

BRIEF ANALYSIS OF ARCHAEOLOGICAL MONUMENTS LOCATED IN SIRDARYA REGION

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Annotation. *One of the greatest blessings of our independence to our people is that we have the opportunity to express our honest and impartial opinion about our ancient and glorious history. It is for this reason that in recent years, extensive research has been conducted on the study of the history of Uzbekistan. But despite this, the history of Syrdarya region in our country has been relatively less studied by our historians. In this article, we tried to shed light on the ancient history of the region by analyzing archaeological materials and the results of archaeological research, which have an incomparable place in historical research.*

Key words: *archaeological research, seven cities, Nurtepa, canal traces, cellars, dates, pottery, weaving looms, fire worship, ossuaries.*

While the written sources provide a general understanding of the ancient history of the Syrdarya region, archaeological research expands the historical information and provides some information about the period before the campaign of Alexander the Great. The ancient settlements of the Syrdaryans were located near water sources, and these lands were suitable for irrigated agriculture. Settlements located far from water sources are referred to as "surrounding villages" in the sources. [8, 21b] When an external danger arose, the inhabitants of the villages fled to cities with strong defensive walls. Among such cities we can include seven cities mentioned by the Greek historian Arrian. These cities served as the political, economic, military and religious center of the country at that time.[9, 77p]

The largest and relatively well-studied city of the country from ancient times is Nurtepa on the banks of Nijonisoj. Archaeological research conducted in the territory of the monument allows us to conclude that the city existed here before the arrival of Alexander the Great (327 BC) in terms of the location of the palace (arch), defense structures, and houses.[1,54b] Also, the monument and the discovery of traces of a large canal from Nijonisoj on the territory of the city indicates that there was an irrigation system in the city itself, which means that our ancient ancestors were engaged in irrigated agriculture. Relatively large size (5x3.5m), covered with light fences, residences - basements of this

period have been identified in Nurtepa. In general, in the architecture of Nurtepa, the local micro-relief, natural conditions were widely used. In the construction of the outer wall of the monument in the 7th-6th centuries BC, a 4.25m wide, 1.2-1.5m high natural loess ridge was used. a wall was built, and as a result, a narrow passage-corridor with a width of 1.4 m was built between them. In the early constructions of Nurtepa, mainly pakhsa, raw bricks of two different sizes were used from the 4th century BC.[2,37b] Raw bricks are cast in square and rectangular molds. In the northern part of the arch in the city of Nurtepa, there was a religious worship center, an ancient religious worship structure - a ziggurat. Nurtepa pottery is divided into two groups: hand-made and potter's wheel-made vessels. [3,34b] The complex of hand-made ceramic vessels consists mainly of dates, bowls, pots and pans. The bowls and dates are of good quality, well finished, made of clay with some fine sand and baked evenly in the oven. The top of the bowls is polished and painted with angob of flowing, reddish or dark brown color. Special attention was paid to the surface finish of the bowls, they were polished to a high gloss. Their flange is straight or slightly inward, while the flange of the dates is slightly turned outward, the neck is not very high, and the body is attached to the ovoid body, and the body is flat. The body of the boilers is round, the flange is straight or slightly turned outward. In many cases, uneven cloth mold traces remained on the base of the cauldrons. The dishes are smoothed on the sides, inside and outside. In the flange part of the boilers or in the part of the shoulder a little lower, there are "ghurra"-shaped ears. The inside of the grills is smoothed, the flange and side walls are vertical and flat. In most cases, their flange and base have the same dimensions.[5, 62b]

According to the structure and manufacturing technique, the hand-made pottery of the Nurtepa monument is close to the complex of pottery of Qairaqum, Burguluq Desert Bronze and Early Iron Age cities of Northern Bactria.[10, 58b]

A complex of pottery made on the potter's wheel is usually covered with red, yellow or pink angob. Large-sized vessels: the thickened upper part of khums and khumchas is turned outward. The bottom part of the hummocks is round, and there are traces of fabric mold in these too. The flange diameter of the bowls is wide, the base is flat, smooth. Deep dishes are round in shape and have a flat bottom with a slightly inward flange. On the outside, they are sometimes decorated with horizontal stripes. Large mugs with a one-sided handle are also found in the neck. [3, 69b] In addition, small and narrow-bottomed, round-shaped glasses with straight flanges and high-bottomed vases were found in Nurtepa. This complex of Nurtepa pottery, made on a fast

spinning pottery wheel, can be compared with the North Bactrian pottery complexes of these periods. The scientific study of textile fabrics found on ceramic vessels found in Nurtepa city in laboratory conditions provides interesting information about their composition, weaving style, and types. Studies show that Ustrushon people used weaving machines during this period.[7,221b]

The main economic type of the ancient inhabitants of the region was irrigated agriculture and cattle breeding. Many irrigation facilities were built on the streams. The cultivation of wheat and barley occupies the main place in agriculture. In the monuments of this period, there are many stone grinders (for grinding wheat into flour), iron knives and sickles. Dry farming and horticulture are developed in mountainous regions.[6,33b]

Small horned cattle (sheep, goat) occupy the main place in animal husbandry. Camels, donkeys, and wild boars were also raised.

Hunting also played an important role in the life of the settled population. Especially gazelle was hunted a lot. Gazelle bone also served as a handle for a bow or a knife. In the course of archaeological excavations, a short knife or a single-bladed iron tip of a weapon was found in one of the houses. The fact that it is attached to the bone of an animal (saigok or gazelle) indicates that it was used for hunting. So, the ancient Syrdaryans knew how to smelt iron, and they also developed blacksmithing.[9, 68b]

As a result of the research, the remains of fabric in ceramic vessels found in ancient monuments in the territory of the region testify to the development of textiles in these areas.

Pottery is made on the wheel or by hand. Among the weapons, bows and arrows made of bronze are common.

The adoption of iron metallurgy, which did not exist before this period, and the spread of the pottery wheel testify to the development of the economy in the territory of the region by the middle of the 1st millennium BC.

Residents built their houses from raw bricks. For example, mil.av. The houses studied in the Saganaktepa and Saganaktepa-1 monuments, built in the IV - III centuries, were built of square raw bricks. At the same time, basement houses are also found.[7, 98b]

Irrigated agriculture and animal husbandry formed the basis of the economy of the inhabitants of the settlements of this period in our country, although hunting also played an important role.

The territory of the province is one of the first homelands where fire worship, which is considered the oldest secular religion in the history of mankind, spread. Human and dog bones were first dried in the sun and then

placed in special vessels (ossuaries) in the monuments of this period in the region. Such a ritual is characteristic of the religion of fire-worship, according to which a person and a dog are considered equal after death and are placed in special containers. Although few in number, archeological material is important in providing insight into the religious beliefs of our ancient ancestors. For example, a dog buried in a hum was found at the Khontep monument (5th - 3rd centuries BC). Hum is specially prepared for burying the dog in it, the reason we say so is that there is a hole in the bottom for air circulation. Paleozoologist A.R. Batirov's analysis revealed that the dog's bones were dried before burial. Even in the Zoroastrian religion, dogs were equated with humans. It is known that Zoroastrians believed that death was created by Ankhro-Mainyu, the god of evil. Based on this, it is forbidden to bury human and dog corpses. After all, they considered that this desecrates the holy land in their eyes. Therefore, they were not buried in the ground, but their bodies were left to be eaten by birds of prey and specially trained dogs. Then the bones, which were freed from the soft flesh and dried in the sunlight, were placed in ossuaries (ossuaries, special vessels).[8,58b]

Experts note that dogs were buried with people in the graves of this period. Dogs were buried with people as sacrifices, because even after death the dog was supposed to protect its owner from evil forces. Jawbones of a dog were found in a sacrificial vessel in one of the mounds in the cemetery near Shirinsoy. This find corresponds to IV-III centuries BC. In Nurtepa, the bones of people buried according to a similar tradition were found, and they also belong to that period. These findings refer to the initial stages of Zoroastrianism.[7,87b]

Linear markings on pottery jugs also provide information about the views of the ancient inhabitants. These symbols are symbols of magic and played an important role in the life of our ancestors and their views. The various symbols on the jugs are said to be intended for the jug to be full and blessed. It should be noted that the first writing in the region appeared in this period.

Archaeological research testifies to the fact that the ancient inhabitants of our country had a unique material culture. So, ancient Syrdaryans had their own culture. In science, this culture is called Nurtepa culture. On the one hand, this unique culture was influenced by Burguluq of ancient Choch, Eilatan of Ferghana, Qairaqum, Ancient Sogdian culture of Sogd, and on the other hand, the above cultures also reflect some aspects of the culture of our ancient ancestors. About 10 settlements of this culture, such as Eski Khovos, Nurtepa, Khontepa, Saganaktepa, Saganaktepa 1, Chinatapa, have been identified in the region.

The characteristic features of the culture of the ancient Syrdaryans are as follows:

- 1) a combination of luxury buildings (arch, defense structures) and semi-basement type houses built of straw and raw brick;
- 2) the non-existence of colored and cylindraconic ceramic objects typical of the Central Asian pottery of this period in pottery.
- 3) the majority of hand-made ceramics compared to wheel-made ones.

During this period, the development of agriculture based on artificial heat, the rise of iron metallurgy, the widespread use of the wheel in pottery, and the development of trade relations between the people of the region and the neighboring countries are the reasons for economic growth in the society. Economic growth in turn mil.av. It creates conditions for the emergence of the Old Khovos city in IV-III centuries.

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