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THE STUDY OF THE CATACOMBS AND THE STONE DAKHMA TOMBS IN THE TERRITORY OF ANCIENT USTRUSHONA

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ABSTRACT

The article analyzes the reasons for the emergence and popularity of the catacombs and stone tombs studied in the area of Ancient Ustrushona. It has been studied that the emergence of new types of tombs, along with terraced tombs, barns and medieval tombs, was associated with ancient and early medieval migration processes. The fact that this situation had a great influence on the spiritual, religious and socio-political life of the ancient population was revealed on the basis of a comparative analysis of the monuments studied in other regions of Central Asia.

Keywords: Ustrushona, Sagana, Gulbo catacombs, dromos, Quyimozor, Kengkol, Vorukh cemeteries, Tashkent oasis, Fergana valley, Sugd.

INTRODUCTION

Different views on the construction of burial mounds and burial traditions studied in Ustrushona are noted. The reason for the variety of tombs is that in ancient times, many nomadic tribes from the Eurasian steppes penetrated into the regions of Central Asia. The reason for this conclusion is that the studied materials contain features close to the material and spiritual culture of the Sarmatians, Yuezhi, Huns, Usuns and tribes that came during this period. This is explained by the fact that the nomads who migrated from the Eurasian steppes to the southern regions of Central Asia passed through the Middle Syr Darya and Ustrushona, and the region was a contact area connecting the nomadic steppe with agricultural oases [Toshboyev, 2019, p. 39].

During the study, it turned out that the ancient tombs of Ustrushona had the shape of catacombs, terraced feretory, porridges and ora. Catacomb tombs make up the bulk of the ancient burial mounds of Ustrushona. When studying such tombs, first of all, attention was paid to the position, length, direction and direction of the feretory relative to the dromos (canopy). Secondly, the size of the transition from dromos to feretory is classified depending on whether it is in a stepped (or stepless) position, and what the closure of the transition from dromos to feretory looks like (soil, mud, stone, etc.) [Gorbunova, 1981. p.87].

According to these characteristics, more than 12 types of catacomb tombs have been identified.

MATERIALS AND METHODS

Cemeteries of Ustrushona (Gulbo, Shirinsoy and Saganak) can be divided into two types. The first is the tombs, where the dromos coming from the west join perpendicularly to the feretory, which is located in a north-south direction. They were studied at the Saganak and Gulbo burial grounds. The second type is the tombs formed by a dromos, dug from south to north and connected in the east-west direction perpendicular to the tombstone. Catacomb graves of this type have been studied at the burial grounds of Uchtepa and Gulbo near Jizzak [Tashbaev F.E., Pardaev M.Kh., Gritsina A.A. 2008, p. 186].

Such dromedaries were built from south to north, and in the northeast,

there were tombs of perpendicular shape in the east-west direction. In both cases, the dromos bent down to the feretory and descended. The situation with the burial of the deceased at the Vrevo cemetery (right to the east) is very similar to the situation at the Gulbo 4 cemetery. According to Litvinsky, in the catacombs of the Fergana Valley, the width of the porch is 3 times the length of the feretory (0.95 and 2.97 m, respectively). Such catacomb graves usually have the shape of the letter "T" [Litvinsky, 1972. p.59].

In the tombs with the dromos in Ustrushona, it is noticed that he is much narrower. Similar tombs, typical for Central Asia, are zoned [Sorokin, p. 83].

The first of them is widespread in the valleys of Fergana, Tashkent, Southern Turkmenistan, Bukhara and Talos. This first group also includes the catacomb tombs in Ustrushona. The difference between the catacomb tombs studied in Central Asia from other regions can be seen in the location of the catacomb tombs relative to the dromos. In this case, the feretory is perpendicular to the dromos with its base. However, in the Lavender and Lower Tombs, feretory was excavated as a continuation of the canopy (of the Lavender type) [Obelchenko, 1961. p. 99-100.].

Y.A. Zadneprovsky, who conducted research in the Fergana Valley, proposed to divide the tombs into several groups. This is Kengkol - the tomb is located perpendicular to the dromos. Lavender - The tomb is in the continuation of the dromos. Tulhar is the entrance door to the tombs on the west wall. Aygirzhol is the presence of a mausoleum on the north or south wall. Chilpek - barrows and surface stone structures and barrows [Zadneprovsky, 1975. p. 293-296].

This division of burial buildings into groups greatly simplifies their classification and broadens their horizons. However, in different parts of Central Asia, the tombs have their own appearance and do not have a single pattern. For example, according to B.A. Litvinsky, "...in many of the Vorukhs' graves, dromos are small, their length is often 1.5-3 m, sometimes up to 4 m" [Litvinsky, p. 58]. Burial structures of northern Bactria are divided into four groups, most of which are nomadic catacomb tombs (Tulkhar, Araktau, Babashov, etc.) [Musakaeva, Bogomolov,

Minosyants, Gendelman, 2008. p. 149]. The structures of graves and funeral rites studied here are similar to those in the Ustrushona catacombs (material sources, cremation, etc.). By the Bronze Age, terraced tombs were the main type of burial. They are noted in the monuments of Zamonbobo, Sapolli, Sumbar, Beshkent and Vakhsh. In Central Asia, the burial of the dead in terraced tombs has a much longer and more stable development, covering the Late Bronze Age, the Iron Age, antiquity and the early Middle Ages [Abdullaev, 1979. p. 22-34]. However, in Central Asia, from the early Iron Age to the last quarter of the first millennium, the number of terraced tombs seems to have declined. Since ancient times, catacomb shaped tombs have been popular in tombs. At the same time, strong qualitative changes were observed in material sources, new traditions arose in spiritual life. These changes in antiquity have fascinated historians and archaeologists for nearly 250 years. Since the last quarter of the first millennium BC, scholars have variously justified the widespread occurrence of catacomb tombs, which are common in Central Asia. According to scientists, these tombs belong to the Sovramats, Prokhorovsk-Sarmatians, Northern Huns, Yuezhi, Usuns. In particular, S.S. Sorokin emphatically asserts that the widespread distribution of catacomb graves in Central Asia is associated with the Huns, "very erroneously and incompatible with the historical process," and emphasizes that the catacomb shape of the graves is unique for the indigenous peoples of Central Asia [Sorokin, 1956, p. 116]. However, he made many mistakes, interpreting the form of the hinged feretory in the structure of the tombs as a catacomb tomb, among several other archaeologists [Toshboev, 2019, p. 49].

Unfortunately, misunderstanding between Russian archaeologists about the ambiguous interpretation of the porch tombs of the feretory and the catacombs continues to this day. In his studies, Y.A. Zadneprovsky focused on the origin of the Fergana catacombs and the tombs of the feretory with a porch. In the III-II centuries BC, catacombs appeared in the Fergana Valley - tombs that did not exist before. Archaeological and anthropological material suggests that the catacombs and tombs had local roots, as opposed to the idea that they came from outside, "he said. [Zadneprovsky, 1956. p.

98].

B.A. Litvinsky, on the other hand, says that the catacomb tombs have local roots and that they quickly became popular not as a result of the penetration of the Huns or Yuezhi into Central Asia, but as a result of material, cultural ties with the Sarmatians. [Litvinsky, 1968. p. 68-70].

A.N. Bernshtam described the appearance of catacomb tombs in the 70s and Fergana among the northern Huns, K. Yetmar, on the other hand, expressed the opinion that it was connected with the western tribes, that is, the Sarmatians [Bernshtam, 1950. p.69]. In structure, the Ustrushona burial mounds resemble the graves studied in the neighbouring Sughd region.

O.V. Obelchenko, who analyzed the formation of the Sogdian kurgans, connects them only with the Sarmatians who migrated to Sogd through the Aral Sea, the Lower Syrdarya and the Kyzylkum. However, a careful analysis of the appearance of these graves shows two different effects. The first is the influence of the Yuezhi tribes, Usuns and Huns, who migrated south along the Middle Syr Darya and the territory of Ustrushona. This situation is especially noticeable in the samples of the material culture of the Sazargan, Mironkul and Okdzhartepa burial grounds in the middle part of Zarafshan [Toshboev, 2011. p. 102].

The second case is the influx of cattle (Sarmatians) into the lower part of Zarafshan through the Lower Syrdarya. The sources studied show that the melon (Syrdarya) culture during this period was a priority in Central Asia. Studies in the north-west of the Ustrushona region show that the oasis is characterized by a different structure of the tomb. These types of tombs are composed of "stone dakhmas" and differ from the tombs studied so far in the oasis. Revealed as a result of research in the mountains of the Rashidovsky region (Korpa). In the 70-the 80s of the XX century, a new era began in the study of the history of cemeteries that belonged to the shepherds of Ustrushona. In 1970, a special expedition led by S.R. Rakhimov of the Institute of Archeology of the Academy of Sciences of the Republic of Uzbekistan discovered burial mounds around the villages of Kulfisar, Karatash, Osmonsay, Khanbandi, Kaltepa, Bireshak, Uchma Forish region [Rakhimov, 1970].

Excavations of the tombs of Karatash I and Karatash II did not reveal any

bones.

Human bones in very poor condition were found in the tombs of Kulpisar. The depth of the tombs in them is shallow, usually up to 1 m, and the tops of these tombs are covered with earth and stones. In 1981, archaeologist R.A. Badakhov organized an expedition to identify burial mounds in the Forish district, the villages of Ilonchisai, Gyzylkiyasay, Kuyi Uchma, Balabansai, Sassiksay, Baybuchasay, the right and left banks of Safarotasoy, Eski Forish, Yangikishlak, Chorlauk [Badakhov, 1981. p. 3-5 F.6, O.1, D.4.]. Since then, there have been no studies and excavations on the culture of livestock breeders in the area.

In 2016, members of the Jizzakh expedition led by M.Kh. Pardaev as part of F.E. Toshbaeva, O.U. Mamirova, A.N. Kholmatov, an expedition was organized to study the monuments of the material culture of livestock breeders of the Forish district. The detachment's research was mainly carried out in the village of Kamysh. As a result of observations, 41 burial grounds of various sizes were recorded, located separately and in groups in the north-western part of the village. Most of these tombs are located separately and measure about 3m x 2m, 5m x 6m, 10m x 8m and about 20-80cm in height. The pile rises with a layer of stone and full of soil on top of it.

RESULTS AND DISCUSSION

So far, the earth and stones on some of these tombs have been taken by the locals to build the building. Among them was also acquired ceramics. Excavations were carried out in the damaged mounds. They named it in accordance with the order of excavations. 1- Tomb 10 m/8 m. The upper part of the tomb is damaged. However, the place in the centre of the cemetery, which was supposed to be a burial site, was cleared. It turned out that under a layer of soil and rocks there was a special area made of stone slabs. Most of the objects and bones of the body were removed, while the gravestones and earth were removed by local residents.

In the next layer, only the stones laid on the bottom of the platform survived.

Fragments of pottery, iron weapons and human bones in very poor condition were found on and around the stones. In our opinion, the

deceased was buried on a pedestal made of these large stones. There are no traces of a grave dug out of the ground under the stone slabs. The second tomb was also destroyed. The surviving part measures 7 m/8 m. A pile of earth and stone was taken from above to build the building. Traces of the cultural layer disappeared at a depth of 0.4 m from the mainland. In our opinion, there was a similar situation in this grave, that is, the deceased was buried on a stone pedestal. The platform is broken. Human bones in very poor condition are recorded everywhere. However, there are no traces of a tomb dug out of the ground under a pile of earth and stones.

The surviving part of the 3rd tomb measuring 6 m/ 8 m is also damaged. Fragments of human bones were found among the grave soil. In our opinion, when the stones on the tomb were removed, the chamber of the tomb near the surface was broken and the bones of the body were removed.

4 - Tombstone, which belongs to a group of separate small tombs on the west side and measures 3 m/2 m. It is intact, 0.30 m high, covered with soil and gravel. Traces of the cultural layer disappeared at a depth of about 0.6 m from the Lahat polycontinent. No source associated with the burial was recorded in the tomb. This is a symbolic cenotaph. It is noteworthy that the gravestones and stones were brought from somewhere else. The surrounding area, including the area where the buildings are being built, is covered with soil, gravel and small stones, and there is no loamy soil in the immediate vicinity, as above these mounds. That is why the population uses clean land on these graves to build houses. The foundation of the building was erected from stones. Although the earth and stones on the three (1, 2, 3) tombs that we have listed above are removed by the population, the clay vessels from the tomb were also removed. Each of these tombs contains two or three earthen vessels, which serve as the basis for determining their periodic date. These ceramics date back to the 3rd-4th centuries AD. Now they are in the Forish regional museum of local lore. When studying the reed mounds, it becomes possible to find out why bodies were not preserved in the studied mounds in the Forish region. We can say that the oasis had its own burial customs and tombs due to the natural nature of the earth. Some features of these tombs are similar to structures and tombs in the Fergana Valley and the Chach region

[Litvinsky, 1972. p. 137-145. Table. 87-91].

The castle, towering over the tomb, on the contrary, has the appearance of many studied tombs in Central Asia. These burial rites are somewhat similar to the situation between mounds and mounds. A stone sofa and a reed rug have the same function. At the funeral of nomads, a corpse is often placed on such a bed.

It is known that at the funeral, objects are placed in the grave along with the body next to it. In our opinion, the bodies in the tomb are buried in a shallow sofa ("house" of stone) made on the ground, as in the 1st tomb, in a shallow or shallow grave. Above it rises a fortress of earth and stones. In this case, when buried on the ground, the bones of the body were exposed to heat and cold, even oily hair. As a result, the bones of the corpse have lost their condition over the centuries, and the ceramics have been preserved in their original form. When the inhabitants removed the stone and soil that belonged to the tomb, the bones of the corpse were removed along with the earth. The ceramics belonging to tombs serve as the main source for scientific reflection on the period in which these tomb owners lived. So, in the tombs of the Forish region, along with the tombs of cereals and ores, there were also tombs made of stone in the form of special dakhmas. Some features of these tombs are similar to those in the Fergana Valley and the Chach region. [Litvinsky, 1972. p. 139].

Scientists have discovered in Hontepe (Sabo) a room measuring 210x112 cm, which resembles a semi-basement tomb. The floor is covered with straw, and in the southeast corner, there is a flat stone. Not understanding the purpose of this room, the researchers asked why a stone was placed in it if it was a grave [Ancient Zaamin. 2018. B. 126].

In our opinion, this was a tomb, and the stone on which it was laid was used for burials. The castle, towering over the tomb, on the contrary, has the appearance of many studied tombs in Central Asia. Subsequent analyzes allow us to conclude that after the death of the deceased, they were placed not in the ground, but in a stone tomb, between the stones - a stone dakhma. Dakhmas date back to antiquity and the early Middle Ages, and the way they looked in the early days of Zoroastrianism, as well as their appearance in later periods, has been widely covered in historical

sources. [Toshaliyev, 2018. B. 79-80].

Archaeological excavations carried out by S.Shaydullaev and L.Stancho on the slopes of Mount Kohitang in the Surkhandarya region have clarified Dakhma. More than 200 strata have been recorded in this area. These huts are 14 m in diameter, 0.60 m in height, and the Zarabog hills, similar to the Reed huts, have been studied. The absence of any devices under the stone slabs and, what is especially important, the discovery of human bone remains among the stones made it possible to interpret these structures as "the first dakhmas" [Toshaliyev, 2018. B. 80].

These stone tombs in the Forish mountains belong to the material culture of the cattle breeders of the Ustrushona region, the main part of which is the presence of stone mounds. The situation in these burial customs is in a sense similar to the view between the mounds and the mounds. The function of the stone sofa and the reed buds is the same. Laying a corpse on such a bed is a common thing at nomad funerals. In this regard, there are still many questions to be analyzed, and we hope that we will find answers to them based on the materials of future research.

CONCLUSION

Thus, changes in the structure of the Ustrushona burial ground indicate that in antiquity and the early Middle Ages, new ethnic groups (such as Sarmatians, Yuezhi, Huns, Usuns) and new burial structures and burial customs entered here. This led to the widespread popularity of the new tombs. In our opinion, the widespread occurrence of this type of graves was also associated with the expansion of ideas and religious ideas of people of that time about the afterlife.

They imagined that all conditions should be created for honouring the deceased, observing him in the afterlife and so that he would live well in the "land of the dead". At the same time, food and dishes placed next to the deceased were easily placed in the grave, and the rituals were performed in full. The widespread use of catacombs and stone tombs, which are still rare in Central Asia, in the ancient and early Middle Ages, indicates that there were complex socio-political and ethnic processes associated with migration.

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