the Sugdian and Khorezm languages. From the above opinion, we can conclude that the Sugdians had their own position in the structure of the Kang state.

During the period of the Kang' state, Cug'd tried to develop relations with the neighboring nations in every way (Vasilev. 1958. S. 35-52).

Most of the inhabitants of the city were engaged in handicrafts, and pottery, like many other industries, developed. In large cities, the craftsmen of each field lived in a certain neighborhood of the city, their place of work and residence was in this neighborhood (Shoniyozov. 1990. 107 p.) G.V. Grigorev also analyzes pottery materials related to the Melonchi culture (Grigorev, (raskop 1935 g). 1940; Grigorev, (raskop 1937 g) 1940).

The Kangars and their descendants are considered to be one of the major ethnic

components in creating the cultural heritage of the Uzbek people and making a significant contribution to its history. The study of the history of the Kangar and Kangli people is not limited to observing the political and ethnic history of the Uzbek people, but is also important in studying the economic and cultural cooperation between the settled population and the nomadic and semi-nomadic tribes who lived in antiquity and the Middle Ages, and their influence on each other (Shoniyozov 1990. 6 pages).

In the 30-40s of the II century BC, as a result of Yuechi tribes occupying the Greco-Bactrian territories, the Kushan state was established after a certain period. Sugd, which was part of the Kang state for a certain period of time, fell under the influence of the Kushans (1st-3rd centuries AD). The role of the Kushans will increase (Shoniyozov 1990, p. 53). According to the information given by Zhang Stjian, the Yuechji tribes, who were driven from Eastern Turkestan under the pressure of the Huns, occupied the Dovan, then Sugd, and then marched to the lands of Bactria.

Although the monuments of the Kushan period from Southern Sogd have been studied a lot, we rarely observe this in the monuments of Central Sogd. The reason is that the strata of this period

are poorly studied or are defined as general antiquity. Experts directly connected pottery samples of Afrasiab III, IV stages with the Kushan period (Nemtseva 1973. S. 151-152; Filanovich 1969. S. 171-172).

Our historians interpret information about the Kushan state based on the compatibility of Chinese sources and archaeological findings. According to archaeological research, during the Kushan period, agriculture was well developed in almost all regions of Central Asia. In particular, the irrigation system has developed in the Zarafshan oasis. We can see this in the pottery samples found at the Tally Barzu monument or the plough. During the Kushan period, internal and external trade was also well developed. The importance of the Great Silk Road in the development of trade was very great. This road stretches for 12000 km, and the cultures of the peoples along this route are interconnected. Embassy relations of the Kushan kings develop, proximity and similarities arise in the culture of the East and the West. In addition to the development of trade of a number of products through these roads, tourists and merchants introduce what they saw in their country, in their daily life. Similarities can be observed in Kushon crafts of this period, including pottery.

The social and political conditions that arose in the Kushan state at the beginning of AD, the decline of slavery, are also observed in the neighboring states of China, Parthia, and Rome. The period of the Kushans is explained not only by the exchange of culture in Central Asia, but also by the spread of the culture of the entire Eastern and Western countries. As a result of the intermingling of these two cultures, the Kushan culture emerged. Kushan culture, especially its art, is different from other cultures of our country, one of the oldest types of practical art is artistic pottery.

A number of ceramic samples belonging to the Kushan pottery culture were found in Sogdiana. Archaeological excavations at the Afrasiab monument prove this.

In the past, our ancestors lived in a different world and created a unique culture. This culture is important not only for that time, but also for historians of the present time. This culture created by our ancestors who lived 2-2,5 thousand years ago, including the culture of pottery, is attracting the interest of not only the peoples of Central Asia, but historians of the whole world. For this reason, I tried to reveal the characteristics and reasons for the development of pottery culture of Central Sogd, which is the

central point of Central Asia, in connection with social, economic, and political processes. The history of pottery culture is important in studying the history of the above-mentioned period, and for this reason, our archaeologists have been paying special attention to pottery finds. However, the archeological materials of the Central Sogd region of the above-mentioned period have not been thoroughly studied. It is still necessary to carry out scientific research in this regard.

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