

SOME CONSIDERATIONS ON THE DISTRIBUTION OF LIVESTOCK-MATERIALS IN ARCHAEOLOGICAL RESEARCH IN JIZAKH OASH

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Abstract. Based on specific archeological researches, this article presents the researcher's views on the customs and rituals associated with animal husbandry in the Jizzakh oasis.

Keywords: Koksuvtepa, Takatosh, Suzmoyilota, Nakhrajsoy, Shirinsoy cemetery, Qoplon ota, Sigomsay, Gulbo, cattle breeding, pasture, shepherd, herd, horse, camel, sheep, goat, cattle.

НЕКОТОРЫЕ СООБРАЖЕНИЯ ОБ АРХОЛОГИЧЕСКИХ ИССЛЕДОВАНИЯХ В ДЖИЗАХСКОЙ ОАЗ

Аннотация. В данной статье, основанной на конкретных археологических исследованиях, представлены взгляды исследователя на обычаи и ритуалы, связанные с животноводством в Джизакском оазисе.

Ключевые слова: Коксувтепа, Такаташ, Сузмойлота, Нахраджсай, Ширинсайское кладбище, Коплон ота, Сигомсай, Гулбо, скотоводство, пастбище, пастух, стадо, лошадь, верблюд, овца, коза, крупный рогатый скот.

There are many reasons why developed nations know and appreciate their history, respect historical monuments, and remains, and preserve them as a unique heritage. This is primarily due to the fact that history is a mirror of the social process that has been going on since the emergence of humanity. Secondly, the whole of humanity, looking at this history, understands their past and existence, determines the plans for the future. The Uzbek people, which has entered the XXI century through modern development, has a rich culture and invaluable spirituality, occupies a special place with its historical past, which has penetrated into the depths of millennia[1: 255].

Indeed, archaeological sources testify that animal husbandry was one of the oldest forms of traditional farming and one of the main types of labor that determined the source of livelihood. Speaking of the field, the lifestyle of herders and the views and traditions associated with this training has been studied to some extent by our researchers on the basis of ethnographic materials. However, it should be noted that ancient religious beliefs and beliefs related to animal husbandry have not yet been specifically studied as a separate object of study. After all, since ancient times, that is, since the beginning of the process of capturing and domesticating animals, the rituals and customs associated with animal husbandry have reflected the attitude of the people to the animal world. At the same time, it embodies the relationship between human and nature, human and the animal world, the life experiences of human society over thousands of years of labor, its attitude to space and time, its spiritual views and, of course, the religious beliefs of that time.

The study of the historical basis of animal husbandry in the Jizzakh oasis, which has a special place in the daily life of the people, is one of the most important issues in illuminating the history of Uzbek statehood.

Like other historical regions of Uzbekistan, the Jizzakh oasis is a unique and important micro ethnographic region. The convenient geographical location of the oasis and its location at the crossroads of the Great Silk Road has led to the harmonious formation of very diverse cultures and traditions.

The steppes of the Mirzachul Desert in the oasis and the northern slopes of the Turkestan Mountains are rich in various natural resources for the development of animal husbandry. Therefore, we can surely say that from the earliest stages of human society, the mountain valleys of the oasis were actively assimilated by our ancestors. Remains of nucleus-stone cores measuring 54 x 53 x 21 mm, made of Neanderthals in the Middle Paleolithic period, found in the territory of Chimkurgan collective farm of Forish district of Jizzakh oasis [2: 5], were found in the vicinity of Chordara, Koksuvtepa, and Ettisoy oasis. Examples include pre-Neolithic archeological artifacts from the Neolithic period [3: 51-55], as well as the area around Lake Tuzkan, the western part of the Kalgansir salt flats, and Neolithic flint stone tools and Bronze Age pottery from the Khan-Charvak canyon. These antiquities testify to the fact that this oasis, like other regions of our country, has a primitive history associated with the first human footprints.

The Jizzakh oasis is located mainly in the Sangzor-Zaamin region, in the central part of the Republic of Uzbekistan, between the valleys of the Syrdarya and Zarafshan rivers. The total land area of the region is 21.1 thousand km², which is 4.5% of the total area of the republic [4: 593]. The region is bordered by Mirzachul range to the north and northeast, Nurata range to the west and northwest, Turkestan, and Morguzar mountains to the south [5: ziyonet.uz]. The mountainous areas of the region include Bakhmal, Zaamin, Forish, Gallaaral, Yangiabad districts, and the mountainous area of Sh. Rashidov district. The total land area of this region is 17.0 thousand km. Perhaps this is why, from ancient times, these vast areas were actively assimilated and developed by our ancestors, who were engaged in animal husbandry. Zaamin, Bakhmal, Gallaorol, and Forish districts are located in the southern, southwestern part of the oasis, between the Turkestan and Nurata mountain ranges, as well as between the Molguzar, Quytash, Gubduntog, Qaraqchitag mountains and on the hillsides. These districts cover 76.7% of the total area of Jizzakh region and 42% of the total population (974.8 thousand people in 2001) [6: 119-120]. The largest villages in the Sangzor-Zaamin region are located mainly in the mountains and foothills, in the Mo'g'ol, Sartyuz, Oyqor, Oqqurg'on, Bog'ishamol, Sangzor valleys, G'ubdun, Ko'kbuloq, Mirzabuloq and other villages in the Gallaaral plain, as well as a number of villages such as G'allakor, Gulshan, Chorvador, Omongeldi, Qizilqum, Qoraobod, Eshbuloq are formed in the form of bands in the foothills of Zaamin and Nurata mountains [7: 36-39]. Such a territorial arrangement of villages allows us to conclude that the population sought to settle around large and small streams and rivers, closer to the water, which is convenient for farming and gardening.

The architectural structures identified in the archeological monuments of the oasis (Nurtepa, Xontepa, Qaliyatepa, etc.): basements, semi-basements and aboveground structures also indicate the beginning of the settlement process of the nomadic population here in the Late Bronze and Early Iron Ages. Naturally, from ancient times the livestock population living in the oasis and the surrounding steppes had a great influence on the process of cultural development in the Jizzakh oasis [8: 72]. This population was first and foremost strongly connected with the vast expanses of Eurasia and the world of nomads living in these vast regions. Seasonally migrating

herders traveled to the far northern regions, and in winter returned to their winter quarters, connecting with the agricultural oases of the Jizzakh oasis and even the southern regions. The huge migration processes associated with the socio-political and environmental situation in antiquity accelerated the influx of many nomadic pastoralists into and around the oasis.

According to researchers, in ancient and early Middle Ages, Central Asia was inhabited by Turkic tribes - Sarmatians, Yuezhi, Huns, Usuns, Hephthalites, Xionians, Kidari, Turks and others, whose names differed little from the peoples of the region in terms of language and way of life. Certain groups of them remained in the cattle-friendly areas of the Jizzakh oasis and continued to run their traditional farms. They searched for grassy pastures, mainly in the foothills, valley valleys of Mountain Rivers and streams, in areas not yet developed by local settlers and pastoralists [9: 72-74]. Continuing the tradition of specialized farming, these tribes were engaged not only in pastoralism but also in metallurgy and primitive agriculture.

Archaeologists who have studied the Ustrushona burial mounds say that the material objects and burials have features of the material and spiritual culture of the ancient herdsmen. At the same time, in the Middle Syrdarya region, including the Jizzakh oasis, there are changes in the quality of raw materials prepared on the basis of local traditions, the characteristics of nomads, and sometimes items belonging to the whole nomads. This can be seen in all areas of the country, from household items to funeral rites. Admittedly, pastoralism plays a key role in the livestock economy of the oasis.

Consequently, the southern and western parts of the territory of the Jizzakh oasis consist of mountainous and foothill regions, which are very convenient for the livelihood of hunter-gatherer and nomadic pastoral peoples. In this respect, these areas are rich in many archeological monuments inherited from our ancient hunter-gatherer and nomadic pastoral ancestors. The fact that our archeologists have been engaged in animal husbandry since ancient times is also confirmed by the rock carvings left by them.

As a result of field archeological research conducted by our scientists, more than 1,000 galleries of rock carvings have been studied on the northern slopes of Morguzar Mountain, from the location of Takatosh in the Saikhansay ravine. They belong to several epochs, the oldest of which dates back to the Neolithic and Bronze Ages, and the latter to antiquity and the Middle Ages [10: 22]. The rock paintings here depict hunting scenes, many wild and domestic animals, the performance of religious ceremonies, and more. Rare examples of this primitive and ancient art testify to the fact that the livestock sector in the Jizzakh oasis has ancient roots.

Archaeologists have identified Suzmoyilota rocks in the mountains and hills north of Jilli-Gulli village of Sharof Rashidov district, Nakhrajsay (Kattasay) gorge of Nakhraj village of Gallaorol district, Yukorisay (Soyibolo) ravine from Eski Forish village of Forish district many new rock art monuments from large streams and ravines have been registered and put into scientific circulation [11: 54-57]. While the wild animals depicted in these rock paintings are species of animals that lived in the mountains and foothills in ancient and modern times, domestic animals are among the animals that have been domesticated by humans for a long time.

This type of wild animal can include primitive bull, primitive cow, mountain goat, argali, gazelle, saiga, original deer, wild horse, pendant, wild boar, as well as wild animals such as lion, tiger, cheetah, leopard, wolf, fox, jackal and others. . Images of snakes and birds can sometimes be seen on the rocks [12: 77]. From them, it is known that since ancient times the oasis has become a fertile and convenient pasture for the cattle-breeding population. conditions were

present. This is because, in ancient times, large woods, reedbeds, and semi-deserts were located in the Nurata mountain range, or the Kyzylkum desert was adjacent to this ridge, so there were favorable conditions for their living. These true factors are also proved by the wonderful images of our ancient ancestors reflected in the rocks.

It should be noted that in recent years, archeological excavations in the Jizzakh oasis have been studying a lot of information related to animal husbandry. It is well known that in nomadic pastoral tribes the notion that "people will live in the world" after death is widespread. Based on these perceptions, the rituals of observing the deceased in the afterlife include the burial of the deceased, the household items he used in his life, clothing, weapons, ornaments, and the custom of placing various dishes in his dishes for consumption in the afterlife [13: 46]. Such tombs were called tombs and it was found that they belonged mainly to nomadic herdsmen. Such tombs will contain items related to the profession of the deceased. These burial booms are an important source in the ethnographic study of the history of animal husbandry.

In the second grave in the Shirinsay cemetery, studied by archaeologist-researcher V.F. Gaydukevich, two corpses - a woman and a child - were buried. Near the head of the body was found a ceramic bowl, a disc-shaped buckle around the waist, on the left side were pieces of a knife and a 6.7 cm long stone, and in front of the pelvis were sheep bones [14: 337]. Researcher Sheep bones were placed in the middle of the head of two bodies in the grave in Gulbo cemetery of Zaamin district, studied by F.E.Toshbaev [15: 43-45].

Fragments of a sheep's skull were found next to objects in the Saganak cemetery, studied by A.A. Gritsina, who had been studying the oasis for many years [16: 78].

In the tomb of 28 in Shirinsoy, studied by V.F. Gaydukevich, in the tombs of Bekkeldi and Qamish, studied by FE Toshbaev, ceramic palms with the image of a sheep (lamb) on the handle were studied. Leading archeologist of the oasis M.H. Pardaev also studied livestock-related materials at the Pardaqultepa and Komilbobotepa monuments located in the territory of Jizzakh. The monuments include statues of rams with twisted horns and about 10 pot bases with the symbol of a sheep's head. M.H. Pardaev, who made an in-depth scientific analysis of the essence of these findings, notes that they are "connected with nomadic pastoral peoples" [17: 42-43].

It was also noted by M.H Pardaev that his archeological researches presented the sheep's skull buried on the top of the ewer grave in the Yoyilma mahalla of the district Sharaf Rashidov [18: 261]. M.H. Pardaev states and evaluates the findings as: "Worship of the sheep belief is not only in the spiritual culture of other regions, but also in the myths of the Turkic peoples associated with totemism. In fact, in the last quarter of the first BC, the "Melon Culture" was formed in the middle reaches of the Syrdarya and had a strong influence on the neighboring agricultural oases. "During the various Turkic dynasties (Yue-Chi, Huns, Hephthalites, and the Turkish Khanate) that ruled Central Asia before the Arab conquest, views on sheep-herding were also widespread within this broad influence" [18: 262].

The fact that cattle-breeding is one of the most ancient occupations of the people of the oasis is also reflected in the religious and spiritual life of our ancestors. The zoomorphic pottery in the pottery, the pot bases with the image of a ram, the sheep bones in the tombs and tombs, and the sheep-shaped images on other objects show that the sheep cult was much stronger in the oasis. Sources say that in ancient times, the Kanguys, who also controlled the Jizzakh oasis, worshiped the Zoroastrian god Farn [19: 6]. This god, the goddess Farn, was accepted as a sheep.

The sheep bones found in the tombs, its symbol, or the images of sheep in pottery vessels indicate that sheep-breeding had a high status in the oasis cattle-breeding farm, and was considered a symbol of abundance and blessing. Another reason for the frequent occurrence of sheep-related ceremonies is that in the hot steppe climate, small (ushok) cattle (sheep, goats) made up the majority of the population, and in this connection the sheep cult was much stronger.

The Qochqor ota shrine in North Ustrushna (Zaamin), one of the most sacred shrines of our people today, or the Kaplan ota shrine on the opposite side of the mountain, and the huge ram's horns hanging from a tree, show that the idea of deifying the ram still exists among the population [20: 48]. As in other parts of our ancient land, among the inhabitants of the Jizzakh oasis, the custom of hanging ram's horns (skulls of sheep or other animals) in cemeteries, shrines and even houses is still preserved. There is a common understanding among all the villagers about the function of these horns and heads, according to which these horns protect the place and its inhabitants from the evil eye and various calamities [21: Field records. Abdulla a gravedigger. 1949 Shurcha village of Zaamin district].

The conclusion is that archeological excavations, the burial customs associated with livestock studied in cemeteries provide valuable information about the social, political, material, and spiritual life and lifestyle of the people of the ancient Jizzakh oasis. The occurrence of animal-related rituals at the funerals listed above is a testament to the fact that the pastoralists paid special attention to the livestock on their farms. You can also directly witness the various traditions associated with the economic life of the population of animals buried in the grave with their bodies or their symbolic representation.

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