

SOME REFLECTIONS ON EILATAN CULTURE

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ANNOTATION

The article examines the monuments of the settled agricultural culture of Fergana in the early Iron Age (VII-VI-III centuries BC). New materials from the city of Andijan and the ancient settlement of Kuva are being introduced into scientific circulation. The early Eilatan complex with painted ceramics is substantiated, and these materials complement our understanding of the periodization and sequence of agricultural cultures in Fergana: Chust-Eilatan-Shurabashat-Markhamat.

Keywords and phrases: agriculture, cattle breeding, Eilatan, Shurabashat, painted ceramics, valley, Bactria, Sogd, Kuchuk, Dalverzin, Chust culture, Sufan, Pilaltepa, Andijan, Sarvantepa, Chirakchi, Turtkultepa.

АННОТАЦИЯ

Мақола Фарғона водийсининг илк темир даврига оид Эйлатон қадимги деҳқончилик маданиятини ўрганишга бағишланган (милoddan аввалги VII-VI-III асрлар). Андижон ва Қувадан аниқланган янги археологик материаллар таҳлил этилади. Илк эйлатон комплексига оид гулдор сополлар хусусиятлари янги топилмалар асосида очиб берилади. Булар барчаси қадимги деҳқончилик маданиятларини саналарини аниқлаштириш ва комплекслар кетма кетлигини (Чуст-Эйлатон-Шўрабашот-Марҳамат) ўрганиш борасида тўғрилигини кўрсатади.

Калит сўз ва иборалар: деҳқончилик, чорвачилик, Эйлатон, Шўрабашот, гулли сополлар, Бақтрия, Суғд, Кучук, Далварзин, Чуст маданияти, Суфон, Пилолтепа, Андижон, Сарвонтепа, Чирокчи, Тўрткўлтепа.

Аннотация

Исследуется памятники оседлоземледельческой культуры Ферганы в эпоху раннежелезного века (VII-VI-III вв. до н.э). Вводится в научный оборот новые материалы из города Андижана и городище Кувы. Обосновывается раннеэйлатанский комплекс с расписной керамики и эти материалы дополняют наши представление по периодизацию и последовательность земледельческих культур Ферганы: чустская-эйлатанская-шурабашатская-мархаматская.

Ключевые слова и фразы: земледелие, скотоводство, Эйлатан, Шурабашат, расписная керамика, долина, Бактрия, Согд, Кучук, Дальверзин, Чустская культура, Суфан, Пилалтепа, Андижан, Сарвантепа, Чиракчи, Турткультепа.

INTRODUCTION

The culture of Eilatan (sometimes named Eilatan-Oktom) (VII-VI-III centuries B.C.) plays an important role in the ancient agricultural practice of farming in Fergana. On the one hand, this complex continued the traditions of the Chust culture (XIV-VIII centuries B.C.), on the other hand, it had a strong influence on the nomadic pastoralists, who covered part of the valley. Archaeological monuments of this period were discovered in 1954 by Professor Yu.A.Zadneprovsky from Leningrad, scholar who learns about Fergana valley and shortly afterwards he was named the Eilatan culture. At that time, the characteristic features of Eilatan pottery science were identified: it consisted of hand-made ceramics, decorated and unadorned, sometimes painted, and partly on a ceramic wheel [7. p.8; 8. p.44].

It should be noted that in the periodic system of Yu.A.Zadneprovsky and N.G.Gorbunova, the Eilatan culture corresponds to the period after the Chust culture [8; 9. p.118; 3. p.91].

Over the next 15-20 years, archaeologists have found and studied more than 40 monuments of this culture (20 of them are settlements, the same number of burial mounds) in seven geographical (northern, northwestern, eastern, southwestern) regions of the Fergana Valley [11. p.92; 12. p.20]. Yu.A.Zadneprovsky and NG Gorbunova have made a great contribution to the study of this culture. The study of all identified burial mounds (Aktam, Kungay, Sufon, etc.) and the objects found in them allowed to determine the period of the Eilatan complex in the VI (or VII) – III centuries B.C. [3. p.106; 5. p.56].

Among this monuments of this culture, with the exception of the Eilatan settlement, there are no single-layer settlements. All known settlements with the Eilatan complex are located under powerful later cultural layers. Among them are Shurabashat, Symtepa, Sufantepa, Karakurgan, Tyurakurgan, Pilatepa, Kuva and Andijan. Therefore, the layers of the Eilatan culture in them were revealed in insignificant areas. The works carried out in different years on the largest monument – Eilatan did not give significant results (B.A.Latynin, T.G. Oboldueva, Yu.A. Zadneprovsky). Attempts by some archaeologists in recent years in this regard have also yielded no substantial results in the chronology of this culture.

S.Qudratov, an associate professor at Gulistan University, suggests a less rigid periodization for Eilatan culture: IV-III centuries BC [16. p.19-21] or III-II centuries BC [17. p.42], which also did not allow to determine the date of the largest city of this culture.

Thus, due to the lack of stratigraphic material in the monuments of Eilatan culture, various hypotheses (hypotheses) about the emergence and development of sedentary farming were put forward. At times, even opinions began to be suggested that Eilatan belonged to nomadic pastoralists. It was therefore important to study the monuments of Eilatan culture in a comprehensive manner.

Recently, two more settlements in the eastern part of Fergana, which are clearly related to the Eilatan culture, have been identified. These are the lower strata of the medieval Kuva Shahrstan and the lower strata of the Sarvontepa monument on the site of the Andijan rabodi.

Eilatan pottery has been found in the 1st and 7th excavation layers in the southern part of Kuva Shahrstan. Based on hand-painted, painted and embroidered ceramics, the Kuva complex is defined by B.Matboboev and A.Gritsina in the V-IV centuries BC [20], it is noteworthy that some researchers make the period of this culture even more ancient (VII century BC) [25. p.177, table 2].

At Sarvontepa, it was possible to identify an archaeological complex with corresponding cultural layers and divide it into two stages: Eilatan I (early – VI-V centuries BC), Eilatan II (late – IV-III centuries BC) [22. p.28; 24. p.91].

It should be noted that scientific research at this location has clarified some controversial points. Defining the period of Eilatan culture, new ideas were expressed about its origin and place. Also, the study of the ancient farming culture of the early Eilatan period testifies to the fact that this culture is constantly developing in the Fergana Valley. At the same time, N.G.Gorbunova's hypothesis that the traditions of Eilatan culture existed in different parts of the valley was confirmed [3. p.93].

Sarvontepa Eilatan is located 20 km north of the city ruins. The Karadarya basin is one of the first areas of agricultural practice of farming. There are also ancient agricultural settlements in these areas, such as Dalvarzin (area 25 hec), Ashkoltepa (area 13 hec), Khojambog (area 4 hec), Dekhkontepa (area 5 hec).

The results of the study of the new complex in Sarvontepa not only confirm the previous ideas, but also complement and systematize the system of chronology of settled agricultural cultures in ancient Fergana: Chust – Eilatan – Shurabashot – Marhamat [10. p.304-316]. The findings once again confirm that the monuments after the Chust culture belong to the Eilatan complex, followed by the Shurabashot type complex. In addition, there are no flower-painted and hand-made pottery of any type in the area. G.P.Ivanov offers a different scheme of development of ancient Fergana culture [13. p.115-133; 16. p.11-18].

In the Sarvontepa complex there are no painted pottery of the Shurabashot type. It should be noted that in 1985 B.Abdulgozieva and B.Matboboev first identified the location of Kushtepa (Yakkatepa) in Izbaskan district, which is part of the Shurabashot complex in the area between Naryn and Karadarya, full archaeological excavations have been carried out here, but no archaeological material has been published. The discovery of this monument disproves the idea that Shurabashot-type monuments occur only in the eastern regions of the valley. In addition, during archeological excavations in the ruins of the town of Shurabashot in 1993, patterned pottery fragments of the Eilatan culture were found in its lower layer [19]. These found materials further expanded the area of distribution of Shurabashot cultural monuments.

In later times, arguments began to be put forward that denied that Eilatan culture was related to local traditions. According to one hypothesis, of course, this idea is not new. A similar idea was put forward by NG Gorbunova [26. p. 256], in the last period of the Chust culture, around the 8th century BC, tribes from Northern Bactria (of course settled peasants) appeared in the Fergana Valley. However, for some reason, they first mixed with the nomadic pastoralists of the Kairakkum culture and later participated in the formation of the culture of the first Iron Age of Fergana (?) [13. p.121]. The second opinion on this issue is not much different from the first, in the late VIII-early VII centuries BC, a part of the population of Bactria settled in the

Zarafshan oasis. In turn, the population of Sogd settled in the Fergana Valley [6. p.29]. In another study, M.Kh.Isomiddinov changes his opinion about the origin of this culture (report M.Kh. Isamiddinova on Uchenom Sovete IA AN RUz (May, 2005) and see also: Isamiddinov, Rakhmatillaev, 2004. p.9) (?) [15. p.9]. In addition, there is a strange idea of SS Qudratov that the ancient city of Eilat was founded by nomadic pastoralists in the III-II centuries BC [18. p.41]. But the researcher seems to have forgotten the information in the written sources about the ancient state of Fergana, which has many well-known cities [26. p.58-68; 21. p.25-38]. It should be noted that researchers excavating the ruins of the city of Eilatan (Yu.A.Zadneprovskiy, T.G.Oboldueva) identified pottery (molded painted or dyed) made of hand-woven in layers [8. Fig.7].

There are some inconsistencies in some of the archaeological facts to the considerations cited. First, researchers who claim that the first Iron Age complex in Fergana came from abroad have forgotten (or ignored) Gorbunova's credible and potential conclusions about the formation of the Eilatan culture based on real facts [4. p.101]. traces of fabric on the inside of the vessels, as well as some ceramics have features characteristic of the Chust culture [23].

Secondly, according to A.Askarov, in the formation of the Puppy culture (Bactrian patterned pottery) took part Chust-type culture owners who migrated from the valley [1. p.72].

Therefore, the emergence of painted pottery in Bactria and Sughd, such as Kuchuktepa, Koktepa, Chirakchi, Turtkultepe, Uzungir-Sangirtepa-Podayotak, can be attributed to the influence of the Fergana settled peasant tribes. In turn, there are no traces of northern Bactria or Sogdia in the material culture of Fergana of the Early Iron Age. It should be added that Fergana is the only region where the materials of the Achaemenid dynasty did not arrive. This allows us to conclude that the ancient Fergana culture developed independently. The development of the Eilatan complex in two phases (Eilatan I and II) confirms once again that Eilatan is not the only monument inhabited by settled peasants of the Early Iron Age, and this expands our understanding that Chust culture continued the ancient traditions of pottery.

Thus, on the basis of new findings in these cultural monuments, the general conclusion from the above is as follows: The ruins of the city of Eilatan, the Sarvontepa complex in the Andijan region and the lower strata of the city of Kuva can be traced back to the VII-VI-III centuries BC. It should be noted that artifacts dating back to the middle of the first millennium BC have been found in the upper and middle reaches of the Kara-Darya. At the end of the Eilatan culture, a new Shurabashat complex (IV-I centuries BC) was formed, and the ancient Fergana kingdom (VIII-VII-IV centuries BC) was replaced by the Davan kingdom in the IV-III-IV centuries BC [21. p.192]. It should be noted that from ancient times the plains, which were suitable for the cultivation of agricultural crops were developed by settled farmers, and in the mountains – mountainous, foothill and hilly areas – by cattle breeders. Farmers and farmers complemented each other and exchanged their products (meat and dairy products, leather, agricultural products, handicrafts) with each other. These two cultural traditions (sedentary farming and nomadic pastoralism) emerged in the middle of the second millennium BC and practically continued uninterrupted until the nineteenth century [2. p.118-123].

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