



NEW CONSIDERATIONS ON THE ANCIENT URBAN CULTURE OF THE JIZZAKH OASIS

Gulchehra Ismailovna Muminova

Teacher of Jizzakh State Pedagogical Institute,
Uzbekistan

M.Kh.Pardaev

National Archaeological Center of the
Academy of Sciences of the Republic of
Uzbekistan

ABSTRACT

This article discusses the emergence and development of the urban culture of the Jizzakh oasis, which was an important cultural, economic and political possession of Ancient Ustrushana in the era of antiquity.

KEY WORDS: *Ustrushana, Jizzakh oasis, Nurtepa, Khantepe, Kaliyatepa, Eski Hawas, Kulpisar, dolmen, Sirdarya, Fergana Valley*

INTRODUCTION

In Ustrushana, including the Jizzakh oasis, the ancient stage of the emergence and rise of urban culture took place in connection with the invasion of Alexander the Great and the influx of Hellenistic culture, a political event that left an important mark on the history of Eurasian peoples.

During this period, researchers confirmed that sedentary life and irrigated agriculture, handicrafts and trade were practiced in the whole territory of Ustrushna. As noted in the scientific works of Ustrushan scholars, "Greek authors testify that in Central Asia, especially in Ustrushana, urban life developed as early as the 4th century BC, and a culture of farming based on artificial irrigation systems developed.

MATERIALS AND METHODS

For that period, the city of Kiropol, the largest and most famous among the cities of Central Asia, had the status of the central city of Ustrushna. The authors of the ancient period report on the Khojand fortress and five cities with Alexandria Eskhata built on its ruins. The authors mention only the names of Gaza and Baga among these cities [1:49-73].

Ancient cities of Ustrushan mentioned in the works of Greco-Roman authors and information about castle-dwelling settlements has been studied by contemporary experts, and many opinions have been expressed on the question of linking them with existing archeological monuments. In particular, it was noted that Kiropol was initially localized with

Mugtepa in Uratepa, and later the site of the large city monument Nurtepa. Opinions about the location of Gaza include Gaza-Dizak-Jizzakh (V. Tomashek, M. Andreev), Gaz-Nov Atrophy (F. Schwartz), Gaza-Gazan-Darak. [2: 221-226].

According to T.Belyaeva, Gaza was located on the site of a village in the Khojand region. Commenting on the location of the city of Baga mentioned in the sources, V.Tomashek admitted that it was in the place of Zaamin, while P. Skvarky and I. Kastane admitted that the city of Baga was in the place of Fagkat (Vagkat). In this regard, the opinion of T.Belyaeva "On the banks of the ancient canal from Aksu around Baga Nov" is noteworthy [3; 35-40].

While thinking about the place of unnamed cities 5, 6, 7 in the works of Hellenic authors, experts say "Sabat, Shovkat, Havos" (V.Tomashek), "Sabat, Zaamin, Shahristan" (V.V. Grigorev), Begovat, Kizil Langar, China ... around the village" (N.Negmatov) [4; 57-58]. According to archeological sources, A. Gritsina connects the last of these cities with Khantepe in the village of Sovat, located in the south-eastern part of the Jizzakh oasis [5; 23].

In our opinion, the sixth of the seven cities that revolted against Alexander the Great was the site of the Old Havasu monument, where the first ancient cultural strata have been identified in recent years.

A number of scientific discoveries have been made on research into the problems of the historical topography of the ancient Ustrushana, in particular the archaic and early antiquity period of the Jizzakh oasis. According to the geography of



archeological monuments, the first Iron Age monuments were located in the upper reaches of the Nurtepa and Korpa rivers, and later such settlements began to be built in areas with large springs and plains for farming. Examples of this are the settlements of Khontepa, Sag'anaqtepa I, Sag'anaqtepa II, Old Havos, formed in the lower reaches of the Khojamushkentsoy and Muzbuloksay.

According to Chinese sources, between 203 and 174 BC, two powerful alliances of nomadic tribes in Central Asia clashed, and in these battles the Huns eventually won, and the defeated Yuezhi were driven westward into the Yaksart Basin. The main part of the Yuezhi, which squeezed the Saks in the middle and upper basin of the Syrdarya, the Great Yuezhi, invaded the Greco-Bactrian regions in the Oxus (Amudarya) Basin to the south. Archaeological evidence shows that some of the Yuezhi (yuechji-chjaovu) remain in the Syrdarya basin, while some tribes migrate west along the Syrdarya. These events will lead to the material, cultural and ethnic intermingling of many settled, semi-settled and nomadic peoples, and in the future the formation of new historical cultural lands, political structures and alliances of tribes. It was during this period that the formation of Kangyuy, a powerful state of its time and a union of nomadic tribes, took place [6; 7-14].

In the lower delta of the Syrdarya, it was found that the first fortresses and cities surrounded by defensive walls were built by the Dah tribes (Chirikrabort) and massagets (Golden Fortress, etc.).

Archaeologist R.H. Suleymanov writes that as a result of tectonic upheavals in Central Asia in the III century BC, the landscape of the lower reaches of the Syrdarya changed dramatically, and the river began to flow into the Aral Sea from the north, taking on a modern appearance. The southern tributaries of the Syrdarya - Akchadarya, Kuvondarya, Inkordarya - have dried up, and as a result, the land of the Chirikrabort culture is in crisis due to the drought. The dahs, who in their time were famous for their warlike, semi-sedentary, semi-nomadic way of life, were forced to migrate to the western, southern, and eastern countries. Some of the Dah tribes, who migrated to the upper reaches of the Syrdarya, entered the Chach and Ancient Ustrushona areas of the Middle Syrdarya, and then into the Fergana Valley. Of course, this migration was not rapid, but gradual over time. The dahs, who mastered and occupied new lands, laid the foundation for the formation of the cities of the Syrdarya basin - Signak, Savron, Otrar, Turkestan, Tashkent, Shymkent, Taraz. At the same time, the development of the lands of the lower basin of the Sangzor River took place in the III-II centuries BC [7;7-10].

In the early 60s of the last century, a short-term survey was conducted by an expedition led by Ya. Gulyamov in the irrigation zones Qaliyatepa and Kulpisarota in the lower reaches of the Sangzor. As a

result, long-lived settlements, tombs and sagan such as Kulpisarota Cemetery, Dunyotepa (200x170m), Turtkultepa (110x110m), ancient sagan and dolmen are recorded here. Dunyotepa, a guard fortress of the 1st century AD, and Turtkultepa rabota, which operated in the 9th-10th centuries AD, were erected on this place, which blocks the northern and western borders of the Jizzakh oasis. According to Ya.Gulamov, the term Kulpisar means "the main lock of the road". An ancient road connecting the Jizzakh oasis with the cities of Chimkurgan and South Kazakhstan passed through Kulpisar. The Dunyotepa military fortress really closed that road. Turtkultepa, on the other hand, is surrounded by a strong defensive wall, and in terms of its interior layout and location, the building resembles a chain of rabots (later served as a caravanserai-P.M.) built every 30 km along an old, main road that connected Otrar with Nurata in the IX-X centuries. Kulpisar raboti is also part of this system [8; 92-96].

One of the rarest finds in the Kulpisarota complex is the wordless dolmen. Apparently dating back to pre-Islamic times, the dolmen is the only (60 years have passed, but the "analogue" of this dolmen has not yet been found - P.M.) burial structure found in Central Asia for the first time in Central Asia, 120 meters east of the sagan, which stretches up to 18 meters in a west-east direction, contrary to Muslim burial customs.

The dolmen is traditionally made of several rocks, covered with a large flat stone, measuring 1.8x1.5 meters and 1.2 meters high. Like this type of structure found in Western Europe, the Kulpisarota dolmen is surrounded by a series of boulders. The author of this unique find writes that "worshippers of the kulpisarota tomb also offer sacrifices to the dolmen, where the flat stone on top of the structure serves as a kind of altar and bleeds there. Dolmen is a site dedicated to the religious beliefs and burial rites of the Bronze Age 2000 BC [8; 92-96].

CONCLUSIONS

Thus, according to recent archeological research, in the V-IV centuries BC in the Jizzakh oasis were built settlements surrounded by defensive walls - Xontepa, Cag'anaqtepa I, Sag'anaqtepa II, Korpasay fortresses, which are widespread in the country. As a result, on the basis of these fortresses in the III-II centuries BC, such perfect urban settlements as Qaliyatepa (Jizzakh), Dunyotepa (Kulpisar), Kurgantepa, Oktepa, Jartepa (Zomin) began to function. The activity of these city centers lasted at least until the end of the VIII century AD (Qaliyatepa...) and some before the conquest of Genghis Khan (Qurghontepa...).

These factors indicate that in the Jizzakh oasis all the processes of ancient settlements, in particular, urban planning culture, as in neighboring countries, took place.



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