

THE ROLE OF MODERN METHODS IN THE STUDY OF LOWER SYRDARYA JETIASAR CULTURE AND SYSTEMIZATION OF MONUMENTS

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Abstract

In recent years, great attention has been paid to the development of tourism in our Republic. The issue of preservation of cultural heritage objects and their inclusion in the tourism system is on the agenda. In this regard, the work carried out in recent years at the monuments of Khorezm is noteworthy. On the example of the Ferghana Valley, similar exemplary works were undertaken in the city of Ahsikent.

Keywords: modern methods, monument, culture, development, modern education, historical researchers.

Introduction

The past of our country is rich in all kinds of monuments. We consider it appropriate to create a tourist system based on a specific theme when creating their system.

Based on the geographical location of Central Asia, several unique cultural units have emerged. The Khorezm oasis was extensively explored by the expedition led by S.P. Tolstov. Lower Syrdarya and Orololdi regions have long been based on semi-settled and farming culture[10.204-205]. Archeological cultures such as Sak, Massaget, Chirikrabort and Jetiasar were found in written sources. The oases of Tashkent and Syrdarya, which are geographically close to this region, formed one ethno-culture [9.69-71]. Cultures based on settled farming have been formed in the territory of Southern Uzbekistan since the Bronze Age. From the early Iron Age, the culture of urban planning was formed and developed in the territory of Sogd. The Fergana Valley develops in a unique way compared to the regions we have highlighted. The Chust culture, which was formed in the Bronze Age, continued almost unchanged until antiquity [2.88-90].

For the Bronze Age, two types of burial are observed here: cremation and burial. The first of them later became characteristic of the Sakaravak tribes and gave several types of burial structures. The oldest type of these burial structures is Tomb 5a of Tagisken (9th century BC), whose outer wall is a square burial structure (Tagisken, 8th century BC), and a circular tomb was opened inside. At the next stage, instead of a circular structure, a square grave is observed, or instead of a square, a ring-shaped outer wall is observed (Tagisken 6, VIII-VII centuries BC). The burial ceremony of Tagisken-2 was studied in the ancient monument of Sakaravak. In the monument, the circular inner chamber is divided into four sectors and surrounded by a corridor, consisting of ceramic slag and stuccoed raw brick fragments from

intense burning. The so-called "Red Fortress" has a very close history to the Tagisken-2 facility [10.204-205].

The architecture of the first cities or urban development in the Khorezm region is studied on the basis of the Koz'aliqir or Qal'aliqir monuments built in the VII-V or VI-V centuries BC. The architectural traditions of these monuments are closely related to the architecture of ancient agricultural regions, Bactria and Sogd. In the 1st-4th centuries, many cemeteries of the settlers of South Kazakhstan were bordered by the middle reaches of the Syr Darya and the basin of the Aris River. These monuments are so numerous that some of them consist of mounds or a chain of monuments, often joined together to form huge cemeteries. Taken from the catacomb parts of the cemeteries in question.

It makes sense to merge the Melon and Jetiasar cultures into a single culture or community with several local variants. All of them are connected with a single cultural-economic area from the lower reaches of the Syrdarya River to Fergana, characterized by sedentary farming, cattle breeding, monumental architecture and fortifications, and small fortified towns are the leading type of residential areas [1.56-57].

In this regard, there are several views that should be presented in a historiographical sequence to show how the perceptions of these monuments were formed in Central Asia

So, when we compare the culture of the Lower Syrdarya region and the Fergana Valley, although we observe a closeness in the pottery, we observe a different scene in the burial ceremonies. In the Tashkent oasis, which is geographically close to the Lower Syr Darya, Burgan culture burial rites are similar to the Chust culture of Fergana. In the Zarafshan oasis, the influence of the ancient agricultural cultures and herders of the Andranova steppe can be observed in the Bronze Age burial ceremonies. Only from the 4th-5th centuries AD, we observe the arrival of the architectural traditions and T-shaped tombs typical of the cruciform burial structures of the Lower Syrdarya. This situation is also observed in the Fergana Valley. As a result of tectonic changes in the Lower Syrdarya regions in the IV-V centuries AD, as a result of the Guvandarya and Janadarya rivers changing their flow, the owners of the Jetiasar culture moved to large areas of Central Asia and formed a very large ethnic cultural area. According to the authors, the influence of the ancient Kang culture on cross-shaped symbols can be observed from the regions of northern Kazakhstan to eastern Turkestan. Among them, memory from the Fergana Valley is also shown in ceramic vessels.

In conclusion, it should be noted that the 2nd century BC is not accidental – the highest date of the studied monuments of the ancient Janadaryo delta is in the middle of the 2nd century BC. There was a mass movement of the steppe tribes of the Syrdarya regions to the south – to Bactria and India. It is known that all four local tribes – Asiatics (Asiatics – Usuns), Pasi (Apasiaks), Tochars and Sakaravacs – are mentioned in ancient sources as taking part in the conquest of Bactria and India.

The time of this movement indicated by ancient authors is recorded in archaeological materials. It is a remarkable phenomenon that the date of the disappearance of the Apasyaks from their territory coincides. Of course, not all of the population left the Syrdarya region – a part of it, although insignificant, seems to have been preserved, and mainly moved to a lifestyle; but most of the rest of the population moved closer to the mouth of the Amudarya,

where later such an interesting monument as Baraktam appeared, in which the traditions of the Apasiak culture were clearly observed [5. 3-5]. Some historical conclusions can be made even at the unfinished stage of studying numerous and colorful settlements. The culture of the inhabitants of this huge area has a long history of development – from the Bronze Age and even the Neolithic to the Middle Ages. It has changed a lot over a long period of time under the influence of the ancient Khorezms, and then the medieval Khorezms; in ancient times, especially in the last, middle ages, it mainly had a strong influence on the development of Khorezm. In the genesis of the Afrigid culture of Khorezm, these barbarian elements played a major role in the formation of the medieval culture of the West. It was here, in the area of the ancient Syrdarya delta, that a number of discoveries and inventions were born, which influenced not only the culture of Khorezm, but also the outlying regions.

On the basis of archaeological research, L.M. Levina and Z.S. Galiyeva, fortified settlements of Jetiasar are located directly on the banks of ancient streams, near natural and artificial water bodies, which are always surrounded by hills and necropolises. Wrapped. Currently, researchers – there are about fifty Jetiasar forts[3.42-46]. Thus, until now, Jetiasar culture has been comprehensively studied on the basis of their architecture, ceramics, funeral ceremonies, iron work and typology of warrior weapons. It was studied on the basis of the traditions of the Khorezm expedition and was considered an archaeological achievement of its time. Although it is studied at this level, it does not fully meet the requirements of today.

One of the biggest problems of the archaeologists of the last century is the fact that the ruins were not included in the tourism system, and the monuments of such urgent problems, which were discovered and studied, remain under the open sky. Is it worth saying that the archaeological research conducted in most of the monuments until the 90s of the last century was carried out in full accordance with the achievements of today's science. If palaeobotanical research had been carried out in the study of the monuments, the issues of the Jetiasar culture, which are now in crisis, would have been clarified on the basis of more concrete evidence. If genetic information was obtained from the bones, it would be possible to fully observe their blood relations and migration with neighbouring peoples. In addition, it is possible to obtain information about the fact that modern archaeology absorbed our ancient ancestors in their daily life based on extensive analyses of the ancient flora and fauna. Planning to reconstruct its history on the basis of modern analyses based on archaeological materials is considered an urgent issue today.

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