

SOCIAL RELATIONS AND SPIRITUAL LIFE OF THE CENTRAL ASIAN

STONE AGE

(HISTORICAL RECONSTRUCTION)

Xolmatov N. U.

Umarov U. A.

Karimov R.

Egamberganov H.

Abstract

Studying the history of the church, especially its social fabric, the foundations of its economic development, the spiritual life and worldliness of the congregations, is one of the most complex issues in world history. There is a practice of reconstructing these historical periods based on stone-era monuments materials. From this point of view, in the following lines, we will draw on the sources obtained in the study of material culture of stone-age communities throughout Central Asia in the years to come, highlighting the social relationships and spiritual life of the times.

It is well-known that in the early stages of stone age development, indigenous people were fully dependent on nature in their lifestyle activities. However, research has shown that over time, people have improved biologically themselves, and this opportunity has led to their experience in the daily work, their interest in understanding the environment in which they live, natural phenomena, and their desire to improve their own lives, resulting in inventions and discoveries. Farm training is improved. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to support more than the worldwide work of Jehovah's Witnesses.

For more information, please contact the Treasurer's Office by writing to the address noted above or by teleps (718) 560 - 7500. For example, S.P. Tolstow's information that the Houses of the Jonbos-4 Neolithic Place belong to a pair of families, a large community furnace in the middle, and small-scale kittens built in an orderly manner inside the house are very important in our knowledge of the social relationships of the Neolithic period and will be a milestone in the historical reconstruction of the era¹. In world history, industry researchers recognize food division, "resisting dominance" mechanisms, and ignition (equality) as the main social indicator of paleolithic hunter-thermals. Jewelry found in graves can also provide information about the manifestation of social inequality in the spirituality of indigenous people. Not all tombs dating back to the Middle Paleolithic period are rich in finds, especially jewelry. But some graves are sharply distinguished from the others. For example, the tomb of a "personality" identified from the Arena Candid place in Eastern Europe is surrounded by stones, and jewelry made of chicken and mammoth bones was found near the head of the yeast. He also had jewelry made of wheat (los) bone near his knee and right hand. In graves

¹ Tolstov - S.P. Ancient Khorezm // Experience of historical and archaeological research. Moscow: 1948.-P. 60-62.; Vinogradov A.V. Ancient Hunters and Fishermen of the Central Asian Interfluvia. – TEKh, vol. XIII. – Moscow: Nauka, 1981.-P.173.

studied from elsewhere in Europe, the data of children buried with adults has been largely obtained. Only the teenager studied at the Arena Candid was buried separately. The teenager identified from the hole is also buried separately, in the protection of special "growing tools" - the back branches².

The three-person tomb identified from the last paleolithic-specific Dolni Westonse space in the Czech Republic, that is, the yeasts of two men and one woman, refers to some kind of sociality here. Traces of beads, oxra and fire have also been identified from the tomb related to the funerals.

Findings of stone age tombs, burial ceremonies can provide information on the formation of early social relationships and the manifestations of inequality. Studies have shown that the emergence of stone fortresses-megalithic tombs during the Neolithic period is a clear example of social equality among the ancient community. Because it takes a much more complex social system to build such huge structures, to hold a religious or funeral here. It has been found that single tombs dating back to the Neolithic period, identified from Spanish Iberia, are rich in finds and are located "in the nobles's territories," while the rest of the tombs are distinguished by the abundance of yeast burial. The factual materials presented also show that Neanderthals had social inequality and religious beliefs.

Jewelry provides important information about the social relationships of the Stone Age and the spirituality of people. Experts say that in the course of research, depending on where the jewelry was found, it will be determined what purpose it was used for or what function it performed in life. In most cases, jewelry is found in large quantities from the graves. By the Mesolithic and Neolithic periods in the Middle East and the Middle East, jewelry burial work began in the graves³. Burying yeast with jewelry during funerals is associated with religious beliefs. We believe that this situation can also be based on the fact that a person's personal jewelry in the life of a deceased is buried in conjunction with the jewelry of his or her headdresses. A mesolithic cemetery identified from the Mugaret Al-Wa'd Cave in Palestine has found striking examples of jewelry used on the head and overalls of the yeast⁴.

The Tumekkijik cemetery, which belongs to the Kaltaminor congregations, captured a large collection of jewelry made of chickens and bones, considered to be the decoration of the underwear of the yeast⁵. From this point of view, it is important to note not only the facts that stone-age jewelry played a role not only as religious, ethnic objects but also as objects that give people a unique dressing culture or a habit of self-esteem. It was jewelry that made a person unconscient, blind, and jellyfish for his subject in the congregation, a tool that determines his reputation, or a person's outward beauty.

² Okladnikov A.P. Study of the Paleolithic Cave of Teshik-Tash. - Proceedings of the Uzbek Branch of the USSR Academy of Sciences, Series 1, History of Archaeology, Issue 1. Tashkent, 1940, pp. 3-45.

³ Mellaart J. The Most Ancient Civilizations of the Near East. Moscow, 1982.-P.21.

⁴ Vinogradov A.V. Turquoise, Primitive Fashion, Ethnogenesis // SE, No5. 1972.-P.120.

⁵ Vinogradov A.V. Ancient hunters and fishermen of the Central Asian interfluvium. - TEK, vol. XIII. - Moscow: Nauka, 1981.-P.173.

By the Neolithic period, the dramatic quality changes that took place in the manufacturing economy led to social inequality among members of the community. Inequality is an important social indicator. Undoubtedly, the process of social inequality is reflected in material culture, including jewelry used by people. This is evidenced by the findings of tombs 19 and 26 of Tumekkijik Cemetery. Among the findings, a tumor made of pig pin tooth is much different from other types of jewelry in its appearance. These types of visible tumors are common in areas from the Neolithic period to the Atlantic to Central Asia. Usually such jewelry has a recipe (pectoral) appearance, creating a hole in both ends. But they are not part of the mystery of popular jewelry⁶. The kaltaminor find was found in the neck part of the yeast. In our opinion, the fact that the wild boar has a small amount of tumors made of claw teeth is characterized by the fact that they belong to a few prominent individuals of the team. Archaeological discoveries have been obtained in world archaeology to date, indicating that art originated in Eurasia and Africa from the Paleolithic period. In European Neanderthals, they have mastered art samples such as drawing on rock rocks and making musical instruments from spear animal bones⁷. Two aspects of Stone Age art, especially the first direction, are wall paintings in rocks and caves, and the second is small materials made of organic materials, such as stones and bones and chickens, are the product of the spiritual worldviews of our ancient ancestors⁸. As the first example of art of stone age communities, jewelry is an important resource in studying the spiritual life and thinking of people of this era.

Stone Age jewelry may also be made for more women. Because jewelry is evident in the sculptures depicting a woman identified from many of the last paleolithic places in Central and Eastern Europe⁹. The principles of aesthetic approach to the making of dwarf sculptures have been identified in the construction of rock and cave, which are considered examples of practical art at that time. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to answers with you. The fact that the image of stone-era statues also depicts beads and bracelets means that prominent women in the congregation have paid attention to their appearance. This attention required that unspeakable craftsmen make their appearance beautifully and unconsciously. Therefore, the selection of colored, bright half-priced stone rocks and beautiful chickens has increased the artistic value of the making of ornamental materials.

⁶ Skorobogatov A. M. Products from the tusk of a wild boar in the Neolithic-Eneolithic of the East European steppe and forest-steppe Bulletin of the Moscow State Regional University: Series: History and political sciences. № 5. 2020. - P.10-28.Fig.2-4.

⁷ Lumley H. (de) Origin and Evolution of Man. Paris. 2001. -P. 1-230.

⁸ El Mehdi Sehassseh, Philippe Fernandez, Steven Kuhn, Mary Stiner, Susan Mentzer, Debra Colarossi, Amy Clark, Francois Lanoe, Matthew Pailes, Dirk Hoffmann, Alexa Benson, Edward Rhodes, Moncef Benmansour, Abdelmoughit Laissaoui, Ismail Ziani, Paloma Vidal-Matutano, Jacob Morales, Youssef Djellal, Benoit Longet, Jean-Jacques Hublin, Mohammed Mouhiddine, Fatima-Zohra Rafi, Kayla Beth Worthey, Ismael Sanchez-Morales3, Noufel Ghayati1, Abdeljalil Bouzougar. Early Middle Stone Age personal ornaments from Bizmoune Cave, Essaouira, Morocco. // Science Advances. 22 September 2021

⁹ Derevyanko A.P., Markin S.V., Vasilyev S.A. Paleolithic Studies: Introduction and Fundamentals. Novosibirsk, 1994, p. 229

These jewelry, which was used in the lives of Stone Age congregations, was considered to be a precious object that was worn as representing some symbols at celebrations and ceremonies, without items worn all the time in their daily lives. Therefore, some jewelry may have been imported from long distances that were not found here, made of materials that were considered very rare and valuable materials for their time, and belonged to prominent figures of the seed. For example, the outer structure of the Kauri shell was chosen as material because it was well suited to the requirements of such ornamental items. Its size is much smaller, and its back is thin-looking, yellowish-white, so it attracted the attention of stone-age craftsmen. It is made of jewelry that is worn on the neck, hands and feet. Kauri's jewelry was threaded in the same composition as beads made of other kinds of materials and formed a jewelry shade¹⁰.

Studies conducted throughout Central Asia have revealed the fact that jewelry and other items dating back to the last Paleolithic period were embroidered. For example, in the last paleolithic site of Samaria, signs of a gray-circled smooth marble, five special characters, the rest of the animal's ribs with stripes, and a flat stone designed to make red oxra were found. These are the primary sources of information about ancient art, people's religious beliefs¹¹.

The appearance of the development of mesolithic art was also reflected in jewelry. Rock paintings and jewelry in the Middle East also serve as one of the main sources of illumination of the spiritual life of their day, depending on their artistic value¹².

It is well-known that the historical process of the Neolithic Revolution, which took place during the Neolithic period, had a profound effect on changing the way communities live and improving their conditions of governance. These changes, in turn, were evident in the quality of jewelry. In addition to materials widely used by paleolithic or Mesolithic communities, the preparation of jewelry and statues has been expanded. For example, window samples made of bright obsidian have been found in Chatal Guyuk in the Middle East¹³. Generally speaking, the jewelry of the Neolithic communities of Joytun, Jabal cave in the south of the Middle East, 3.4, 5a, 5-7 in the cave,¹⁴ Kaltaminor at the foot of

¹⁰ Rtveladze E.V. Kauri and their role in the cult rites of the peoples of Central Asia. Issue 9-10. Tashkent.1993.-P.62

¹¹ Umarov U. Urta Osiyyo Paleolithic davri jamoalarining mañaviy qayotini yoritishda zebu-ziynat taqinchoqlarining tutgan urni va aqamiyati // O'zMU xabarlari. Tarix. 2022, (1/11).-B.45; Tashkenbaev N. X., Suleymanov R. X. Kultura drevnekamennogo veka dolina Zaravshana [Culture of the ancient stone age of the Zaravshan valley]. Tashkent, 1980.-P.91.

¹² Federchenko A.Y. Schneider S.B., Krajchazh M.T., et al. technology of making stone ornaments from the early Holocene complexes of the western part of Central Asia (based on the materials of the Obishir 5 site) // Archaeology, ethnography and anthropology of Eurasia. Paleoenvironment, Stone Age.vol. 46, No 1, Novosibirsk, 2018, pp. 3-15.

¹³ Masson V. M., The Settlement of Dzheitune (The Problem of the Formation of the Producing Economy) // Materials and Studies on the Archaeology of the USSR. – No 180. – Leningrad: Nauka, 1971. – P. 146.

¹⁴ Okladnikov A.P. "The Jebel Cave is a monument of ancient culture under the Caspian tribes of Turkmenistan." Trudy YUTAKE, Ashgabat, vol. VIII, 1956. 3-114

The Hague, and Sazog'on, a valley of Middle Zarfshon,¹⁵ has now become a valuable thing of religious and symbolic importance, not just jewelry. It is known that during the Neolithic period, professional specialization of members of the team took place. From this point of view, a category of craftsmen, such as pottery, shepherd, hunter, fisherman, farmer, and musician, was formed.

In particular, the Kaltaminor communities made ornamental jewelry with a delicate, aesthetic taste from various materials. The jewelry of the lower part of the tower is known to be made mainly of chickens. At the same time, it should be noted that most of the ornaments of the Neolithic communities along the Eastern Caspian Sea are made of sea chickens. Unlike the jewelry of the ornaments, the Kaltaminor congregations appreciated the ornamental goods made of semiconductor stones more. Therefore, the Kaltaminors made the most unscrupulous jewelry from the stone of Bryuza-Feruza. Monuments belonging to the Neolithic communities that lived in the ancient regions of the Lower River Zarephath have found many beads made of milk or nimpushti-colored calcium¹⁶.

The results of the study of rock stone paintings, jewelry, residences, and indigenous graves will be an important factor in highlighting the social relations of the Middle Ages, their spiritual life

So the above factual materials allow you to draw the following conclusions:

1. During the later stages of the Stone Age, social relations gradually emerged. This is reflected in the order of the breeding communities, the structure of residential buildings, tombs, the state of the yeasts, and what is found next to them, which will be a milestone in the historical reconstruction of the era.
2. Jewelry used in the lives of Stone Age communities is the primary source of social inequality and the spirituality of indigenous people

References

1. Tolstov-S.P. Drevnyi Khorezm [Ancient Khorezm]. Moscow: 1948.-P. 60-62.;
2. Vinogradov A.V. Ancient hunters and fishermen of the Central Asian interfluvium. – TEK, vol. XIII. – Moscow: Nauka, 1981.-P.173.
3. Okladnikov A.P. Study of the Paleolithic Cave of Teshik-Tash. - Proceedings of the Uzbek Branch of the USSR Academy of Sciences, Series 1, History of Archaeology, Issue 1. Tashkent, 1940, pp. 3-45.
4. Mellaart J. The Most Ancient Civilizations of the Near East. Moscow, 1982.-P.21.
5. Vinogradov A.V. Turquoise, Primitive Fashion, Ethnogenesis // SE, No5. 1972.- P.120.
6. Vinogradov A.V. Ancient hunters and fishermen of the Central Asian interfluvium. – TEK, vol. XIII. – Moscow: Nauka, 1981.-P.173.

¹⁵ Kholmatov. N.U. Sazagan culture (Neolithic of the middle Zarafshan)// Samar Scientific Bulletin .2014. No3 (8), pp 190-195; Kholmatov N.U. Sazoǵon madaniati va uning Uzbekiston neolit davrida tutgan urni. Monograph, SamDU Nashriyoti, Samarkand, 2020, B.383.

¹⁶ Vinogradov A.V. Turquoise, Primitive Fashion, Ethnogenesis // SE, No5. 1972. - P. 125.

7. Skorobogatov A. M. Products from the tusk of a wild boar in the Neolithic-Eneolithic of the East European steppe and forest-steppe Bulletin of the Moscow State Regional University: Series: History and political sciences. № 5. 2020. - P.10-28.Fig.2-4.
8. Lumley H. (de) Origin and Evolution of Man. Paris. 2001. -P. 1-230.
9. El Mehdi Sehasseh, Philippe Fernandez, Steven Kuhn, Mary Stiner, Susan Mentzer, Debra Colarossi, Amy Clark, Francois Lanoe, Matthew Pailes, Dirk Hoffmann, Alexa Benson, Edward Rhodes,, Moncef Benmansour, Abdelmoughit Laissaoui, Ismail Ziani, Paloma Vidal-Matutano, Jacob Morales, Youssef Djellal, Benoit Longet, Jean-Jacques Hublin, Mohammed Mouhiddine, Fatima-Zohra Rafi, Kayla Beth Worthey, Ismael Sanchez-Morales3, Noufel Ghayati1, Abdeljalil Bouzouggar. Early Middle Stone Age personal ornaments from Bizmoune Cave, Essaouira, Morocco. // Science Advances. 22 September 2021
10. Derevyanko A.P., Markin S.V., Vasilyev S.A. Paleolithic Studies: Introduction and Fundamentals. Novosibirsk, 1994, p. 229
11. Rtveladze E.V. Kauri and their role in the cult rites of the peoples of Central Asia. Issue 9-10. Tashkent.1993.-P.62
12. Умаров У. Ўрта Осиё палеолит даври жамоаларининг маънавий ҳаётини ёритишида зебу-зийнат тақинчоқларининг тутган ўрни ва аҳамияти // O'zMU xabarlari. Tarix. 2022, (1/11).-Б.45;
13. Tashkenbaev N. Kh., Suleymanov R. X. Culture of the Old Stone Age of the Zarafshan Valley. Tashkent, 1980.-P.91.
14. Federchenko A.Y. Schneider S.B., Krajchazh M.T., et al. technology of making stone ornaments from the early Holocene complexes of the western part of Central Asia (based on the materials of the Obishir 5 site) // Archaeology, ethnography and anthropology of Eurasia.Paleoecology, Stone Age.vol. 46, No 1, Novosibirsk, 2018, pp. 3-15.
15. Masson V. M., The Settlement of Dzheitune (The Problem of the Formation of the Producing Economy) // Materials and Studies on the Archaeology of the USSR. – No 180. – Leningrad: Nauka, 1971. – P. 146.
16. Okladnikov A.P. "The Jebel Cave is a monument of ancient culture under the Caspian tribes of Turkmenistan." Trudy YUTAKE, Ashgabat, vol. VIII, 1956. 3-114
17. Kholmatov. N.U. Sazagan culture (Neolithic of the middle Zarafshan)// Samar Scientific Bulletin .2014. №3 (8), pp 190-195;
18. Холматов Н.У. Сазагон маданияти ва унинг Ўзбекистон неолит даврида тутган ўрни. Монография, СамДУ нашриёти, Самарқанд, 2020, Б.383.
19. Vinogradov A.V. Turquoise, Primitive Fashion, Ethnogenesis // SE, No5. 1972. - P. 125.