

HISTORIOGRAPHY OF STUDYING THE HISTORY OF ARCHAEOLOGICAL MEMORIALS LOCATED ON THE NORTH SIDE OF THE REPUBLIC OF KARAKALPAKSTAN

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Abstract. Archeology is a science that studies the history of mankind, on the basis of zardamishin narsalay sources-memoirs. The Dúnya peoples have a history that lasts only a few thousand years. However, this long historical development of the most recent five to six thousand, since the last years, gina has been written works of art, and before ten peoples did not have a record and written history.

Keywords: Central Asian territory, Karakalpak National University, Kerder, Persia.

ИСТОРИОГРАФИЯ ИЗУЧЕНИЯ ИСТОРИИ АРХЕОЛОГИЧЕСКИХ ПАМЯТНИКОВ, РАСПОЛОЖЕННЫХ НА СЕВЕРНОЙ СТОРОНЕ РЕСПУБЛИКИ КАРАКАЛПАКСТАН

Аннотация. Археология – это наука, изучающая историю человечества, на основе зардамишинских источников-воспоминаний. Народы дунья имеют историю, которая длится всего несколько тысяч лет. Однако это длительное историческое развитие последних пяти-шести тысяч, так как в последние годы было написано произведение искусства, а до этого у десяти народов не было записей и письменной истории.

Ключевые слова: территория Средней Азии, Каракалпакский национальный университет, Кердер, Персия.

INTRODUCTION

There were many scholars interested in Central Asian territory, many of whom saw these lands with their own eyes, many gave tusindirme to the labors of the people they saw, and in their single line labors x its history, reminiscences and historical terms. B left by writing.

MATERIALS AND METHODS

In the works of art by the authors of orab, Persia and khytai, which were written in the Middle Ages, the Peoples located on the collars of Ámiwdár used places of making, irrigation channels h. t. b. there are information about.

In the Archaeology Science of Kerder culture, at the beginning of the three, the source to the terms of rasatug's history of territories and archaeological recollections, we will stop at the work of scientists.

If we say that kerder is the name of kerder, we think that Kerder is the name of the three bot-bot in the sources in the form of a system and a hydronym. In written sources from the 8th century, the information about the Kerder (Kardar, Kurdur) region and the kerder canal (hydrotoponym) was written. Under his leadership, therefore, about the horse-Peacock Kerder, Kerderliler wrote that in the 728th year with the support of the turklarding lived a rise contrary to the orabs.

More recent orab geographer Ibn-Khordabek has been Kerder in the Khorezm leadership within the eastern orab caliphate in the labor of" countries and roads", showing Abdulla bin Taxiriylerge dötlap contribusiyá, soñ 489, 000 dirhem Kharaj-tax basement per year on account

of the special territory of the Kardar region. He left the record in 865-year as a part of the Kurder lakes in the Bay of the Aral Sea.

RESULTS

More information about Kerder will be able to see other Arab geographer ol'-Istaxridiń working in the form of a written kitab masalik and-ol-mamalik of 930-933-years. We will find out here that Kerderdi was clearly mentioned in the city account for the first time. It is located on the neck of the Kerder canal in dadama. Ol-Istaxri Kerderdiń relative positioning says that there is a presence in the design of the Mizdakhan volost between Seyahun and Kardar. The instruction on the location of the city of Kerder is clearly written in the information on the mutual settlement of Khorezm cities.

Judging by the information he gave about Ol-Istaxridiń Kerder, we will see more information in his work called "Askhan-ot-takasim Fi-Marifat ol-Akalim", written in chamasin of the 985s. Al - Makdisidion 985-yillari chamasinda yesilgan "Ashan-ot-Takasim Phi-Marifat ul-Akalim" ismli trudlarinda khramiz. Ol Mahdisi Kerder shahrining Anmiwdárianıńan tomondagi "Haytal" deb ataluvci was presented by joylashganligin aitadi. Except that Ol Makhdisiy "Khorasannyn " is situated from left and Shuda bitta Kerder hakida aitadi. Kerder Heital Tomonidagg Kerderge by analogy with uning eighteen bittaktha katta shuning jurligida at the fortified fortress-Shahar bulganligin aitadi uaytadi and Kerder city ushbu kanding yakasida joylashgan.

Kerder Hadji Persian controversial issue "Hudud Uzil-mir" and Ibn Yakuttyn 1224-yil "book of Mujam ul-Ushbudun" by truding yezib kovrodiragan. Ruby Kerder hakida "kerder Turk Khorezm regionynda or uning turklar bilan chegarasinda hoilashgan" - deb, yerdaji narodning tili khorezmshede, navkshede emasligin aitadi. Kyrgyzstan, ularda mallar and khoyanlar Kyrgyzstan. Birak bu adamlar ga ohishshakbolgan. Menga ular hakida Ibn-Kassan Ol Haban aitdi " - deidi.

Kyrgyzstan, Kyrgyzstan, Kyrgyzstan, Kyrgyzstan, Kyrgyzstan. e viri asidan ahman B. ehi asrining boshiga so many uchtalarirasatuđınlı bilın bildik. Shu jumladan manbalardegi matumotlarga karayi uaytyryp kerder otining exactly olastka, kovraga and kanga both tegisli ekanligi belgili buzldi.

Kerder oblastı industrialaga highlightedigan boulsak, yukorida sanab uzilgan manbalanda uning toralıwı highlightlarga iyemiz. Ibn Khordabekty Orl dengizin "Kerder kulyari" deb ataganiga founded dengizding noun (noun) orol yakisidag oblastyn noun bilan atalganligi tochlangni. Demak, ul-Makdisidignon berghan education founded the Khan Holda Kerder kalasyi region of the territory of the city of Joylashib, the Atriha Ushbu regional center of Bohlgan and Almiwdárianıńan yingh tomonidaga Hightal deb ataluluwchi tomatod hoilashgan. Ol-Istaxridinicha, Kerder oblastyn toralgan erıńdegi, Mizdakhan volosts Galma-galvir Shahar tepashiginde Kerder bilan Goyhun oralignida joylashgan. (bunda burns down the hakida ayatilada channel). Kerder canal and Kerder oblasts Almiwdárianıńan yukasida joylashganligi southsize. Yan archeologiyalanishlar, bu territoriyada Khorazmning kulturainian ajiralyp turuvchi buziga Tan kulturining bulganligin, even uning toralgan territoriyasin exactly this is chegaralab beradi. Bu kulturyningtyn toralgan oblasts Kerder oblastynan North Orol dengizi, zapadta Al-Al-al-al-ongari, East Kyzyl kumlar bilan shegeralanady.

Kerder crested eleven thousand people aytadigan Bulsak, the archaeological examination of uzkazib, the archaeological archaeological territory of Tashur, the bay of Kanallar, Kanallar

shipping, agitation reproductions were found at a short distance. Yukoridaǵllardan jikara uktrıp, Viz VII qarda kórda Kerder name bilan atalgan Shahar, channel boulganlighin cabili. The channel contains information about mountainous Kyrgyzstan, as well as how far Kyrgyzstan has advanced, as well as Kyrgyzstan and the X century. Bu Channel is currently Churтанbai sahasining pastoral branch of bilan saditlanada. For the reason of the archaeological research carried out in recent years, the archaeological map of these lands has been described by the authors of the medieval and written sources of many memorials and geographical places on the banks of the horses of the land have been identified.

Ol this Kerder culturinia related dorsan husband information about passing medisi quoting " dorsan-tok city Ham Kerder range single day road. This is about 30 -49 kilometers from tuýri will come, " he wrote. In the area of khazirgi Kerder farm, the city of Khayýan is located, that is, the city of Kerder. Makdisi themselves reached Maǵliýmatın daýam : "Mizdakhannan vardaragqa say one day road, Al Vardaragtan Kerderge until and one day against yuresen" i.e. a distance of 30 -40 km left in haqqqq. By reaching Solai, Vardarag foundation can be placed in the Qirraan Taý biiklik.

In the work of McDee, the names of dorsan also meet. He said, " up to Mizdakhannan Dorsan, the two contact points indicate that it is a one-day road up to ham Dorsannan Kerderge. The communication in the Orab caliphate in East ýalayatin was equal to two Farsakh, one Farsakh with a mile to die". Hence, between Mizdakhannan and Dorsanniń there will be 20 -28 miles. One of the residents of the district said in their article "Dal'taniń right collar is the remote yakbora single point which is the current city in our district. The topographic Ham chronology of solaiq maǵliýmats tok Qala provides a source that is dorsan".

At the end of the IV-V centuries of Eramizding, the bastions of being on the lower brink of Ámiýdar'yaniń begin to overwhelm the bastions of the bastion of the bastion of the bastions. Following these cases, scientists associate it with the beginning of the process of socio-economic formation of the new feudal system, which took place in ancient Central Asia.

In the 13th century, Khorezm was still occupied by the peak Ofǵisxan and became the most important period in the history of our people. Dada-works of art that take the human dullness, even if our ancestors spent in that difficult period mercilessly unleashed kingdoms of violence-zombies doretken. Among such spiritual daphines, the most fertile was Nahsratdin Burkhanitdin Rabǵuziydiń, who lived in the XIII - XIV centuries, who reached us until the lone bitigi

It is "the story of Rabǵuziy". "The story of Rabǵuziy" was written in 1309. It is a work of art in Arabic "Qissas ar-Rabǵuziy" yaki "Qissas son-anbie" in Persian "the story is marked by the terms Rabǵuziy". Because the content of this work was a religious ruwkhtagi work of art, the ideology of the council printed Itý, which showed a contradiction to distribution. The work of art in 1990 year gina was first published in Tashkent in the Uzbek language in the city of kirill alipbesinde.

It has been only a few years since the ruins of Rabat oǵuziniń were found among the countless thousand archaeological mentions of ancient Khorezm. But, until that very many cities in Aymaq saw one by one of the remaining remains of shıǵıý, the evidence found in them was learned before thirinmayýge tughra came,- says P. Zakhidov. Rabat, the same city that reached the station of tukbu, is mentioned by the name of Tokkala in historical and archaeological writings.

The white-white base Abulǵazı Bahadırhan, Munis Ham Ogahiydiń in the 16th and 19th centuries in daǵamı, the role of the diykhanslıq of tok Qala was brought. However, Dar'ya was said to have married very kambaǵal in the dead.

Abulǵazı Bahadırhan in the work "Shajarai turk" wrote shukiy akhmiyetli in Tokkala haqqq:" before we arrived in dúnya, thirty years ago amiw Suǵı tasted the top of the host Tower as tiyra ayǵır tokayi, from there he made his way to Dar aǵıp, as long as he went to Tókqala and poured it into the sea of sir (Island). From that point on, Úrgenish turned into deserts, which means that in 1573 he changed his new Core next to Ámiǵdár Úrgenishtiń and began to deviate along the old onǵǵarı, which passed by Tokkala. Thus the area around Tokqalaniń was abat and the suǵǵarıń network for diykhanslıq was restored again. Abulǵazı Bahadırhan recollectýlerin daǵam Terip: "we were digging one jap from the top of hanlıq Tokqalasıń. We were dumb comers when miyzan was one year ago (i.e. 1602) before coming to dúnya. The wheat was eaten by the organaqaqıtta otvyortka. From one few years soń japtıń width named Arrow became jetpesteý"

The capital Úrgenishte is a drought, which means that the inhabitants of Haniń horde Ham lived in suǵdıń jiyegine built a city that settled on the south side of Tokqalaniń. The fate of the lands around Tokkala for the Khanate of khadiyseler Khorezm indicates that it was extremely expensive.

The construction of this big city has been hailed by any man. For that reason, the zürür Indigenous people used to tell Ra'ayats in haqqq, who built the vine in the old times. Ya. Gulyamov based on those raǵayats, the city of otiniń came and connected shıǵıǵı with "tok" lafzi (tóǵıǵı verb). What tóǵıǵı meant, however-did not comment on ushbul haqqında.

A. Gudkova wrote in izertleindeinde that the commemorative horse was Tokkala but did not give a single opinion in one of these dadama's shıǵıǵı haqqında. In the sources, the memoir was sáylelendiriledi in terms such as nine, Tokkala. In our opinion, there is more Foundation for dadalıǵe as a memorable nine.

DISCUSSION

Historically-marked architectural structures, notably the Rabat-korǵan palaces of azelden were dadalıp with the name of their owners. These eyes appear from tiyras Rabat oǵuzdı tiklegen abbat turqbuǵabek name in international afterrek can become the City term Turgbuǵabek City the word oyizeki reduced toǵ Halda is said to be nine. When you say nine, dastlap is the image of Rabat who has stopped Darkbu. It is not surprising that later he realized the mania that he was a prosperous, rich man.

Kerder iyelik or Kerder region (Kardar, Kurdar) emerged in the early Middle Ages, due to the migration of the lower Sardar'yanıń burda peoples to the right collar Ámiwdár'ya collars in front of the island, they were free from political jaktan under some circumstances.

The study of the history of Kerderdiń madeniy, the andropology of the navky tilles nationalsding, Aldı with karakalpaks and Kazakhs creates great enthusiasm in solving issues of ethnogenesis and ethnic history. Kerder people have the character of ixvattiń nomenkulaturalıq. Kerderlerdiń cultural culture stands apart from other suitable cultures in front of the island, which lived in the early Middle Ages, with its selectivity. This situation gave the opportunity to plunge into the scientific cycle of the concept of " Kerder culture". In this regard, many researchers have been able to study every single NARS found there until then.

Cultural culture in the Dal'tas of the island aldiń, South khorezmdegi mos afrigid cultureinian hossasin, the coast of archaeological research, for the First Time S. P. Tolstoy, after ten P. Lerx and N. Veselovskians Kerder iyeliginiń tells the lower Ámiwdár that Dal'tasınıń is limited in the eastern section. Early medieval self-recognized culturementiniń cultural culturemania for the first time manazlemeni s in the southern island oldi district. P. Tolstoy, E. E. Nimarazik and yu. A. The rapoports provide organizational control and not-so-large excavation work embankments to kuyindi Qala in 1956. These researchers opened the cultureń, Kerder occupy, at the opinion that it belongs to the peoples living in the leaderboard said. Including this idea, the geographers of the orab of the IX-X centuries also tripled in the literature of theń.

Extensive archaeological research work in Kerder culture began in 1958 by the consolidated Institute of Science and research of Karakalpakstan. Soń he said the works were continued from Uzbek by the Institute of history, language and literature of the Karakalpakstan branch of the Academy of Sciences. In the first stage of the quest, Kerder's territory was all hit in the route round, and in the single mention of this feat, the digging rounds were carried out in the stationary round.

These works were found in the east section of Dal'tasınıń barıda took the island hamde new archeological memorabilia were struck by the fact that they belong to a single cultural culture was marked by the breeds that were clipped during the excavation work. Therefore under the leadership of " Kerder culture " niń be briefly highlighted as understandable and set its general chronology. The development of this culture was divided into two stages: early Kerder and late Kerder. Including Kerder culture, its origin routes and ethnicities of the coast are determined by the structure.

In the new materials found in archaeological excavations, the question of the border of Kerder iyeliginiń and, against this background, considered from the repetition, it is established that the peoples of this particular culture were of a self-recognized culture. In the study of Kerder culture of 1964-1965, a subsequent orientation was developed, where it was considered to put the memorabilia in front of the research work on the stationary type of the teran type. According to the direction, new works were carried out in the sheep breeding of the Vine City, so many years of excavation work were carried out at the castle estate, which belonged to Kerder culturinia under the leadership. Including Kerder culturinia belonging to aerophoto pictures of most memorials in this territory were obtained.

With that said, kerder culturinia's archaeological presence materials in the relevant memoirs have not yet been tracked and cracked from the OB, but since recent years there has been a sufficient intensity of research work in these memoirs.

Kerder culturaria mentions the tok city fortress to which Khiyo'a hanı and muarrix Abulǵazı rustamhan with Khiyo'a Chronicle genealogists Munis and Ogahiyler are leaders. Including one line of details about the fortress of ushbul Lieutenant Colonel A. Grebenkinniń Ámiwdár'ya Shu'ba chief N. I. We know nomasinan, who was sent to Ivanov. He Is A. V. In the monograph of Kaul'bars, the year 1881 will be echletip in print labor.

The first archaeological search in the Tok city fortress was carried out by the Khorezm archaeological-ethnographic expedition of 1946 year S. P. Tolstoy scored in his reign and determined the multi-coating of the memory.

1958-year S. P. With the proposal of tolstovtiń, the Institute of Science and research of the Karakalpakstan Association conducted a scientific work on the thematic yagdan tok City

Estate. Right collar amudar'ya Dal'tasi directional search activities in the neck of the Vine City estalik was considered, ol 1959-year excavation work began here.

The expansion of scientific activities in the Republic of Karakalpakstan was associated with the transformation of the Institute of Science and research of the Karakalpakstan branch of the Republic of Uzbekistan in 1959, and at the height of Ámiwdár'ya Dal'tasi there was a need to find a huge number of archaeological memorials of that time, to carry out further research work along two ong'gar. In one aspect, the archaeological map structure in the Dal'ta heights, in the second aspect, stationary archaeological excavation work began in the tok city Castle, where in 1959 the excavation work was adjusted to one and a half months, while in the following continued ends in the year, the excavation work from two months was continued. From archaeologist scientists to excavation work in the 1959 tok city Castle, V. N. Yagodin as head of the Otryad, archaeologist A. V. Gudkova, Laboratory Assistant A. Jarilka'ganov and the representative of the guard of cultural culture in the memoirs S. Mad'yarov participated. Ol, 1960-year-old chief of staff in the work of the archaeological gazip research in tok Kola A. V. Gudkova, godmother T. Dandibaev, laboratory assistants E. Begzhanov, L. Dolgix and qanige s on drawing. Abubakirovas participated. In the case of 1961 research, as head of the Otryad, A. V. Gudkova, archaeologist yu. Manilov, godnik T. Dandibaev, laboratory assistants E. Bijanov and I. Yakhibaev, S. Abubakirova, a Republican historical and local resident, added múzeyiniń research staff. In 1962, the last tok city of that period, carried out in Kerder memorabilia, to the work of the archeological dig-search, the head of the Otryad A. V. Gudkova, archaeologist N. P. Manilov, godnik T. Dandibaev, Laboratory Assistant V. I. Toloskova, graduate student-andrologist N. Rısnazarovas participated. The organization of stancionarli excavation works in the Tok city estalwiniń reason is that there is a large number of madeniy overlays there compared to other memorials on the brink of Dal. (In recent studies, many coatings have not been tabulated in other mentions of ámiwdár'ya Dal). Analyzing the materials collected in pass, it is established that the commemoration lasted from the period of lifetime súriwi slavery to the 11th and 12th centuries. Therefore, the importance of this memory for archaeologist scientists, the presence of a certain body of memory, and the archaeological openings in this place were Narrows by the fact that a small scale of land works were required in the relative type.

Archaeologist scientist A. Judging from the ma'gliymat brought by gudkovaniń in the labor of "tok-kala", which he issued as the end of the research, the city of Nukus is viewed from the North-West by the 14 km elevation barrier, on the natural dóńlikleriniń on the eastern edge of the Ámiydár'ya old plain (at a height of 11 meters from the surrounding flat land), the ancient Clear evidence has been found with twenty-five centuries of history with an area of more than 8 hectares. Judging by their statement, from the 5th century to the 19th century before our era, the dáýirde population lived in this place. How this castle was called until I said that the city was called Tokkala, in haqqq, tilakke zid Hech expresses how ma'gliymat has not been preserved.

Archaeologists are interested in us because of the focus on the ancient madeni coatings of Tokqalaniń dáirir - there are not many onshelli related to the Middle Ages. Although Solai scientists have found that the population that lived at this address in the IX-X centuries belonged to the mongoloid masses from the side of ethnicities.

One of the most important early medieval memorials in Kerder iyeliginde is the Hoyo'an city estuary, it corresponds to the late phase of Kerder culture. The first mention of the city of Hoyo'an dates back to the 19th century. Research work from the scientific side was carried out in

1947 by the Karakalpak ethnography Otryad of Khorezm archaeological and ethnographic expedition. Judging by the materials collected by archaeologists, Hoyo'an defines the fortress with the VII-X centuries and tells about its compatibility with the city of Kerder in historical and geographical sources in the medieval orab language. According to the materials collected during the research conducted in 1947, N. N. Vakturskaya and E. E. Nimarazikler for the first time in these memoirs gave manazleme to ceramic dishes. Especially E. E. In the case of Nimaraziktiń, the few Three collected from the Hoyo'an Castle were obdan to reveal the difference between rasatunin Potter dishes and the corresponding memos marked before-ola in the Khorezm Oasis, and Hoyo'an determined that the pottery vessels of the castle were close to the pottery vessels of the qońsi desert biobon people on the north side of Khorezm. In 1958, the memorial was investigated by the right-collar archaeological expedition detachment of the Institute of history, language and literature of the Karakalpakstan branch of the Academy of Sciences of the Republic of Uzbekistan. Collected materials S. P. According to tolstovtiń's writing, the date of the Hoyo'an City Estate was confirmed. In 1961, for the first time, the expeditionary detachment of the Institute of history, language and literature of the Karakalpakstan Shu'ba of the Academy of Sciences of the Republic of Uzbekistan carried out excavations and research work at the Hoyo'an City Estate. The reason for the excavation work carried out in Esdaliktegi opened a thick madeniy coating and it was determined that it was divided into bittaneshe construction coatings. Therefore under the leadership of Hoyo'an city dogereginen bekinishke not able to found in the remains of accumulators. In 1967, the Institute of history, language and literature of the Karakalpakstan branch of the Academy of Sciences of the Republic of Uzbekistan held a specialized aerophotos'em in esdalikti, which provided excellent material for research in topographic study.

Kerder culturinia belongs to and is located 18 km east of the center of Takhtakupir district, the town of Kablan Botir, which is a single estate, and in the local international it is remembered that the city of Kablan Botir tastes in DAP.

Castle estate for the First Time S. P. Khorezm, headed by Tolstov, was opened by an archaeological - ethnographic expedition and put on an archaeological map in 1945. Shruf sheep were put into the castle, ustińgi materials were collected, and the eyes were put on the banks of the Menen measurement raskke. Materials collected from the memorial archaeologist S. P. Tolstoy will pass the analysis, mention that the city of the Fortress was at the time of the late qasamik period, including the period of the afrigids (in the early Middle Ages). Ya about the castle estate. Ğ. Ğulamov gave a short story for the first time. In his opinion, " Castle e. Having lived in the II-III centuries, soń suspended sóriwin for a single multi-time lifetime, and therefore continued sóriwin for a lifetime during the afrigidler period", - he expresses. Ya. Ğ. Ğulamov Kalashaniń umr sóriwin connects with the last Arna of Ámiwdár'yaniń East, which has tripled to the great interruptions of its movement in the II-III and IV centuries in our era. In 1958, the fortress estate was tracked by the archaeological detachment of the Institute of Science and research of the Union of Karakalpakstan branch of the Academy of Sciences of the Republic of Uzbekistan. During the period of research, the plan of this memo eyes menen measuring edges were drawn, bittaneshe shrouds were laid, and the materials were collected in esdaliktegi ustińgi. After analyzing the collected materials, it is determined that the Advanced period of remembrance arose in the VI-VIII centuries and which culture it belongs to. The monument to the castle was found in the self-made ceramic dishes, and it was marked that such materials were

found only at the time of the excavation of the 1956-year-old city estate. So it was unconditional that it belongs to the Kerder culturinia in memory.

In the summer of 1963, the shores of new shrouds were laid, the first time thick (1, 5 m) madeniy coating was stratified, it consisted of bittaneshe fragments, which were removed from the castle and its dogereginde doing new research. Dogeregindegi research coast, 1, 5-km from the town, in the form of a head. on the south side, there are many coatings of ash all over the place, and ten Kerder pottery dishes are clipped.

CONCLUSIONS

The research work started by the Institute of history, language and literature of Karakalpakstan branch of the Academy of Sciences of the Republic of Uzbekistan in 1965 was continued in 1966, 1967, 1969-1973. For the reason of these studies, in stancionarli excavation works carried out in the Castle ustaligindegi Kerder culturinia were found in a single How many materials belonging to. The last 1977-1998 years, students of the History Faculty of Karakalpak National University in the Kalachak estalik are archaeologists M. Turebekov conducted digging chores in his farm.

Bağdat is a souvenir belonging to Kerder culturinia at the city estuary. This commemorative Karakalpakstan Respblikasiniń is located on the right edge of the former "Medikapa" collective farm of the Tiyraozek district, Ámiwdár'ya Dal'tasiniń in the village of qazoyaqli. Recall for the first time in 1946 year ya. Ğ. Ğulamov studied izertlep. 1958 and 1963 of the Academy of Sciences of Karakalpakstan of the Republic of Uzbekistan N. The archaeological research work of the Institute of history, language and Literature named after nizogaraev was carried out by the archeological detachment.

In 1998, the archeological detachment of the Karakalpak National University named after Berdaq M. At the turebekov farm, Bağdat carried out digging activities in the northeast corner of the city estate and drew the plan of the castle. Therefore crack the new materials found in the memory of the accompaniment.

Kuyindi city and ossuarialiq sheepshılıq 1928-year ethnographer A. A. Melkovtidiń was opened by the expedition and a single line of materials from the commemorative territory was collected. The expedition took kala kabirinen several ossuaries and handed them over to the Russian mizeyine in Leningrad.

In 1956, the Khorezm expedition carried out research activities in the qayyindi city estuary in the Chimboy district and in the sheepdogs that were placed in the ossuaries next to it. During the excavation work, the ends of the construction period were opened. E. E. Nimarazik and yu. A. Rapoport the appearance of the castle dates back to the 6th century in sitadel'dogeregin, no ol, who determined that the last period of construction was marked by the 7th century. Researchers suggest that ossuary sheep found in the Qushkhana mountain range belong to the 7th-8th centuries. Based on the collected materials, they can be found in S. P. Tolstoy parishioner says that the city of kuyindi is the city of Kerder iyeliginiń in the early Middle Ages. From this, the latest archaeological research was carried out in the 50s of the 20th century by archaeologists of the Institute of history, language and literature of the Republic of Karakalpakstan in the range of years, recalling the work of Kerder culture. From Archaeologists V. N. Yagodin, E. Bijanov, M. Mambetullaev and A. V. Gudkovalardiń labor is committed to finding real-world memorabilia and carrying out excavation work on the banks of the coast in search of collateral.

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