ANCIENT CITIES OF SUGHD AND ITS RECEIPTION IN HISTORY AND CULTURE

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Isamiddinov Muhammadjon
Professor, doctor of historical sciences,
Fergana State University

ABSTRACT

The article describes the history of the ancient cities of Sughd, based on archeological and written sources. In particular, the urban culture of Sughd in the VII century BC, the development of cities in the Achaemenid period was systematically studied on the example of Kuktepa and Afroasiab.

Keywords: Sughd, Greater Khorezm, Ancient Bakhtiya, Herirud, Ekbatan, Midia, Zarafshan, Kuktepa, Afroasiab, Achaemenids.

Introduction

In the second half of the Early Iron Age, the main irrigated river valleys of Central Asia were the period of the formation of urban culture, the formation of small, sometimes large agricultural settlements, the emergence of large, independent states in the southern regions, such as Ancient Bactria, Khorezm, and possibly the states of Ancient Sughd.

Almost all scientists unanimously assert the existence of two powerful states before the inclusion of the main river valleys in the Achaemenid Empire. One of these states, among scholars was called "Greater Khorezm", and the surviving written sources do not provide information about Khorezm itself. Moreover, the available written sources are too legendary. In these sources, we are talking about territories that go beyond the Khorezm oasis and cover the territories of the regions of Merv and Herat [19, p. 54-64]. For this judgment, there are several sources. Among them, the legend of the Akes River is widely used. According to this legend, the Khorezmians controlled the area of Gerirud, in the basin of the Tejen River [11, p. 16-18]. What can be learned from the story about Akes, regarding the position of the Khorasmians, is that the population of Area and some adjacent places in the Achaemenid time were called Khorasmies.

Results of research

Compared to the "Greater Khorezm", "Ancient Bactrian kingdom" is based on more substantiated sources. If we consider this problem a little more broadly, then the issue is solved more realistically. Whole, large dynasties that existed on the territory of Iran and Central Asia in ancient times were called "kings of the ancient Kawi". The state of Hausrava apparently disintegrated into many small kingdoms, headed by rulers who continued to carry the title of Kawi. This is what the rulers were called when the prophet Zarathushtra traveled to spread his religion. One of the rulers had the title of Kawi Vishtaspa, who was sitting in Bactria, at whose court Zarathushtra settled. This Kawi can be considered the founder of the second, late dynasty of the great Kawi. During his reign, religious wars began, after which Zoroastranism was finally established.

The Kawi kingdom of Vishtaspa dates back to the second half of the 7th century BC, and the kingdom of the early Kawi 900-775 years. BC. [13, p. 238-249].

All historical facts about the Kawi kings and later about the Keyanids are based on historical facts. During the period of the early Kawi kingdoms, apparently the whole history was passed from generation to generation only by oral means, writing a written history was not yet a tradition. Later, somewhere from the 7th century BC, all the above-mentioned historical data, including the story of the legendary kings, is translated into written history. Special historians, or secretaries, began to deal with written history. The same situation can be seen with the written history of China, where from the 7th century BC, it is included to write the history of dynasties in the custom of everyday life, special scribes (shi) sat at the palaces, who were engaged in the history of their kings [24, p. 3-19].

Despite the presence of written sources about the pre-Achaemenid kingdoms of Bactria and Khorezm, such written sources for Sougd are absent, i.e. historical sources are silent about this region.

In the process of the emergence of the Achaemenid Empire, the following sequences can be seen. At the end of the 7th century BC, under the blows of the coalition of Media and Babylon, the Assyrian state collapsed, in the place of which the New Babylonian and Median states arose. Under King Kyaxar (625 / 4-584 BC), Media becomes one of the major powers in the Middle East. The Persian tribes formed an alliance of three main tribes: the Pasargads, Maspions and Marathians. In addition, there were nomadic tribes in the mountainous and steppe regions. Cyrus himself came from the Pasargadian tribes. He fights at first with varying success, with the Medes, then wins a decisive victory and captures Astyages in the capital of Medes, Ekbatanakh [4, p. 12-19].

Cyrus II, after conquering Midia, captured Elam, and Susa. Cyrus's conquest of Central Asia can be seen in the following sequence. In 549-548. BC, two satrapies were peacefully subdued - Hycania and Parthia, as formerly belonging to Midia.

Cyrus acted as the legitimate heir of Astyages - the last king of Midia, and after the capture of Babylon and as the king of Babylon. In the process of wars of conquest, he relied on the local aristocracy and priesthood, using the internal contradiction of rivals. According to scientists, Cyrus has always had success in wars of conquest in the more highly developed agricultural regions. In contrast, in areas where social and economic life is at a low level, the war of conquest was more protracted. In particular, such tribes included the Sako-Scythian tribes. For example, most sources mention a fairly strong "Saka confederation" opposing the Achaemenid empire. Suffice it to mention the message of Herodotus that after the conquest of Midia
“on the way”, Cyrus remained as major opponents of Babylon, Bactria, Saki and Egypt. It is possible that during this period the territory of Sughd was part of Bactria, which is why, when Bactria and Saki are mentioned, there is, as it were, “no” Sogdians between them. This historical source deals with the second stage in the conquest of the regions of Central Asia by the Achaemenids.

In these messages, Bactria and Saki appear as large political units opposing the rather strong and formidable army of the Cyrus empire. Apparently Cyrus in the battle with the Saks-Amyurges in the mountainous eastern part of Central Asia, about which Ctesias wrote, was captured [15, p. 79-81]. This message proves once again that the Saks were serious opponents of Achaemenid Iran. It is generally known that Parthia, Areya, Khorezm, Bactria and Sughd between 545 and 539 BC. were incorporated into the Achaemenid Empire. After the capture of Babylon, the army of Cyrus began once again a campaign against the Saks, which ended with the complete defeat of the army and ended with the death of Cyrus himself [3, p. 232].

In almost all of the above information, we see that all nomadic peoples of the northern and northeastern regions of Central Asia in the VII-VI centuries BC. played a decisive role in the struggle against the Achaemenid conquerors. In addition, individual tribes could not oppose the powerful and formidable Achaemenid empire and defeat the enemy. To fight against such a powerful force, an organizing principle was needed, i.e. power. Such power in those years could only have been a confederation of nomadic tribes, apparently such a confederation left its mark in the form of material culture. In particular, this is evidenced by the royal necropolis “Issyk”, discovered and opened in the southeastern part of Kazakhstan by K.A. Akshev [1, p. 131].

So, with the spread of the achievements of the Early Iron Age, the processes of interaction between peoples and tribes of the Eurasian continent are intensifying. If earlier these tendencies were within the framework of trade exchange, robberies and wars, then from the middle of the 1st millennium BC., they are replaced by the tendency to create large states, within which the processes of cultural and economic integration of different peoples and countries take place. States were formed in the peripheral zones of ancient civilizations. These states included ancient Bactria and Khorezm, the state of the Scythians in the northern Black Sea region, etc. All these trends culminated in the creation of the first world empire - the Achaemenid state. Within the framework of this empire, it was possible to create an optimal, relatively stable system for integrating a gigantic space of cultivated lands. The unification of such a large territory, with gigantic spaces with different peoples and tribes into one military-political association contributed to their socio-economic and cultural rapprochement [7, p. 147]. The development of agriculture and animal husbandry, economic cooperation, increased trade and exchange of goods within the military-political association gave a powerful impetus to the processes of urbanization.

On the territory of Sughd since the 7th century BC. large urban centers appeared, however, in the Achaemenid period these same urban centers became large enough and turned into large political and economic centers.

We see the emergence of such large urban centers both in the Zarafshan valley and in Kashkadarya. These are Kuktepa and Afrasiab on the territory of the upper reaches of the Zarafshan, Sangirtepa, Uzunkir and Podayakhta-tepa of the Kitabo-Shakhrisabz oasis, and the Yerkurgan settlement in the Karshi oasis in the lower reaches of the Kashkadarya.

In the formation of large urban centers and states, an important role was played by ordinary farmers who lived in ordinary rural settlements. All the agricultural products that were needed in the large urban centers were supplied by the populations living in small rural settlements. Livestock breeders lived in the same settlements, preparing meat, dairy, leather, and woolen products for the city market. Ordinary farmers were also engaged in animal husbandry, who gave part of the crop they grew to their animals, which they kept in their subsidiary plots. Livestock raising was practiced in almost all historical periods, up to the XX century. So, in these settlements lived mainly ordinary farmers or livestock breeders, who were the main producers of products and goods for the whole society. In contrast, in large urban centers, mainly rulers, military leaders, religious leaders, with their servants and artisans gathered. The sources of life in the aforementioned centers have always been, the same poor population engaged in agriculture, animal husbandry or weaving.

The earliest historical source for this time is “Avesta”, where the main branches of economic activity of the population of Sugud are well represented. According to him, they were farmers and livestock breeders (apparently we are talking about domestic livestock). At the same time, in some places of the Avesta the word “ohan” (iron) is found, apparently we are talking here about bronze, a widespread metal that is widely produced in these regions [5]. Practically a very small number of iron finds in the layers of the Early Iron Age of Central Asia lead to this idea.

Ancient cities and large states appear on the territory of the southern and central regions of Central Asia, and this narrow period of time is archaeologically recorded as periods Yaz-II, Kuchuk-II-III, Kyzyl-II, Er-II, Sangir-II, etc. One of the first archaeological complexes of this period were identified by V.M. Masson at the Yazdepe settlement and it has always served as a standard for subsequent local periodizations and for other regions, such as Kuchuktepa, Tillyatepa, Kyzyltepa, etc.

At the same time, if you look at the Yaz-II and Yaz-III ceramic complexes, there is a strong lack of differences in features between the ceramic complexes. Almost all forms of the Yaz-II complex, except for a few signs of dishes, are repeated in the Yaz-III complex. It seems that the Yaz-III complex in its earlier stage of its development had other forms, which are presented as “cylindrical-conical vessels with hook-shaped corollas”. If we remove from the complex of
cylindrical-conical vessels with hooked rims, then typologically the rest of the ceramics are the same. At the same time, on the territory of Bactria, synchronous to the Yaz-II complexes, they have a more intense typology and more parallels to the material culture of Margiana than to the material culture of Sogd.

Such a synchronous development of material culture, as we see in the territory of Margiana and Bactria, can never be seen in the territory of Sogd. Here, too, almost all vessels are repeated, the same cylindrical-conical shapes. Such cylindrical-conical vessels with hook-shaped rims were not found in the lower layers of Yerkurgan, although there are complexes of the Early Iron Age (Er-I), there are layers of the “Achaemenid” period (Ep-III), but they are saturated with cylindrical-conical vessels with cuff-shaped rims.

The same picture is observed if we compare the Yaz-II complexes with the synchronous ceramic complexes of large settlements of Sughd, such as Sangirtepa, Uzunkir, Kuktepa and Afrasiab, then it will be impossible to find pottery complexes with hook-shaped rims in these regions. Hence the conclusion that the main distinguishing features of the Yaz-II complex are features characteristic of individual ceramic workshops that produced cylindrical-conical vessels with hook-shaped rims. The workshops that produced such dishes followed the capabilities of the pottery machines of a certain shape, for the production of “cylindrical-conical vessels, and the individual details of the formation of the dishes, especially the manufacture of hook-shaped rims, or cuff-shaped rims, depended on the master himself.

We got the impression that the cylindrical-conical vessels with hooked rims clearly indicate the boundaries of the territory of Bactria and Margiana. According to A.S. Sagdullaev, already in the VIII-VI centuries BC, the territory of Sughd was part of the Bactrian historical and cultural community together with Margiana, this community was not only ethn-cultural, but also political within the framework of the Ancient Bactrian state. The absence of precisely hook-shaped rims on the cylindrical-conical dishes should not have been an obstacle to the community of Sughd with Bactria and Margiana.

At that time, life on the territory of Sughd did not stop and there was no need to look for similar vessels of the Margian-Yaz-II to synchronize the monuments. In Sughd at that time, cylindrical-conical vessels were produced, but their rims differed from those of Bactria and Margiana. Here, cylindrical-conical vessels with cuff-like rims were most often produced, there were also vessels with cuff-like, with slightly wavy rims.

On the territory of Sughd at that time, molded ceramics were produced in large quantities, the forms of which resembled those of the era of molded-painted ceramics of the Early Iron Age. But unlike the previous period, these vessels were not painted.

The new ceramic tradition, together with urban processes, penetrate into the interior regions of this territory. The local population, having familiarized themselves with the excellent urban pottery ceramics of a cylindrical-conical shape, tried to make it at home using a stucco method. Excavations at the second site of the Kuktepa settlement gave an unexpected result. A stucco, cylindrical-conical shape made by a stucco method was discovered. The discovery of such a molded ceramic of a cylindrical-conical shape is of great importance. This showed a gradual transition from the old society with stucco-painted ceramics, to urbanized societies, with vessels made on a potter’s wheel.

Imitation of precious utensils was widely known in the early medieval material culture of Sughd. In particular, judging by the materials of early medieval Samarkand, vessels were found in many sites with mica poured onto the surface of the vessels [20, p. 192-222]. As the authors themselves write, these dishes repeated the shapes of silver, or gold, precious dishes. Such a counterfeit satisfied a wide range of people who do not have the means to buy gold or silver dishes.

At the same time, for the era of the second stage of the Early Iron Age, it was completely unacceptable to imitate silver or gold dishes. But, nevertheless, the population began to imitate the dishes made on the potter’s wheel. Such dishes, made on a potter’s wheel, gradually became fashionable among a wide circle of the population, because they looked graceful and plastic expressive.

The contrast in the material culture of the population living between large metropolitan centers and small settlements, sometimes remote from large cities, has always been felt. In particular, large urban centers were quicker to accept innovation, advanced technology, coming from more southern highly developed regions. These are the construction of monumental buildings, the development of metallurgy, pottery, weaving, etc. Archaeologists who excavated large metropolitan centers have always felt a gradual change in material culture and all innovations penetrated from other regions. At the same time, the population of large cities “forgot” the old traditions more quickly, since the old ones were often replaced with new ones.

In contrast, in settlements located somewhat remote from large cities, local production of goods characteristic and traditional for the populations of these regions can be most observed.

These settlements include the unfortified settlement of Kurganch, dating back to the 4th-3rd centuries BC., a fortress with a fort-citadel of Kindiklitepa II century BC., VI century AD. and a manor house of the 4th-5th centuries AD.

The settlements of Kurganch are the only known Sogdian settlement with semi-dugouts, where layers of different times have been studied over a large area. The Kurganchi data make it possible to raise the question of the historical significance of this type of dwelling of the sedentary rural population at least until the 3rd century BC, inclusive. Let me remind you that these are summer dwellings on Kurganch, but in other places they could well have been used in winter. Their combination with monumental fortress (early Kindiktepa) and palace (Nurtepa) structures is often observed. The later, the more the experience of monumental construction is used in the construction of
houses (house of the 2nd-1st centuries BC. on Kindiktepa).

Thus, it should be assumed that for the economy of the Sogdians in the 2nd quarter of the 1st millennium BC. was characterized by a combination, along with the construction of ground structures, the widespread use of earthen and semi-earthen structures were widely used in the construction of rural housing. Especially in the arid periphery of the Guzar oasis, these dugouts or semi-dugouts could have a seasonal character.

In the pottery complexes of the Kurganch settlement, fragments of molded ware make up 13.8% of the total number of vessels, while there are no large differences in periods.

Thus, in the IV-III centuries BC. a modest rural settlement like Kurganch was served mainly by artisan potters. The few molded pottery, however, is important for understanding the genesis of culture.

Home-made pottery was the work of many people, most likely women. Therefore, the unity of stucco tableware, like the type of mass dwelling, may indicate ethnic boundaries.

Areas of distribution of forms of table, container and kitchen molded vessels are different. Table bowls or cups are very similar, starting from the early Iron Age, throughout Central Asia.

According to A. Sagdullaev, from the X-VIII centuries BC. on the territory of Central Asia, the Bactrian-Margian historical and cultural community was formed. Chach, Fergana and archaic Dakhistan remained outside this cultural community. In this work, one can also observe the commonality of Sughd and Bactria on the basis of the characteristic features of molded ceramics. This unity is characterized by the presence of thin-walled containers. There are no such cauldrons or container vessels in Margiana, Khorezm and on the territory of Parthia.

Due to the fact that in northwestern Bactria from the V-IV centuries BC. life stops, while in the South Sughd and in the northeast of Bactria (Tomoshatepa, the Hisar fortress) there is no gap, one must think that the border of these state formations could change during the second half of the first millennium BC. Apparently, it is no coincidence that for the Greeks, who occupied precisely the north-western regions, through which Alexander passed, Bactria was separated from Sogdiana by Oks, i.e. Amu Darya in its middle reaches. Therefore, the cultural community identified by the molded ceramics for the period of interest to us, in contrast to the earlier time, can be considered mainly Sogdian.

The products of professional craftsmen go back to different pottery traditions, they characterize the connections and their changes. As shown by A.A. Askarov, canned forms characteristic of the early horizon of the Kurganch settlement date back to the pottery of the Bronze Age [2].

The materials of the first stage of the second period of Kurganch are characterized by the presence, along with the cylindrical-conical vessels, of a set of red clay utensils dating back to the ceramics of western Iran.

Among the red clay dishes, there is a group of polished artistic ceramics. It imitates the Achaemenid metal vessels, the shapes of which date back to prototypes from Midia and Assyria. The appearance of these vessels gives an idea of the cultural orientation and trade and economic contacts of the population, who knew the prestigious dishes made of silver, glass and bronze. However, technically, red clay ceramics are also related to the Achaemenid red, so one should speak not only about the tastes of the nobility, but also about the transfer of the Western Iranian ceramic tradition to South Sogd. Other forms of red clay ceramics, jugs, and pots of huma are also genetically related not to jar-shaped vessels, but to ceramics of the Iranian plateau.

Pottery of the second stage of the second period is characterized by a combination of these two ceramic traditions and is manifested in the fact that the technique of making red clay pottery disappeared, but local potters adopted a number of forms that first appeared in red clay pottery.

The color of the ceramics associated with the firing regime in the second-fourth periods changed several times: light yellow, light brown, with a reddish tint. This is due to different traditions in the production of ceramics. Thanks to the detailed stratigraphy, it was possible to trace down to the details the processes of changing the technology and typology of pottery production associated with both the change in fashion and style in connection with the change in political and economic relations of Sughd, and the development of ceramic production itself in connection with the expansion of consumption and the market.

At one time, K. Garden and A. Catten, compared the ceramics of Achaemenid Iran and Central Asia, write about different genetic roots of the traditions of pottery production, and note that in Central Asia, ceramic vessels similar to Iranian Achaemenids did not appear during the Achaemenids, but in Hellenistic, i.e. in the Greco-Bactrian time.

But we now see that there was a stage in the development of ceramics in Central Asia, which was characterized by Western Iranian, but not Hellenistic influence. This stage was first identified in the Kurganchi complexes and it should be noted that it should be dated to the 4th-3rd centuries BC, rather, not later than the beginning of the III century BC. What is in the late Kurganch, is also at the beginning of the Hellenistic period in Samarkand. The process of changing forms in the III-II centuries BC. is well reflected in the table compiled by G.Y. Shishkina, which shows the percentage of vessels by layers [23].

In two areas of activity: construction and pottery, we are faced with fundamentally similar phenomena. It was possible to determine how gradually unprofessional work for oneself, going back to simple tribal traditional cultural skills, was replaced by handicraft work for buyers and customers. The activities of the mass of the population gave way to the activities of craftsmen who served both the top of society and, to an increasing extent, the people.

In the course of this work, relatively isolated traditions were identified: local Sogdian, Sapallin, Achaemenid, Hellenistic, the development and
interaction of which determined the cultural and historical process at that time in Sogdiana. Earlier, when describing the complexes, insufficient attention was paid to the reasons that determined the nature of each specific component of the culture; therefore, we tried to give a synthetic description of the Kurgancha settlement, in which the synthesis is based on the results of analysis.

The settlement of Kindiktepa is the first free-standing monument of the Greco-Bactrian time, which was studied in Sughd, therefore, it provides a number of new data for the history of this period. The very square layout with the fort facing the corners to the cardinal points is typologically defined as characteristic of the Greco-Bactrian time, and possibly somewhat earlier.

The construction of such fortresses is associated with historical events in Central Asia at this time. One of the commanders of Alexander the Great, Seleucus, founded the Seleucid empire in Syria, Babylon, and Iran. In Central Asia, he and his son Antiochus I met resolute resistance, accompanied by military operations. In the middle of the III century BC., the Parthians separated from the Seleucid state, as well as Bactria and the rest of the satrapies of the East. Parthia and Greco-Bactria were formed. The constant war between the Seleucids and the Greco-Bactrian kings between themselves greatly weakened both sides. They reconciled in 206 BC, as a new force emerged that threatened the power of the Greeks in Central Asia. They were nomads. Polybius in connection with the events of 206 BC. the words of the Greco-Bactrian king to the Seleucid monarch are quoted: “On the border ... there are huge hordes of nomads that threaten both of us.”

The presence of a huge mass of warlike nomads in the III century BC. in the territory north of the Amu Darya, most likely, required the construction of fortresses. In the literature there are different points of view, about whether the Southern Sughd belonged to the Greeks, or after Alexander it became independent. In any case, the construction of fortresses testifies to political organization and a desire to resist the military threat.

Conclusions

The main building of Kindiktepa is too large to be just a fortified manor. This is precisely the fort (using the term applied to a similar monument by B.A. Litvinsky) that occupied the population of the oasis. Regardless of whether the Greeks ruled in southern Sughd, there could not be enough Greek soldiers to garrisons such remote and small forts, and no traces of their stay were found. It remains unclear whether there were any garrisons at all or whether the local population itself was able to defend itself in fortresses. This dilemma is likely to be solved by excavating the development in the middle of the central fortification. The fact that the outer side was built earlier than that fortification, in combination with the semi-earththen character of the dwellings within it, speaks of the original inhabitants of Kindiktepa as an ordinary population.

At the same time, the capital cities (Yerkurgan, Afrasiab, etc.) were reinforced. During the construction of the fortress, forms of ancient Eastern architecture were widely used. This can also be traced in Kindiktepa, the vaulted ceiling of the in-wall corridor continues the ancient Eastern traditions of architecture.

At Kindiktepa, complexes of ceramics of the Greco-Bactrian period were obtained. It was usually characterized by a glaze over a red background and the appearance of forms of vessels of Greek origin, both of which were considered the influence of the Greek technique of pottery production. On the basis of the detached monuments of the Kurganch of the early Antique period and the Kindiktepa of the Greco-Bactrian period, it is revealed that before the formation of the Greco-Bactrian state, Central Asian masters mastered the skills of ceramists from Western Iran, who widely used the glazing of red clay dishes. Among the ceramic materials from the lower horizon of the Kindiktepa settlement, there is a small group of vessel fragments covered with red engobe. Among them there is a molding, depicting a face, apparently of Greek work or made under Greek influence. Vessels covered with red engobe can be associated with the Greek tradition and considered imported. The Hellenistic influence in the ceramics of South Sughd is rather weak and indirect, although the dating of the lower horizons of Kindiktepa to the 3rd-2nd centuries BC., is indisputable. Layers of the first centuries A.D. on Kindiktepa are not revealed. Above the horizon of the II-I centuries BC.

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07.00.02 Отечественная история

СТАНОВЛЕНИЕ И РАЗВИТИЕ ПОЛИТИКИ ЗДОРОВОГО ОБРАЗА ЖИЗНИ В ПЕРВЫЕ ГОДЫ СОВЕТСКОЙ ВЛАСТИ

Каурова Елена Викторовна, аспирантка
Краснодарский государственный институт культуры

Каурова Elena Viktorovna, postgraduate student
Krasnodar state Institute of culture

Аннотация
Целью данного исследования является изучение вопроса становления и развития системы здравоохранения, санитарно-эпидемиологического дела, физического воспитания и спорта в первые годы Советской власти. Комплексное изучение ключевых факторов, которые повлияли на формирование здорового образа жизни населения. Научная новизна исследования заключается в анализе государственных реформ и прочих мероприятий (как в чём-то продолжавших политику царской России, так и принципиально инновационных) применительно к здравоохранению, и здоровьесберегающему образованию, которые повлекли за собой целый комплекс различных важных процессов в области развития здорового образа жизни.

Ключевые слова и фразы: здоровый образ жизни, санитарно-эпидемиологические учреждения, государственная система здравоохранения, физическое воспитание, экономическая и политическая составляющая формирования ЗОЖ

Периодизация становления и развития советской системы обеспечения политики здорового образа жизни может производиться в соответствии с различными критериями и точками отсчёта (в частности, самым популярным в исторической литературе является метод соотнесения социальных достижений и потрясений с деятельностью конкретных генеральных секретарей КПСС), но, наиболее оптимальным является схема описания, опирающаяся на