

INTERACTION AND OPPOSITE INFLUENCE OF ANCIENT ORIENTAL CIVILIZATION AND OKS CIVILIZATION

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Annotation: This article examines the interaction and conflicting influences between the Ancient Near Eastern and the Oxus (Central Asian) civilizations, primarily through the lens of the lapis lazuli trade route. The Badakhshan lapis lazuli deposits served as the key source material that fueled ancient cultural and commercial ties, attested by its extensive presence in Mesopotamian cities like Ur and Uruk during the Bronze Age. The paper analyzes various scholarly views (Herman, Shchetenko, Masson, Mavlonov, Casanova) on the routes, referred to as the "Lapis Lazuli Road." Furthermore, it highlights archaeological evidence, specifically from the Shortughai settlement, which demonstrates a complex dynamic: not only peaceful trade but also conflict between the incoming Harappan (Ancient Indian) civilization representatives and the indigenous Bactrian (Sopalli, Dashtli) cultures for control over the valuable mineral resources.

Keywords: Lapis Lazuli, Ancient Near East, Oxus Civilization, Bactria, Lapis Lazuli Route, Trade Relations, Bronze Age, Shortughai.

Аннотация: В данной статье рассматривается взаимодействие и противоречивые влияния между цивилизациями Древнего Ближнего Востока и Окса (Центральной Азии), в первую очередь через призму лазуритового торгового пути. Бадахшанские месторождения лазурита служили ключевым источником, подпитывавшим древние культурные и торговые связи, о чем свидетельствует его широкое присутствие в таких городах Месопотамии, как Ур и Урук, в эпоху бронзы. В статье анализируются различные научные

взгляды (Герман, Щетенко, Массон, Мавлонов, Казанова) на эти пути, именуемые «лазуритовым путём». Кроме того, рассматриваются археологические свидетельства, в частности, из поселения Шортугай, которые демонстрируют сложную динамику: не только мирную торговлю, но и конфликт между представителями пришедшей хараппской (древнеиндийской) цивилизации и коренными бактрийскими (сопалли, даштли) культурами за контроль над ценными минеральными ресурсами.

Ключевые слова: лазурит, Древний Ближний Восток, цивилизация Окса, Бактрия, лазуритовый путь, торговые отношения, бронзовый век, Шортугай.

Annotatsiya: Ushbu maqola Qadimgi Sharq va O'rta Osiyo (Oks) sivilizatsiyalari o'rtaosidagi o'zaro aloqa va ta'sir masalasini, asosan, lazurit savdo yo'li orqali o'rganadi. Lazuritning asosiy koni Badaxshonda joylashgan bo'lib, uning Mesopotamiya shaharlariga, jumladan, Ur va Urukka tarqalishi bronza davridagi qadimiy madaniy va savdo aloqalarining asosiy manbai hisoblanadi. Maqolada lazuritning tarqalish yo'llari (quruqlik, suv yo'llari), xususan, "Lazurit yo'li" haqida turli olimlarning (G. Herman, A.Ya. Shchetenko, V.M. Masson, O'.M. Mavlonov, M. Kasanova) qarashlari tahlil qilinadi. Shuningdek, Shor'to'g'ay yodgorligi misolida Harappa (Hind) sivilizatsiyasi vakillari va mahalliy Baqtriya (Sopalli, Dashtli) madaniyatlarining lazurit konlari ustidan nazorat uchun kurashi yoritilgan.

Kalit so'zlar: Lazurit, Qadimgi Sharq, O'rta Osiyo, Baqtriya, Lazurit yo'li, Savdo aloqalari, Bronza davri, Shor'to'g'ay.

INTRODUCTION (ВВЕДЕНИЕ / KIRISH). Roads are a means of connecting the cultural and economic ties of peoples and establishing regular traffic between any two destinations. To study the history of roads is to study the history of cultural ties between peoples.

Ancient written sources also contain information about the mines of Central Asia, their location and distribution. According to Persian sources, lazurite and serdol were transported from Bactria and Sogdia to Old Asia. The ancient Greek historian Ctesias reports on the existence of gold and silver deposits in Bactria.

Diodorus's works on geography and history show that the Bactrian lodges were an important source of market and interstate relations in the ancient Near East. He wrote down the details of the battle that the Assyrian ruler Nin had against Bactria. According to the report, Nin besieged the city of Bactria for a long time and the city was captured by Semiramis. The play tells the story of how the Bactrians were defeated as a result of deceit and betrayal.

DISCUSSION (ОБСУЖДЕНИЕ / MUHOKAMA). Given the long distances between Assyria and Bactria, scholars have agreed that these events should be removed from the pages of history as false information. In this regard, I.M. Dyakonov clarified that Diador's account remained valid after the Assyrian spies wrote a letter to his king: I asked to send power. "94 In addition to written data, copper, lead, and lazurite deposits and their distribution geography are also major sources in the study of roads and their networks and routes. Lazurite culture and its distribution are the main sources in the study of the history of cultural relations between the ancient East and Central Asia. The Lazurite deposit was discovered by Central Asians during the Eneolithic period. We can say this with confidence because jewelry made of lazurite was found in the Eneolithic cultural strata of the Oltintepa monument in the territory of southern Turkmenistan. Lazurite has been the most popular mineral since the

Early Bronze Age, as all the monuments of ancient Eastern culture, especially the tombs of the rulers, have been decorated with jewels and seals. Lazurite has long been known by various names, including lyaps, lyaps-lazurite, lazurite, la'l, badakhshan la'li, lojuvard, lazavard. Of course, there are many reasons for the existence of so-called mines. Firstly, they differed in their different colors, secondly, in their hardness and brittleness, and thirdly, in the influence of different languages, the name of the mine increased. For example, lojuvard means "azul" in Arabic. Fourth, in ancient times, people's lack of knowledge and knowledge about minerals, and their inability to distinguish between minerals, also led to the proliferation of mineral names. Abu Rayhan Beruni, one of the medieval scholars of Central Asia, gave detailed information about lazurite, ie its chemical composition, its occurrence in nature, its location, and methods of mining. Lazurite has long been known for its precious, soft texture, which is one of the minerals that can be used to create sky-blue, unique and beautiful works of art. It is no coincidence that the oldest cultural ties and trade routes in human history are named after this mine. Of course, we are talking about the Lazurite route connecting ancient Bactria, India and Mesopotamia[1].

According to archeostratigraphic studies, lazurite spread to the cities of the Ancient East, including Ur or Uruk, from the time of the first dynasties and became one of the most common minerals during the second and third dynasties[3:651-658]. Of course, the rare finds in the tomb of the ruler of the city of Ur are also examples of this idea. If we look at the history of the cities of Mesopotamia, we can see that this mineral has been going on continuously until the crisis of the first civilizations.

Lazurite is native to Bactria, in mountainous Badakhshan. Badakhshan lazurite has been known and popular since ancient times. The issue of Bactria's cultural ties with the cultural centers of the Ancient East has attracted the attention of scholars not only in Central Asia but also in Europe since the 19th century. The reason for this interest is

clear, of course, that the main habitat of the Lazurite was in the remote and mountainous Badakhshan. The spread of Lazurite to the cities of Mesopotamia was largely due to the Iranians and the ancient Indians. According to their historical geographical location, archeological sources indicate that they were actively involved in the Lazurite trade as intermediaries. This means that a branch of the road connecting Bactria with the ancient states of Old Asia, such as Sumer and Elam, passed through Iran.

Researchers acknowledge that lazurite spread to Mesopotamia by land, water, and water. The waterway may have been developed after the Harpas discovered the sea route, before which the main trade route was by land.

According to G. Herman in the 60s of the XX century, the Badakhshan ruby deposit was unique in the Eastern world and the ruby was spread through the Great Khorasan Road. The distribution of the Badakhshan ruby is one of the oldest trade routes in science and is known by various names.

The author of a major study on the cultural ties between the peoples of India and Central Asia, A.Ya. Shchetenko also admits that Central Asian ores spread to the cities of the Ancient East in two ways. The waterway passed from Lothal to the cities between the two rivers, and the land route passed through South Balochistan. A.Ya. Shchetenko imagines the "Way of La'l" as follows: Kopetdag - Kohi Bobo Mountain - Herat - Kabul - Khaybar Pass - Harappa.

V.M. Masson proposed the Oltintepa-Mohenjo Daro route. These studies show that cultural and trade ties between the peoples of Central Asia and the ancient East date back to the Early Bronze Age. Over the past decades, researchers have studied the relationship between Central Asia, Iran, and the Middle East.

On the subject of the ancient ways of Central Asia, O.M. Mavlonov has research. He divided the Bronze Age roads into local, regional, and trans-regional roads. Inland roads Gorno-Badakhshan - Sarazm; Mountainous Badakhshan - Zamonbobo culture;

Mountainous Badakhshan - Southern Turkmenistan routes, external, trans-regional routes Mohenjo-Daro - Harappa - Mundigak - Namazgoh - Murgab oasis; Mohenjo-Daro - Xarappa - Shortoqay - Southern Tajikistan - Sarazm; Mohenjo-Daro - Xarappa - Shortoqay - Surkhan oasis - Amudarya - lower Zarafshan - Khorezm - Uralorti - Siberia; There are such routes as Mohenjo-Daro - Xarappa - Shortoqay - Surkhan oasis - Kashkadarya oasis - Zarafshan oasis - Kyzylkum deposits - Central Kazakhstan deposits - Uralorti - Siberia. The author draws the routes of these roads based on the geography of the monuments. It is not based on intercultural archeological artifacts from the Bronze Age, or even the geography of the distribution of the most famous Lazurite ore[9:87].

According to M. Kasanova, the lazurite stones found in the monuments of ancient Eastern civilization were chemically analyzed. As a result, the chemical composition of the Lazurite rock found at the Shahri Sokhta monument was known to be of three types.

According to Ms. Kasanova, lazurite ore was brought to Shahri Sohta from at least three places: Chagai in Pakistan, the Pamirs in Tajikistan and Badakhshan in Afghanistan. This information serves to provide a scientifically based solution to the Lazurite route, which played an important role in the cultural and economic development of the peoples of the Ancient East, and is a key factor in determining the exact direction of the ancient Lazurite route.

More recently, researchers have been able to determine the connections between Bronze Age cultures using cross-cultural chlorite stone materials. To date, such artifacts have been found in 30 monuments from Mesopotamia to India, as well as in almost all Bronze Age monuments in Iran, Afghanistan, and Central Asia. It is characterized by the proximity of the shapes of the vessels and the images represented in them. There has been much debate in science about the origin and distribution of chlorite-like vessels, which are similar in form and imagery. The Shurtoqai monument, formed as a result of the migration of the Indian civilization, played a key role in

the formation of historical and cultural ties between the two historical lands, regardless of whether the purpose of the population was Lazurite or to explore new lands.

The zoning of archeological monuments in recent years shows that the mud road from the Shortoqay monument in the Upper Amudarya basin (Panj oasis) to southern Tajikistan (Makoni Mor, Karimberdi), Southern Uzbekistan (Sopollitepa, Jarqo'ton, Tillabulak), Southern Turkmenistan, and To'laqoqan (Tashkent). It passed through Balochistan (Mergar, Quetta) to India. It is also acknowledged that the representatives of the ancient Indian civilization crossed the high mountain passes of the Hindu Kush to reach the Panj oasis. As we have already mentioned, the researchers used the Avesta and Rigveda data to study the history of the first relations between Central Asia and Ancient India. Archaeological excavations at monuments such as Harappa and Kalibangan have been the main source.

The main source is an archeological artifact found in the monuments - lojuvard. The main landmarks are Tepai Hisar in northern Iran and Shahri Sokhta in Seistan, Iran. Italian archaeologists have conducted an unimaginable study of the Tepai Gissar monument, which, when laboratory analysis of the topsoil, found that a large percentage of the soil was made up of lazurite powder.

Archaeologists continued to study the dust on the surface of the rocks, and found that stone tools were also used to process lazurite[15:56].

When comparing lazurite jewelry found in Mesopotamian and Iranian monuments, ready-made jewelry made from this ore was rare in Iranian monuments. In particular, 45 types of lazurite jewelry are known in the Ur monument, while only 3 types have been identified in Iranian monuments. It can be concluded from the data that Iranian miners supplied these stones as "semi-finished" raw materials to the cities of the Ancient East, while Mesopotamian miners refined and commercialized Lazurite mines. The city of Sohta is naturally convenient due to its geographical location and is located on a

highway. Traders from eastern Iran, southern Turkmenistan, and Afghanistan to Balochistan were forced to cross directly. The Italian professor M. Tosi calls this area the "Turan Basin". Determining the nature of the relations of the peoples of Central Asia with the world of the Ancient East serves to study historical processes. In this regard, we refer to the written and archeological sources left by the representatives of the "first civilization". B.C Written sources on Mesopotamia's relations with its eastern neighbors at the end of the third millennium have survived. These sources are intricate inscriptions on ceramic tablets from the time of the first dynasties. They are about the economy, the heroism of the mythological rulers, the heroic military campaigns of the Lugals, the details of the battle and the victories, and the return of the victorious rulers with wealth. Sources do not contain information on Central Asian lazurite, Iranian chlorites, and serdol, which have been identified by archeological excavations. On the other hand, as a result of archeological excavations, there are reports of textiles and food products that are not found in the soil. Evaluating this, researchers say that the Mesopotamian masters took these precious minerals from second or third hand. There is no written information about the most common archeological sites and the artisans who made various jewelry from these mines. Sources say that the rulers of Mesopotamia fought wars with Elam, Anshan, Marhashi, and Tukrish. Based on these data, it can be said that the relations between the countries of the Ancient East were in the nature of trade, migration and sometimes war. According to the American orientalist and archaeologist K. Lamberg-Karlovsky, avv. In the third millennium, trade was the most characteristic means of communication between peoples, with private entrepreneurs playing a key role and demand being the main tool in the relationship. According to another American scholar, F. Coll, free market relations between the Sumerians and Iran played a decisive role[21:56].

Some scholars, including D. Potss, take a different view of Mesopotamia and the

relationship between neighboring peoples. He considers K. Lamberg-Karlovsky and F. Koll to have misjudged historical processes. According to him, Mesopotamia was in a constant state of war with neighboring nations, mainly due to the domination and control of its mines. D. Potts defined this conflict for the mines as the main relationship between the Eastern states. He completely rejects the idea of peaceful trade relations and trade. He believes that the existence of a long-distance peaceful trade route before the Achaemenid Empire, the "Royal Way", is far from the truth. D. Potts's view is understandable, indeed it is difficult to understand the mechanism of free trade in an era when communities are involved in primitiveness. To solve this problem, let's look at the sources in this direction, based on the material resources of Central Asia, which is rich in minerals. Badakhshan lazurite is the bluest, most valuable mineral. B. Lione In the 3rd millennium BC, a unique culture was formed in Eastern Bactria, especially in the Tulikan oasis, under the influence of Balochistan. Thus, as a result of the growing demand for lazurite in the cities of the ancient East, the territory of Badakhshan was first occupied by the Baluchistanis. Bactria's B.C. We do not have enough information about the indigenous people of the third millennium. The inhabitants of the Sopolli and Dashtli cultures, who became the natives of Bactria, lived in this area B.C for thousands of years. It appeared at the end of the third millennium. As mentioned, A.-P. As a result of Frankfort's research, the Shurtoqay monument was discovered by the Harappans. avv. It was found to have been founded in 2200-2000 B.C. This means that the oasis is being "occupied" for the second time by the ancient Orientals, more precisely by the representatives of the ancient Indian civilization. According to the cultural strata of the Shurtoqay monument. At the beginning of the second millennium, the inhabitants of the Sopolli and Dashtli cultures not only conquered Bactria, but also liberated it from the inhabitants of the culture of the Ancient East, from the miners. This was observed on

the basis of the stratigraphy of the Shurtoqay monument, according to which life was restored after the Shurtoqay monument was abandoned by the ruins. As we have seen, this restoration was not carried out by the Kharapaks, but by the local inhabitants of Bactria, namely the Sopolli and Dashtli cultures. This period is B.C. Covers the years 2000-1700. This information confirms the struggle of the local Bactrians and the Harappans for the mine, and that the Bactrians had the upper hand in this struggle. This stratigraphic data shows that the struggle for mining with the peoples of the Ancient East did not take place peacefully.

CONCLUSION (ЗАКЛЮЧЕНИЕ / XULOSA). This research confirms the complex and bidirectional nature of the relationship between the Ancient Near East (primarily Mesopotamia) and the Oxus (Central Asian) Civilization during the Bronze Age.

Firstly, the Lapis Lazuli Trade Route served as the most vital and enduring cultural and economic conduit between these civilizations. The widespread presence of Badakhshan lapis lazuli in major centers of Mesopotamia and the Ancient Indus Valley clearly indicates that long-distance trade was operational and played a crucial role in the economic sustenance of the people of this era.

Secondly, the analyzed textual and archaeological data confirm that these interactions were not limited to peaceful commerce. Written records of military campaigns and, crucially, stratigraphic evidence from the Shortughai site, suggest an opposing influence and struggle between the representatives of the incoming Harappan Civilization and the indigenous Bactrian cultures (Sopalli, Dashtli) for control over the valuable mineral resources. The eventual reoccupation of these areas by the local inhabitants, effectively liberating the territory from foreign cultural influence driven by mining interests, reflects the region's capacity for self-defense and assertion of independence.

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