

Some Remarks On The Results Of Archaeological Research In The Funerary Structures Of The Settled And Cattle- Breeding Population Of The Khorezm Oasis

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Abstract. This article examines the specific features of the burial structures of the sedentary population and pastoral tribes of the South Aral Sea region based on the analysis of archaeological artifacts found in them.

Keywords: Sary-kamysh, Quyi-sai, Uzbay, Khanali, Bazarkala, Chirikrabat.

Introduction. The study of the burial structures of the sedentary population, who were engaged in economic activities in the 6th-5th centuries BC. on the right bank of the Amu Daria between Shurakhan and Sultan Uvays mountains, and the pastoral tribes settled in the Sarykamysh and Uzboy regions, and the features of the constructive structure help to draw some conclusions about the ancient religious ideas of the inhabitants of this region. In this research work, this topic was selected based on a theoretical and comparative analysis of archaeological materials found in the above-mentioned burial structures and historical data recorded in scientific publications.

Analysis of relevant literature. The works of the Khorezm expedition were widely used in studying the history of burial structures left by the population located on the right and left banks of the Amu Darya, the lower reaches of the Uzboy and Syrdarya. Also, scientific sources providing information about the sedentary population and the plant world of the Sarykamysh region are of great importance as theoretical sources in explaining the content of this article.

The objects found at the Ashirmattepa and Meshekli monuments by the scientific staff of the Department of Archaeology of the Khorezm Mamun Academy during the years of independence also serve to enrich the content of the article.

A.V.Gudkova and Y.P.Manilov studied about 20 shallow graves left by the inhabitants of Bazarkala, located in the Turtkul district of the Akchadarya basin, during their research. The deceased was laid face down in a shallow grave. No additional materials were placed around or inside the grave. The tombs date back to the 5th-4th centuries BC¹.

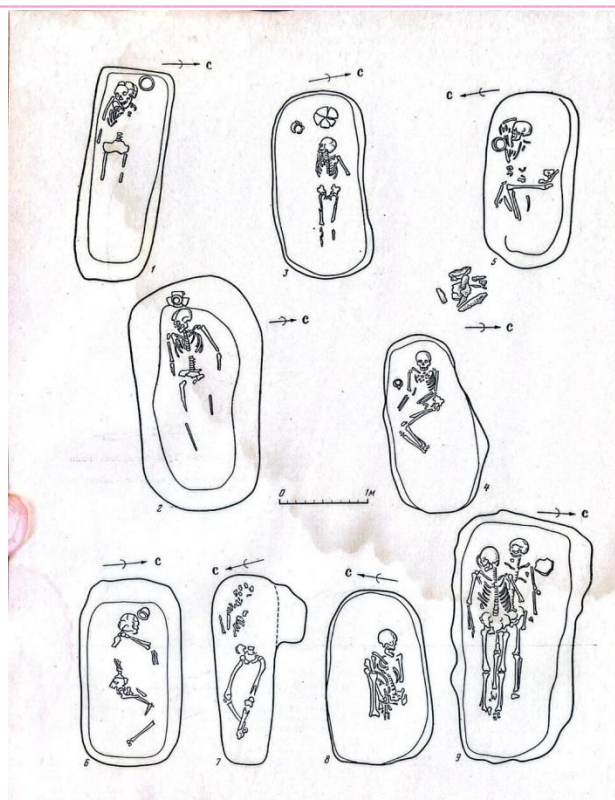
The burial of the deceased in graves at a depth of 50-60 sm along the length of the graves indicates that the inhabitants of the Bozarkalya monument developed a culture of artificial irrigation farming and preserved the traditions of the Neolithic era in their daily lives to preserve food supplies.

According to historical data recorded in archaeological publications, graves where the deceased were laid to rest were registered in the vicinity of the Chopinky (Khonali and Yalkym) hill located in the center of Uzboy. According to the results of excavations conducted in 12 graves on the Khonali hill, the graves were circular in plan, measuring 10 m in size and 0.5 m in height, and their internal structure did not repeat each other, that is, 1x1.2x1, 50x2.40 sm. In the graves, the deceased were laid on their backs, repeating the traditions of the inhabitants of Bazarkala². It is concluded that the graves date back to the 7th-5th centuries BC.

According to Kh. Yusupov, as a result of the cleaning work carried out at 6 graves of the population on the Yalkym plateau, the traditions of the Khonali people, including the construction of burial structures and the burial of the deceased, are being repeated.

¹ Гудкова А.В., Манылов Ю.П. Могильник у городища Базар-кала// Культура и искусство древнего Хорезма. – М., Наука, 1981.– С. 154-155.

² Юсупов Х. Древности Узбоя. // Ашхабад: «ЎЛЫМ». 1986. – С. 154-178.

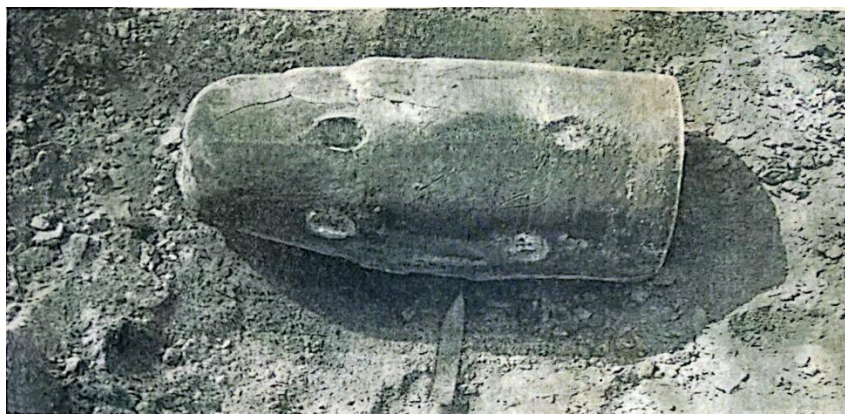


Tarimkaya-1 monument. Bodies buried in pits (Photo taken from the book "Kochevniki na granitsakh Khorezma").

Archaeological results of excavations in the Sarykamyshboy and Uzboy regions by O.A. Vishnevskaya in Yassykyr, V.A.Lokhavits in Tuzkyr, B.I. Weinberg in Tumek-Kichidzhik (Iron Age graves), and D. Durdiev in Shokhsanamkyr, which were carried out by the population, have been reflected in the archaeological literature. For example, O.A. Vishnevskaya explained in her publication historical data on the structure of the graves of the pastoral population in Yassykyr, their ossuaries in shallow pits³.

B.I. Weinberg said that 18 out of 43 graves in Kuyisoi Heights belong to the Iron Age, and their dimensions are 60-70 - 1 meter in the form of pits. The corpses were placed on their backs, and their arms were stretched out on both sides⁴.

B.I. Weinberg recorded in his publication that during the cleaning of the grave, the hands were laid lengthwise in a 60-70 sm pit, and the hands were placed on the sides⁵.



³ Вишнеvская О.А., Рапопорт Ю. А. Следы почитания огня в средневековом Хорезмском городе // Этнография и археология Средней Азии. М., "Наука", 1979. С. 105-112.

⁴ Вайнберг Б.И. Куясайская культура раннежелезного века в Присарыкамьшской дельте Амударьи // Успехи среднеазиатской археологии. – Л.: Наука, 1975. Вып. 3. – С. 47-48.

⁵ Вайнберг Б.И. Памятники куясайской культуры. // Кочевники на границах Хорезма. / Тр.ХАЭЭ. XI. М.: 1979. – С. 28-29.

Tarimkaya-2 monument. Ossuary (Photo taken from the book "Kochevniki na granitsakh Khorezma").⁶ As a result of the clearing work carried out by the researcher in the Tarimkaya region, the tombs were circular in shape, with a volume of 4-10 m and a height of 0.2-0.5 m. Stone slabs and ceramic vessels were placed inside the tombs. The plan of tomb No. 1 was rectangular, the deceased was laid in a supine position with both knees bent, and his head was turned to the west.

In the Tarimkaya-3 tomb, the bodies and bones of the deceased were placed in clay pottery vessels and cylindrical urns, 0.10-0.20 m deep⁶.



Tarimkaya-3 monument. Excavation works (Photo taken from the book "Kochevniki na granitsakh Khorezma").

At the same time, during the Khorezm expedition, the remains of square-shaped mausoleums built of adobe and mud brick, left by the semi-sedentary and nomadic pastoralist Chirikrabod people, located in the lower basin of the Jonadarya tributaries in the northeastern region of the Khorezm oasis, were archaeologically investigated. The tombs were square and rectangular in shape with a domed top. Thus, while the people living between the Shurakhon and Sultan Uwais mountains preserved the Neolithic tradition of burying the dead on their backs, the people of the Eastern Aral Sea region preferred to build burial structures and mausoleums. There was a tradition of laying the dead in a 50-60 cm deep pit in the Kuyisai and Tarimkaya heights of the Sarykamysch region, with their knees bent.

Thus, in the 5th-4th centuries BC, the construction of burial structures and the placement of the deceased were carried out in three ways:

1. Mausoleum.
2. Laying longitudinally in the basement and on the ground
3. Laying in the grave without lumps.

Methods of research methodology. Objectivity, historical-chronological analysis, debate, theoretical-comparative analysis, generalization, logical conclusion, archeology, ethnology, geography, and anthropology sciences publications used their data.

Analysis and results. Based on the works of the Khorezm expedition, the traditions of the construction of burial structures such as tombs and mausoleums, as well as the burial of the deceased, were analyzed in the process of ethnic relations, settling in the plains of the Lower Amu Darya, Sarykamysch, Uzboy, and Lower Syrdarya basins.

Results:

- Important information on the history of burial structures of sedentary and nomadic pastoralist tribes living in the South Aral Sea, the lower Syr Darya basin, the Sarykamysch region, and the Uzbek region has been collected and brought into scientific circulation.
- The structure of burial structures of the population in the 5th-4th centuries BC was studied, as were the tombs built on the basis of basement and planned knowledge.

⁶ Юсупов Х. Курганы могильников Тарым-кая II и III // Кочевники на границах Хорезма / Отв. ред. М.А. Итина; АН СССР. ИЭ. — М.: Наука, 1979. — С. 94. Рис. 1.

- Conclusions and suggestions. Conclusions were made regarding the location, structural structure, and rules of the procedure for placing the deceased in the burial structures left by the residents of the South Aral bank settlement.
- The burial structures of the population, which carried on the traditions of agriculture on the eve of the ancient era, became an eternal place for the deceased;
- It was concluded that in the 6th-5th centuries BC, burial structures and traditions of placing the deceased existed on the right and left banks of the Amu Darya River, and that the burial structures of the population of the present day were in harmony.

Offers.

- A more extensive study of the veneration of the spirits of the departed by the settled and herding population;
- Visiting cemeteries where people who have passed away are buried;
- Active participation in the beautification of cemeteries, cleaning the area where they are located, explaining to the youth that they are a holy place.

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