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RESEARCH HISTORY OF OXUS CIVILIZATION IN FRENCH LITERATURE

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Abstract
In this paper, the research of French historians on the Oxus civilization, the influence of the representatives of this civilization on neighboring civilizations, in particular the influence and counter-influence of the ancient Indian civilization on the Oxus civilization, comments on the assessment.

Keywords: Murgab delta, Shortukay, Taluqon, Sarazm, Jarkutan, French archeology, Elam, summer, Akkad.

INTRODUCTION
The Oxus civilization existed between 2400 and 1600 BC, including the ancient large cities and villages of the Amu Darya oasis in northern Afghanistan and southern Uzbekistan, the Murgab oasis in southern Turkmenistan, western Tajikistan[1], is a famous civilization of ancient history that established trade and cultural ties with neighboring regions during its heyday, particularly the Indian Valley and the Iranian plateau, ancient Mesopotamia and the Persian Gulf, and the Levant trade route cities[2]. French researchers have a special place in the study of this civilization, and this research is also devoted to the research of French researchers on the Oxus civilization.

MATERIALS AND METHODS
This study used methods and techniques such as observation, analysis of the scientific literature, cross-comparison of data, and comparison of settlements of the Oxus civilization taking into account the sequence of historical periods, authenticity, and scientific approach. The French scientist H.P. Frankfort is one of the leading scientists in the study of the Oxus civilization. H.P. Frankfort conducted research at the Shortoqay settlement in eastern Bactria, the point where the Oxus and Indian civilizations collided. The scientist studied the Shortoqay settlement in terms of hills A and B and found that hill A was the 1st and 2nd period of the monument and B hill was the 3rd and 4th stages [3]. The first period covers 2500-2300 BC and is the ancient Indian period. During this period, architecture, pottery, arts and crafts were all imported from Indian civilization. At the same time as the Bronze Age, in the middle of the third millennium BC, a highly developed irrigation system was formed. We know this from the irrigation systems of the Sarazm, Archi, Talashkan, Askalan and Talafgan monuments, which are adjacent to the same period of the Shortoqay monument [4]. The next period covers the years 1700-1500 BC. During this period, the population of this

monument strengthened its ties with the population of Sopolli and Vakhsh-Bishkent monuments in Tajikistan. The tombs of the Shurtokai monument are distinguished by their diversity. Mullali, Bishkent, and even Andronovo-style pottery can be seen in the tombs [3.p464]. A seal found at the monument depicts a bison or an Indian bull. This means that the monument is directly related to Indian civilization. G.P. Frankford's views on the seals of Oxus civilization were significantly developed by A.Shaydullayev, a leading expert on the Oxus glyptics [5]. The Shortoqay monument served as a trade and cultural bridge with neighboring civilizations. Its material resources are so diverse and its role in the study of the relationship between cultures incomparable that 40 years later, the scientist has to think about this monument again [3]. One of the reasons for this is that at the time of the publication of the short monograph the results of research conducted by archaeologists from Turkmenistan, Uzbekistan and Tajikistan in Bactria and Margiana remained unknown to foreigners, and secondly, during this period in Central Asian archeology "Oxus civilization " was discovered. This major article by H.P. Frankfort provides new information about the material culture of Bactria, not Harappa of Shortoqay. The reason we call it "new" is that the archeological artifacts published in the article are not reflected in the 1989 monograph [6]. According to the scientist, the lapis lazuli stones found in Shortoqay were highly valued and played a key role in the trade of Western Bactria and the Western world, and these stones are very rare in Indian culture [3.p474]. The scientist's research on this monument has solved many historical problems.

RESULTS

Another French scientist, Julio Bendezu-Sarmiento, made a great contribution to the study of the Oxus civilization. The scientist mainly excavated monuments in the territory of Turkmenistan and based his scientific conclusions on the Ulugtepa chronology [7], The Ulugtepa Fortress and the Iron Age Monuments in Southern Central Asia [8], monuments of ancient Iron Age pottery: Koktepa, Jarqoton (Uzbekistan) and Ulugtepa (Turkmenistan) in his new research [9]. The scientist considers the chronology of monuments in Turkmenistan as follows [7.p4]:

Period	Dates
Late Neolithic (Dzheitun)	6200-5000
Proto-Chalcolithic (Änew Ia)	5000-4800
Early Chalcolithic (Namazga I)	4800-4000
Middle Chalcolithic (Namazga II)	4000-3500
Late Chalcolithic (Namazga III)	3500-3000
Early Bronze (Namazga IV)	3000-2500
Middle Bronze (Namazga V)	2500-2200
Late Bronze (Margiana, Gonur phase)	2200-1800
Late Bronze (Margiana, Togolok phase)	1800-1500
Early Iron (Yaz I)	1500-1100
Pre-Achaemenid & Achaemenid (Yaz II)	1100-329

According to Bendezu Sarmiento, the Early Bronze Age, the Namazga Period IV, marked the urbanization of the Oxus civilization. During this period, the city revolution took place and the population was divided into groups in three major centers: Namazga, Altyntepa and Ulugtepa. In the tomb found at the bottom of the pottery kiln in Ulugtepe, the human body is placed bent to the right. Archaeological excavations have shown that women were buried on their left side and men on their right side [10]. It looks like a man's grave. The body is surrounded by painted bowls typical of the Early Bronze Age. In addition, the presence of alabaster pottery in the style of the Suza monument in southeastern Iran testifies to the cultural ties of this period. The pottery found in Ulugtepa clearly shows the pottery techniques of the Late Chalcolithic period. According to the scientist, the pottery found at the Ulugtepa monument consists of geometric, intricate lines and other schematic motifs, such ornaments are the monuments of the foothills of the Kopedtog, Such ornaments can be found in the monuments of the foothills of the Kopettag, Sarazm (Tajikistan), Afghanistan (Taluqan, Mundigak) and Iran Seistan (Shahri So'hta) [7.p5]. From this information it is known that Ulugtepa was always in active contact with the monuments of its neighbors.

The study of the typology of pottery of the Bronze Age and the connection of monuments of this period is undoubtedly connected with the name of another French scientist, Bertile Lyonnet. Of particular interest is his research entitled "A wooden chariot tomb found in the Caucasus (Azerbaijan) and its connection with Central Asia" [11]. The study notes that Central Asia has always been of interest to researchers from the ancient East. Lapis lazuli stones found in Afghan monuments have been a leading trade tool since ancient times [12.21,57]. It is also known that this gemstone was found in the Sarazm monument in the Zarafshan valley, dated to 3500-2500 BC [13.35]. According to the scholar, pottery and cylindrical seals found in Sarazm have also been found in monuments in northeastern Iran, Copettag, Balochistan, and Kaltaminor [14]. The scientist is conducting research at the Early Kurgan monument in the Caucasus. This monument dates back to the second period of the third millennium BC. The monument dates back to the III dynasty, during which time the rulers intensified trade and commodity exchanges, forcing diplomatic relations with the rulers of the neighboring region, i.e., exchanging gifts (gold, lapis lazuli, Indian Ocean shells, chlorite stone objects, in the form of carnivorous objects). The round-shaped shell necklaces found in the Menteshtepa monument of the Early Kurgan culture are identical to those found in Susa, which are believed to have been brought from Central Asia [15.144]. Similar necklaces have been found at the Altyntepa (Turkmenistan) monument and at the monuments of the Andronovo culture of the Zarafshan Valley [16.42]. Bertile Lyonnet's data also confirms the high level of cultural ties between the Bronze Age people.

The research of another French scientist, Annie Caubet, ushered in a new era in research on the use of ivory in commercial work. In his study, "The Gonur and Ivory", the scientist

argues that elephants are not unique to India [17.356]. According to research, the Asian elephant has been recorded in ancient Egyptian New Kingdom texts and Assyrian writings since the second half of the 2nd millennium BC, when elephants living in the Orontes Valley were hunted by locals and found in the Syrian desert [18.219,222]. The first ivory artifacts in the area were found and studied in the Late Bronze Age, Qatna monument [19.75,78]. According to the scholar, elephants, lions and wild animals were kept under the protection of local rulers and were considered a symbol of domination. There is ample evidence in written sources that this tradition was also used by the Egyptian pharaohs [20.194]. The answer to the question of when and how elephants were imported to the Middle East may be the ivory seal found in Honur. According to ancient written sources, elephants and other exotic animals date back to the end of the third millennium BC, the Akkadian period. The beginning of the second millennium BC was a period of growing East-West trade relations, and this undoubtedly coincides with the heyday of the Oxus civilization. An Indian culture seal found in Honor depicting an elephant does not prove that live elephants were brought from India to Central Asia, but this animal has aroused great interest among archaeologists [21.258]. There are different methods of making ivory artifacts, iconography, structure, construction techniques. They were used to make furniture pieces, cosmetic combs and spoons, toy pieces, and seals. Recent similar finds have been made from monuments in Mesopotamia and India, and there are some similarities between them. It has been scientifically proven that the board game is related to the 20-stone stone game that appeared in Sumer in the 3rd millennium BC [22.152]. Later, the practice of the game was scientifically proven to spread to Egypt and the East, to Susa, Shahri Sokhta (Eastern Iran), and India [23]. This game is played with different pieces of material. The ivory artifact found in Honur is also undoubtedly a game piece [24.151], a species discovered in India [25.14,23]. These game pieces are common in Central Asia and Iran: one from the Jarqoton monument in Uzbekistan (study by German scientist Alice Lyuno) and another from the Turangtepa monument in northwestern Iran to the Gonur monument. [26.183]. The ivory artifacts and game pieces found in Gonur show that effective ties have been established between East and West. These artifacts found in Gonur are motifs typical of Bactrian-Margian culture without duplicating the Indian and Syrian-Mesopotamian methods; scorpions, tulips, mosaic carvings, horned serpents, metal seals, and chlorite pottery are all made in the Southern Central Asian style. The ivory found in Gonur is a labor-intensive product, a testament to the region's unique craftsmanship. The technology of making this product of Gonur differs from other craft centers - Sumer, Elam, Harappa, and the style of making these centers is particularly developed. These data suggest that Gonur is a transit post on the ivory trade route between India and the Middle East. The scientific research of the French scientist Annie Caubet is aimed at revealing the same situation.

The transition from the Bronze Age to the Iron Age in Ulugtepa and Central Asia "is the work of Johanna Lhuillier , a French scientist who made a huge contribution to the Oxus civilization. In his research, the scientist tried to periodize the monument, focusing on the pottery and tombs of Ulugtepa. We know that Ulugtepa has undergone the longest stratigraphic period in Central Asia, from the Late Neolithic to the Achaemenid period [27]. It divides the Late Bronze and Early Iron Age monuments in Central Asia into four major types. 1. Ulugtepa and Mashhad monuments connected with the Central Asian monuments in the south of Kopettag. In both, pottery from the period of Namazgoh III to the period of Yaz I was found [28.123]. 2. Numerous monuments of Margiyana also indicate that they belong to the transition period from the Late Bronze to the Early Iron Age. As a result of archeological researches, along with pottery of the I spring period, the ceramics of Namazgoh VI were found and studied in several monuments of Togolok oasis (Togolok 16, 19, 20, 22, 23, 25, 27, 29) [29.47,48,51,53]. 3. If we look at the recent history of Afghanistan, we can see that excavations were carried out in very few settlements of the Early Iron Age in Southern Bactria. The Tillatepa monument in the area remains the only monument of the Late Bronze and Early Iron Ages. Pottery from the Bronze Age ceramics was also found in Tillatepa. 4. In Northern Bactria, the only monument of the Late Bronze and Early Iron Ages has been found and examined, namely, the city-state of Jarqoton. According to preliminary research in Jarqotan, the monument is not limited to the Early Iron Age [30.126], and archaeologists have described the monument not only as an urban type but also as a small village [31,207,236]. The monuments are made in the Iron Age, ie pottery of the Early Iron Age, as well as a number of liquid containers. Johanna Lhuillier's research resulted in the chronology of monuments based on the material culture of the Axis civilization and the analysis of similarities.

CONCLUSION

From the above information, a number of conclusions can be drawn:

- First, the material culture of the Oxus civilization or BMAC monuments is very similar to each other and repeats each other in terms of style and technique of construction.
- Second, our archaeologists have rarely quoted the scientific heritage of the above archaeologists in their research. This undermines the accuracy and objectivity of the information about the Oxus civilization, which is a major civilization.
- Thirdly, the heyday of the Oxus civilization in the III-II millennia BC shows that the neighboring regions had active cultural ties with India, Iran, Mesopotamia, the Caucasus and the Persian Gulf. At the same time, the trade in precious metals reached its peak, and a certain group of people engaged in mutual trade.

- Fourth, the representatives of the Oxus civilization were the main intermediaries in trade between India and the Middle East. Because the main trade routes connecting the two regions passed directly through the territory of the Oxus civilization.

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