



THE MYSTERIOUS HISTORY OF USTRUSHONA OR KATTAKOMBA TOMBS.

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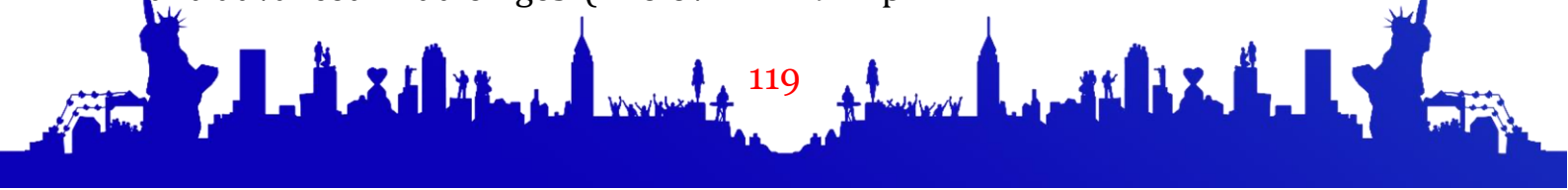
Abstract: In this article, based on the publications of the author's written sources and scientific literature, the monuments of the settled and nomadic peoples of the Ustrushona oasis and their characteristics, as well as the burial ceremony of the inhabitants, are analyzed and explained.

Key words: Ustrushona, Ambargar, kattakomba, masters.

In the course of research conducted in the Ustrushona region, archaeological monuments of different periods have been identified. We show their classification through monuments in the Ustrushona region.

First of all, we need to determine the territory of Ustrushona. Administratively, Ustrushona is divided into several regions. These are: Shahrstan oasis, in particular, Eastern Ustrushona, which includes the upper reaches of Shahrihonsoy, Kattasoy, Bosmandasoy, Aksuv, Isfanasoy, and Khojabakirgansoy reservoirs, the middle stream of Syrdarya, Khojamishkentsoy and the desert part of the adjacent areas of Syrdarya region and some parts of Jizzakh region. , northern Ustrushona district. Jizzakh Oasis and Sangzor, Northwest Ustrushona, which is part of the Zomin water basin. Dongchatapa archaeological monument is located on the right bank of Isfanasay, 8 km south of the Proletar settlement of the Republic of Tajikistan. This square-shaped castle monument dates back to the 3rd-8th centuries (Negmatov, 1970, p. 77).

Another monument is Ortaqurgan (Ambargaz) archaeological monument, 12 km northeast of the village of Mujnun, in the southern part of the small Ambargaz village. It is located on the Shanchi-Kalininabad road. Adjacent to the mountain plateau by a hill from the south, this monument consists of a hill of uncertain shape, close to a square with sharp sides. In the south-western corner of the hill, the size of which is 130x160 m, there is a part of the central construction facilities with a height of 25 m and sides of 30x30. Further north, in the southern part of the platform, there is another hill with a diameter of 15 m and a height of 1.5 m. In the northeastern corner, there is a hill with a diameter of 25 m and a height of 4 m, stretching from east to west. To the west of it, there is a triangular hill with a height of 1.5 m. The monument dates back to the early and advanced Middle Ages. (Bilolov. A.T. 1974 p.





The monument of Shirin Castle is located at the foot of the mountain range that enters the Syrdarya Basin, connecting to Shirinsoy, along the Kurqat-Bekabad road. The appearance of the monument is rectangular with the wrong side extending from the north to the south, its total height above the level of the oasis is 50 m, and the eastern part is 23 m. In the northern part of the monument, there is an arch, and in the southern part there is Shahrison, all of them are surrounded by separate defensive walls. Shirin Castle Monument was active in the 5th-8th centuries. (Smirnova O.T. 1953 p. 80). Chilhujra monument is located 2.5 km south of the Shahrison settlement, at the confluence of the Kulkutansoy with the Shahrisonoy, on a high hill in the foothills of the mountain. The monument consists of a fortified building on the northern side and a rectangular courtyard adjacent to it from the southwest. Among the researches carried out in Chilhujra Castle, 3 construction periods are dated: the beginning of the 15th-11th century, the beginning of the 11th-20th century, and the beginning of the 8th-10th century. (Platon. U.P. 1975, p. 82.) At the same time, excavations were carried out at the Chilhujra monument in 1960-61. Domes and archways were used in chilhujra architecture.

The oldest musical instruments and jewelry were found on the territory of Tajikistan. 3 tablets with Sugdian writing are a rare relic found in Chilhujra, which provides valuable information about the language and writing of the people of Ustrushona. Located in the Syrdarya basin: the archaeological monuments of Ustrushona are now located far from the river. It is known that in the Middle Ages, the Syrdarya riverbed was much further west than it is today. According to G.A. Aminov's information, only the left branch of the river is the high bank. The step showing the old bed of the Syr Darya is limited by steps. This old riverbed, which is called the remaining part, separated from the river for a long distance, and joined again downstream (Aminov. G.A 1873, p. 83-84). Of course, some of these lakes were formed due to the previous flow of the river. This group of monuments consists of 11 ruins of ancient settlements. Preliminary inspection of these monuments OZR.FA. Yes. It was carried out in the 1980s by the Sirdarya group of the Institute of Archeology named after Ghulomov. (Alimov. U.A. 1987, page 84)

The Chittitepa monument is located on the lands of the 3rd section of Sho'rali Khojali. The dimensions of the hu tepa, which has a square appearance, are equal to 63×66 m. Hills of different heights stand out in the north-west and south-east corners of the monument. It seems that there were towers in place of these heights. In the center of Chittitepa there is also a separate circular mound,



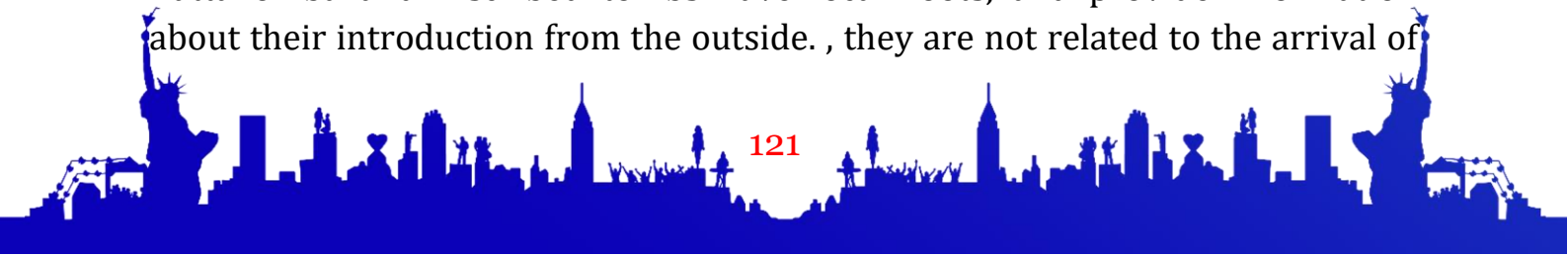


its diameter is 36 m and its height is 6 m. The monument dates back to the early Middle Ages. (Grisina. A.A. 1992, p. 85)

Masalhatepa city monument is located east of Mulla Uzbektepa, at the confluence of Mullauzbeksoy and Sariboysoy. To the east of Maslahatep, the largest in the basin, is a city monument, surrounded by moats, consisting of a central hill and areas connected to it from the north-west side. The upper part of the central hill is relatively flat and decreases towards the west. There is a 2 m high hill in the northeastern part. The size of the hill is 35×55, and the height of the south side is 8 m. The total area of the area adjacent to the central hill is equal to 1.5. Recorded in the southern part of the monument. Cultural layers indicate that its size is even larger. The monument was dated to the early Middle Ages based on random findings. The city monument of Maslahatepa is mentioned from written sources. It is one of the mountain towns of Ustrushona (Sverchekov. A.M. 1991 p. 88). The hill is now used as a cemetery. In 1974, research was conducted by H.B. Nemseva. The Ustrushona region recommended the following system of classification of monuments.

Funeral rites are a broad concept, which includes all the actions that are used after a person's death, burial, and beyond. In particular, marakas related to burial and funeral are held for 3 days, weekly, twenty, forty days. Burial traditions and customs (pogrebalniy obchenie) refer to the activities used by the relatives of the deceased. It includes digging a grave, placing the deceased in the grave, placing things next to it, burying, burning, etc., and they are considered a tradition, a custom, that is, a custom that has become a custom. Thus, ritual is a theoretical concept, and grave digging in various ways is a practical concept. For this reason, it is more practical than theoretical. In the study of tombs of ancient times, the sciences of archeology and ethnography fill a bikini. In this case, one of the main concepts of archeology and ethnography is the religious views related to the customs related to funeral ceremonies. Because the meaning of these concepts is wide-ranging, sometimes they are infinite, says Professor Matboboev. Y.A. And Zadneprovsky C.C. Denying Coroko's opinion, Fergana Kattakomba and porch lahad tombs, "In my opinion, when approaching their origin, local roots should be distinguished from western and eastern influences. Grave constructions in the Fergana Valley in the 3rd-3rd centuries BC, which were not observed in previous times Graves appear in Kattakomb.

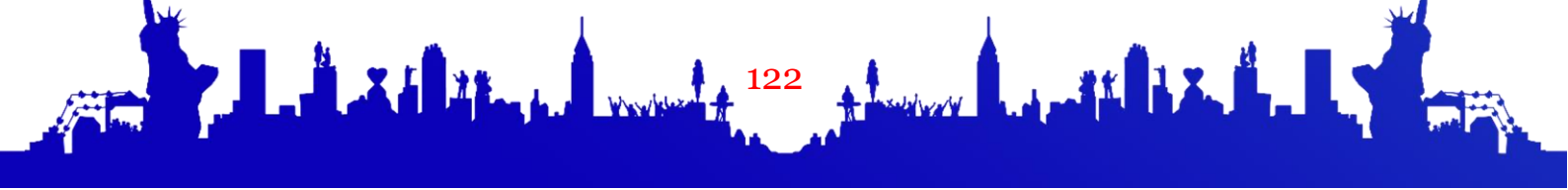
Archaeological and anthropological materials contradict the opinion that Kattakomba and inscribed tombs have local roots, and provide information about their introduction from the outside. , they are not related to the arrival of





the Huns or Yues, but they settle there (Pardayev M.Kh. Toshboyev 2007 - year .50 b) It is said that various decorative items, as well as coal powder, were found in the graves', most of them consist of tuvak-shaped, various triangular, arch-shaped Kertik and tarnov-shaped decorations, which are characterized by drawing and printing patterns. The patterns are mainly drawn in the form of a strip below the narrowing of the vessel. These pottery are found in burial mounds and are similar to Tozabogaozyob pottery and sites belonging to the stages of the Andronovo culture in Kazakhstan. So, studies on the structure of graves in Ustrushona burial mounds and the popularization of graves in Kattakomba show that new ethnic groups and new grave structures and burial customs entered the area in ancient times. The wide spread of graves in this form is also the reason for the wide spread of the people of that time's ideas about the other world and the expansion of religious concepts. In their opinion, all facilities should be created to respect the deceased, observe him in the afterlife and live well in his "land of the dead". In this case, the rituals of placing food and items near the deceased, placing food and items in the grave area, and carrying out the rituals are also carried out completely. The widespread distribution of large-scale graves in Central Asia in the ancient period indicates that complex socio-political and ethnic processes related to migration processes took place.

According to Zoroastrian rules (Videvdat), the burial of a deceased person consists of the following stages: a special place for laying the dead person until the time of his burial. Dakhma is a special structure or hill where the bones of the corpse are removed from the meat. The last stage is to bury the bones of the deceased, cleaned of meat and dried, in special containers (masters). The first pen in Central Asia was found and studied in Tashkent in 1870. In 1886, near the Niyozboshi station near Tashkent, a pen with an egg shape and a human head on top was found. Later, such masters were found in almost all regions of our country. Masters have been studied a lot in Uzbekistan. Tashkent oasis is considered the most studied area of masters in Uzbekistan, and G. I. Bogamolov, who analyzed these funeral rites in his research, divides the history of their study into 3 periods. According to him, the first stage is from the 70s of the 19th century to the 30s of the 20th century, the second stage is from the 30s of the 20th century to the 90s, and the 3rd stage is the period from the 90s of the 20th century to the present. (Bogomolov.G.I. 2006, p. 68) In Zoroastrianism, whoever buried a person or a dog in the ground was beaten 500 times with a "horse's whip". It is forbidden to plant crops for up to one year in the place where a dead





human or dog is buried. Bones that were washed by snow and rainwater and sun-bleached by the sun's rays were put in special graves by masters, and they were called "ristokas". Ristokas didn't approach fire and water up to 30 m and walked up to 3 m away from people.

In conclusion, I would like to say that at the moment, I think it is necessary to continue research in the Ustrushona region. The use of modern techniques is still relevant. In learning Ustrushona, I still think that the weapon is relatively simple and it should be legalized. As for Ustrushona, nomads and semi-nomads live in the territory of Ustrushona, and their cultures are mixed to form one culture. As for Kattaolomba graves, for the people of Ustrushan, fire was considered the first symbol of immortality, universe and eternity, even for gods. The fire was considered a means of conveying the soul of the deceased to the heavenly fire - the great god - the sun. In my opinion, Ustrushana people's rituals related to fire in funerals are, first of all, sending the body to the "land of the dead" to polish its soul and body, natural phenomena, including worshipping the sun, bringing the soul and body of the body purified to the holy place where the gods live, in this world, it was associated with religious ideas such as making a fire barrier to reduce the frightening, negative influence of the ghost on the living, and worshipping the spirits of the departed.

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