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## THE MATERIAL CULTURE OF THE TOMBS OF THE ANCIENT AND EARLY MEDIEVAL PERIOD

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### ABSTRACT

He ancient period is about the tombs, which is an important source in the study of ancient culture. Through these settlements, we get a lot of information about the ancient settlements of the Bukhara oasis.

### KEYWORDS

Grave, archeological find, funeral, coffin, spool items, bones, Sarmatians, Sugdians, catacombs, work items.

### INTRODUCTION

Under all the excavated mounds, except for cenotaphs, one type of burial - inhumation - was found in grave structures of various shapes. As a result of research, no traces of cremation (burning of the dead) were found on the hill. All burial rites from the 7th century BC to the 7th century AD provide one stable rite - inhumation. Most of the people were buried alone, but there were cases where they were buried in pairs and several times in the same place. Burials and those buried in coffins from the later period are located in one grave. In the catacombs of the II century BC, people buried in coffins were found. The wooden coffins in the mounds of the tomb in question are made of boards, which are fixed with iron brackets and iron nails. The shape of the coffin could not be determined

except for one grave due to grave-robbery, but iron brackets were found in the burials and all were of the same design.

Paired burials were found in mound 4 of the Lavandak burial mound, where two skeletons lay with their heads turned in opposite directions. In Mound 2 of the same burial mound, in addition to the main burial represented by a single skeleton, an earlier skeletal burial was found near the eastern wall of the catacomb. In mound 37 of the Kuyimozor burial mound, the bones of the previous grave were gathered in a pile next to the wall of the deep grave. The same thing happened in mound 43 of the Hazora cemetery. There, the bones of the previous grave were moved to the wall of the catacomb. Burials were found on the

described mounds of Lavandak and Kuyimozor tombs. Two or more human bones were buried in one grave in the mounds of Sogdian burial mounds. It should be noted that there are not many burials in the mounds of the first period. They are found in burials in Sogd fortifications dating back to the period before our era. A few of them were found in fortifications dating back to the first centuries of our era. In the period before the Arab conquest of Central Asia, Zoroastrian burials of bones are more common. The first Sarmatian burial mounds on the banks of the Lower Volga, where a woman and a man with a child or a woman with a child were buried.

The 11th mound graves of Qiziltepa burial mound are clear evidence of the transition of the burial tradition from mound burial to Zoroastrianism. The bones of eleven people were buried in a row in the catacomb of this mound, the entrance to which was closed by two humms covered with large pieces of other humms, which, according to Zoroastrian burial rites, also contained bones on top. The catacomb of the 3rd mound next to the Soinov mound in the Kuyimozor burial-mound was also used for burial many times, and the bones in the hum, which were brought down to the mound next to the mound, were also collective (three people), one of them had the same skull deformity. The practice of burying the corpse above the ground, often made of wood or reeds, and placing a bed under the corpse belongs to the ancient Panjikent tomb-mound. The custom of placing a blanket under the corpse during burial in the Sogdian fortifications was written above, and analogies to the traditions that existed until recently were also given. Therefore, it should be noted here that the desire to separate the corpse from the ground is present even in grave burial.

Zoroastrian burial not only involved burying the bones in an underground pit, but also for the naus in the

desert area, the sand hill served as an ancient mound. This is confirmed by the excavation materials of burial mounds in the Zarafshan Valley and ossuary finds on one of the islands of the Kuyimozor reservoir. Not always, after cleaning them, the bones were placed in a pot made of baked clay. Ossuaries are bags made of cloth, sometimes plain cloth, often more expensive pieces of cloth. The bones were placed wrapped in cloth, placed in bags, and sometimes simply without any ossuary. It is well known that the bones were removed from their soft coverings and piled up, as in the Taroz Necropolis, or simply dumped in a storage place, such as the Frinkent Ossuary near Samarkand.

In the mounds downstream of Zarafshan, the dominant type of body position is supine, with the legs and arms lying along the long axis of the grave. But there were also deviations from this type. All these seemingly insignificant deviations are not random. The arms of the skeletons are bent at the elbows, the hand is lying on the stomach or pelvis, or the hands are slightly bent aside. The position of the skeleton, in which the arms are slightly bent at the elbows and removed from the body, K. F. Smirnov calls the "free" position and considers it the result of rotting of the grass bed and displacement of the bones of the corpse. The arms are bent at the elbows, and the hand rests on the pelvis, which he attributes to some unknown cult, and notes that this custom was common in later Sarmatian graves. About 11% of those buried during the Sauromatian period, regardless of gender, age, and property status, placed their hands on the pelvis. Most importantly, according to K. F. Smirnov, this custom was widespread among the Sarmatians of the Don-Volga steppes.

The depicted state of skeletons is found in mounds not only in Sogd, but also in other regions of Central Asia. There are several graves where skeletons lie in a bent

position. This situation is very characteristic: the legs of the skeletons were bent at the knees and set aside, and the heels were not touched, and there was a noticeable gap between them. The left arms of all the skeletons are slightly bent at the elbow and laid slightly to the side. The right arm of some skeletons is also bent at the elbow, but to a lesser extent and laid to the side; in some skeletons, the right hands lay along the body. This type of posture is commonly known as the "rider stance" or "dancing posture," as opposed to the other type of bent posture.

The custom of burying dead bodies in graves dates back to the Paleolithic era. The tradition of Chokich was mainly characteristic of the archaic period and was widespread. However, squatting skeletons were also found in burial mounds of the first centuries BC, and they were found in the same position as in the burial mounds of the Zarafshan Valley. Based on the information obtained during the excavation of mounds in the eastern part of the Bukhara oasis, a broad explanation of the origin of this type of drowned corpse cannot be considered completely satisfactory.

It should be noted that the position of the skeleton in the "horseman's position" is found in mounds dating from the end of the II century - the I century BC. An exception is the burial in mound 4 of the Lavandak tomb-mound, which belongs to later periods. In none of the graves of the previous period were skeletons found in a bent position. In the burials of the first and later centuries of our era, there was no order of squatting. This is a very important situation, which shows the difference from the burials of other periods, which will be explained when considering the question of the origin of these burials. Here we add to all that has been said about the existence of this type of burials only in the medieval Holchayan tomb-mound.

As mentioned above, in each chronological group of graves in ancient Sogd tombs, regardless of their location, as well as the structure of the grave, a certain type of orientation of skeletons prevails. In the first, the oldest burial group of the VII-III centuries BC, regardless of the soil, the type of grave, the northern orientation of the skeletons prevails. There are isolated burials in which the skeletons were laid with their heads facing south, and only one burial head was facing west in the ancient day surface in mound 22 of the Hazora tomb-mound. There is absolutely no way that the heads of the skeletons are oriented to the east. In the burials of the next period, that is, in the II-I centuries BC, on all hills, regardless of whether there were chambers or catacombs under the shore, skeletons lay with their heads turned only to the south, west or east. There are no other types of skeletal orientation in this group. From the first centuries of our era to the 7th century, burials were directed with the heads of the skeletons to the north and east with a slight deviation. In the tombs of this group, the northern direction of the skeletons was recorded in the soil, in the side graves, and in the catacombs. The eastern direction of the skeletons was not in any earthen graves or side graves, but only in the catacombs. It should also be noted that the northern direction of the skeletons in the burial mounds of this group was found in the burial mounds of the II-IV centuries. During this period, he lived together with the eastern direction. In the late period of Zarafshan fortifications, only one direction - the eastern direction - was preserved.

Thus, we can say that in the mounds of the Zarafshan Valley there are three main burials with twisted human skulls, corresponding to three chronological periods. These are the northern, southern and eastern directions.

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