

ABOUT THE MONUMENT OF NOMADICS CULTURE STUDIED IN JIZZAKH OASIS

F.E. Toshboev

Associate Professor, (PhD),

Department of History and Methods of Teaching
Jizzakh State Pedagogical Institute, Uzbekistan

R.R. Nurkulova

Associate Professor,

Department of History and Methods of Teaching
Jizzakh State Pedagogical Institute, Uzbekistan

G.Q. Razaqova,

Lecturer

Department of History and Methods of Teaching
Jizzakh State Pedagogical Institute, Uzbekistan

D.R. Xolmurodov,

Lecturer

Department of History and Methods of Teaching
Jizzakh State Pedagogical Institute, Uzbekistan

B.B. Tugalov

Lecturer

Department of History and Methods of Teaching
Jizzakh State Pedagogical Institute, Uzbekistan

Abstract: This article is a scientific study of the burial mounds identified in the territory of Jizzakh region. According to the shape of the tomb, it is a catacomb. Tomb construction and burial rites show that they were associated with ancient nomadic migration. The Saykhansay cemetery can be included in the type of tombs located in the lahad in the north-south direction perpendicular to the dromos coming from the west of the Kenkol tombs. Studies and material sources and comparative analysis of similar burial mounds show that they have been in circulation for a much longer period of time. Based on them, the periodic date of the monument is dated to the II-I centuries BC and the beginning of our era.

Keywords: Ustrushona, Sayxonsay, mausoleum, catacomb, dromos, Lavender, Gulbo, Achamoyli, tradition, ritual, cremation, incense burner, Jetiosor, mirror

INTRODUCTION

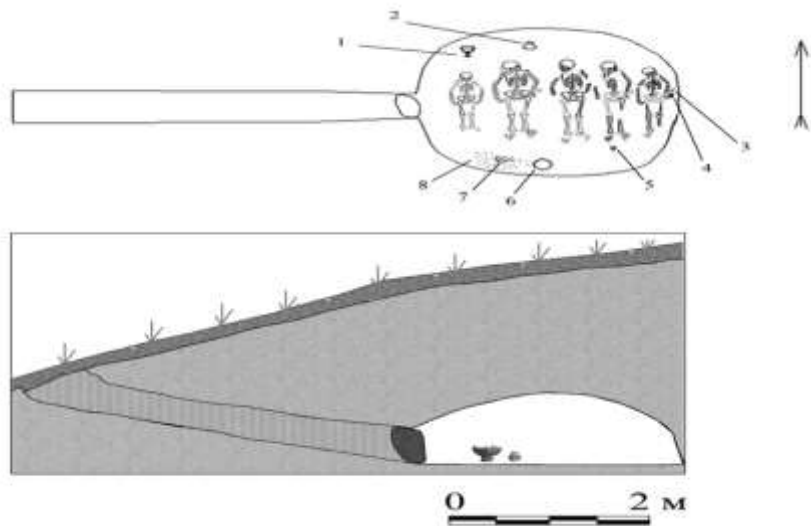
The study of cemeteries in the Ustrushona area provides a wealth of information on nomadic culture. In July 2020, Sh. Archaeological excavations were carried out in Saykhonsoy village, Rashidov district. The area where the cemeteries are located Sh. Rashidov district is located on the slopes of the Morguzar Mountains in the village of Saykhansay. The area was littered with floodplains flowing down the mountain to the south. Therefore, burial mounds are not visible on the ground. The area is bounded on the south by high mountains, and on the north by vast hills. In the 80s of the XX century, archaeologist M.Khojanazarov studied more than 1000 galleries of paintings carved on ancient and medieval rocks from Takatash, Neolithic to Bronze Age and later (Khujanazarov, 1985. p. 22).

Key issues

It is not possible to obtain the external dimensions of the tomb at a depth of 4 m above the ground, as its upper part was removed during the leveling process. During the opening of the tomb, it was discovered that it was in the form of a catacomb. The dromos (corridor) was excavated from west to east measuring 4.5 x 0.70 m. The dromos narrowed towards the tombstone and joined the

tomb chamber at a width of 0.50 m. The tomb is collective and its general appearance is of the Kenkol tomb type. The size of the tomb is 2.5x2.5 m, the height of the tomb dome is 1 m. The burial mound is located at a depth of 4 m from the mainland. The skulls of the corpses are well preserved. The neck and chest were shattered as a result of the displacement of the lower dome of the tomb. Five people were buried in Lahad, with their heads facing north, faces up, lying on their backs, arms outstretched across the body (Figure 1). The height of the corpse on the west side is 1.20 m, which is the skeleton of a young child. The second corpse from the west is 1.70 m long and belongs to a woman. The height of the next two is almost the same (around 174 cm). The body on the east side is 1.76 m long and from the objects placed next to it, it is clear that it belongs to a man.

1- Picture. General view and plan of the catacomb tomb in Saykhansay cemetery: 1. Incense 2.Pot 3. Dagger fracture 4. Buckle 5. Mirror 6. Ceremony pit 7. Dog and sheep bones 8. Ash remains



On the west side of the corpses (dog) and on the head side are animal (sheep) bones. The corpses were cremated before burial. This is because there are no traces of fire in the tomb except for the bones of the corpse. Beneath the corpses lay a thick reed bed. There is a special ceremonial corner in the south corner of the tomb. Between it a layer of thick ash (or reed residue) animal bones can be seen in a circle next to it, 20 cm in diameter, 20 cm deep.

A little to the north (above) of the corpses, at the same distance from all the corpses, was placed a ceramic palm (Fig. 2, 1), a mirror on the west side of the corpse (Fig. 2, 2), a vase-shaped incense (Fig. 3) above the head, and inside the incense burner. The ceramic box with holes on all sides is placed (Fig. 4, 1). It was also noted that the corpse on the east side was in poor condition with a dagger (Fig. 4, 2) and a buckle made of iron around the waist (Fig. 4, 3).



2. Picture. 2.1. Pot 2.2. Bronze mirror

The first ceramic palm recorded in the Saikhansay tombs is handmade, yellowish in color, with red liquid angob traces on the outside and inside of the flange up to the neck. The height of the container is 15 cm, the diameter of the flange and tag part is proportional (9 cm). The appearance is elongated round, the abdomen is bulging outwards, the side walls are narrowed towards the neck. No drawing patterns are given on the surface. The flanges are slightly turned outwards, the bottom part is made on a flat, lumpy ground, so the pieces are stuck on the bottom part. The clay is porous and contains gypsum, gravel and sand. The lower outer part of the abdomen was blackened and traces of dryness were preserved (Fig. 2 1).

3. Picture. Incense

These palm-like vessels are common in the material culture of nomads in the central and northern regions of Central Asia. They are monuments of the Melon culture in the Tashkent oasis (Agzamkhodjaev, 1961. P. 223., Levina, 1971. P. 78., Masson, 2006. P. 207., Litvinsky, 1968. P. 62., Filanovich, 1983. p. 97., Oboldueva, 1948. P. 132., Grigorev, 1948. P. 77.) They are in the institutions and museums of the Fergana Valley and the Chach region of the I-II centuries AD (Baruzdin, Brykina, 1962. P. 77), AD 1 -Kugay pottery belonging to the middle stages of Kugay, Karabulak culture of the IV century (Sorokin, 1954. pp. 133-143), Kuyimozor and Lavondak belonging to the beginning of AD (Obelchenko, 1956. p. 82., Obelchenko, 1961. p. 68) and Very similar to the pottery in the Gulbo tombs studied in Ustrushna. Based on them, these dates can be dated to the I-III centuries AD.



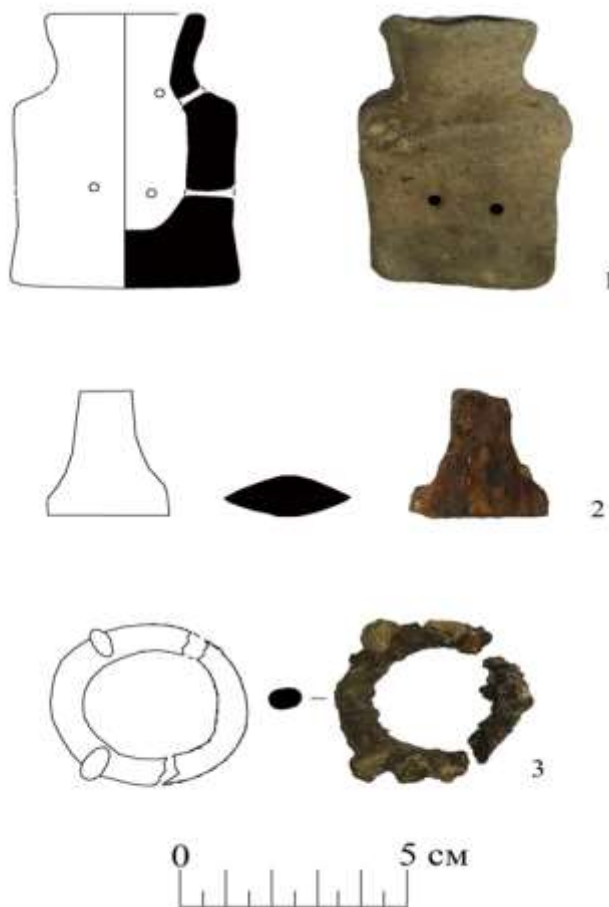
The incense recorded in the Saykhansay cemetery is made in a handmade style. The shape is like a vase. It is red, with dry marks on the outside and inside. The flange is vertical, with five triangular ridges glued to the edge of the flange. There are fabric marks on the inside of the bowl. These fabric marks were formed during the making of the cabinet or during the shaping. The clay is porous, contains chamotte, gypsum, sand and fine gravel, and the cooking quality is not good. There are traces of liquid angob droplets on the outside and inside of the flange. Flange diameter 18.5-19 cm, wall thickness 0.5-0.7 cm. height 14.5 (16 cm due to bumps). The diameter of the tag part is 8.5 cm. similar incense sticks, which are attached to the bowl at a height of 6 cm, are common in the material culture of the Sak peoples. The cone-shaped or pyramid-shaped legs of the incense burners are a symbol of the mountain of the world, according to the belief of the Sak peoples, and at the edge of the rim are attached running triangles resembling a mountain peak. Similar motifs, such as the kurrai squeezing the earth in a circle and uniting the underworld and the world mountain range, are common in the collection of symbols of many Indo-European peoples (Akishev, 1984. p. 96). The imitation ceramic pot placed inside the incense is made in a handmade style. It's gray. The shape is rectangular, height 7 cm, flange sides 4.5x4.5 cm. The outside is flattened by wiping with a damp cloth. The flange is slightly bent outwards. The clay is dense, contains sand, chamotte, gypsum. There are two holes on each side, for a total of 8 holes. A total of four holes, one at each of the four corners, are placed in the shoulder section. The container has a total of 12 holes (Figure 4, 1). A similar situation with this vessel and its placement has been studied in the Gulbo burial mounds (Toshbaev, 2017. pp. 44-45). It also contained a small pot-like vessel inside the pot. When we first mentioned this type of pot, we interpreted it as a pot of women's weaving (surmadon, upadon) (Toshbaev, Pardaev, Gritsina, 2008. pp. 184-189). However, the fact that the box was perforated on all sides and placed inside the pot, not on the ground, suggests that it was "based on the assumption that the spirit of the deceased would come and go". This is because the sagans studied in the Bukhara oasis have special holes through which, according to the imagination of the ancient people, the entry and exit of spirits is provided (Gordlevsky, 1939. p. 147). The Kazakh people also had a custom of putting holes in graves, which allowed the spirits to communicate with the surrounding world (Snesarev, 1969. pp. 112, 47). In the Khorezm oasis there are holes in the tombs in the form of a sagana, these holes were placed for the exchange of air and the departure of the spirit of the deceased (Snesarev, 1969. p. 10). Based on the above, we also come to the conclusion that this habit is related to the spirit of the deceased, through which the spirit of the deceased was in contact with the afterlife.

Containers like this only have a shaft without a top. av. Koktepa cemetery of the II-I centuries (Gritsina, 1997. P. 76-77), Bukhara region. It is also recorded in Lavender tombs of the II-I centuries (Obelchenko, 1961. p. 131., Obelchenko, 1981. p. 29). They are also sometimes found in tombs belonging to the Sarmatians (Smirnov, 1984. p. 59). In Western Fergana it has been recorded that such small-sized (surmadons) vessels were made of stone, bronze, and ivory (Litvinsky, 1978. pp. 133-135). Regardless of what material it is made of, such small-sized vessels were used to perform a function at the funeral, and those without holes were used as a decorative item - surmadon.

The corpse on the east side of the tomb is 4x4 cm in size and 1 cm thick. The tongue of the buckle is broken. A similar tuka was studied in the 2nd cemetery of the Gulbo monument in Zaamin district. Buckles like this the Sarmatian burial mounds around the Urals of the VI-IV centuries, the Vrevsky and Achamoyli tombs in the Tashkent oasis, the Kuyumozor and Lavandok tombs in the Sughd region, and the Boboshev burial mounds in southern Tajikistan have been recorded. , 1975. pp. 179-180). Their periodic date is mil. avv. It belongs to the II-I centuries.

A bronze mirror was also recorded in this tomb. The mirror is circular in shape, 8 x 8 cm in diameter, with a handle measuring 3.5 cm. Similar mirrors are well-studied in the north-western Ustrushona region. we can cite as an example the mirrors studied from the tomb and from the monument to Hontepa near the town of Zaamin (Gritsina, 2000. pp. 198,205-206). Similar mirrors have been studied at the Oktepa, Qovunchitepa and Chungtepa monuments in the neighboring Tashkent oasis. Terenojkin dated them to the II-IV centuries AD (Terenojkin, 1948). They are also recorded at the Vakhsh II monument in southern Tajikistan (Litvinsky, 1978. p. 87).

In general, this mirror, which we are analyzing, can be included in the list of mirrors of the Melon culture, dating back to the II-III centuries (mainly based on the ceramic vessel placed with the mirror). B.A. Litvinsky extensively analyzed the emergence of mirrors studied in Central Asia and the associated burial customs, and divided disc-shaped mirrors with flat handles into 4 types and handleless mirrors into 3 types (Litvinsky, 1978. pp. 75-86, 87-90). Similar to this mirror have been recorded in large numbers in the Artillery Cemeteries in Northern Bactria. They are also recorded from the Lavender cemetery in the Zarafshan oasis, Vorukh, Karabulak, Borkarboz cemeteries in the Fergana Valley (Sorokin, 1961. p. 123., Baruzdin, 1956. p. 67. r 5/3).



4. Picture. 4.1 Imitative ceramic box 4.2 dagger fracture 4.3 Iron buckle

The famous scientist N.G. according to Gorbunova, "... in those days mirrors were made of bronze, and on their polished surface a person could see his reflection" (Gorbunova, 1972. p. 27). In general, this mirror-disk was once used and was placed with him in the grave when the owner died. To this day, mirrors of various appearances have been studied in Ustrushna.

In Central Asia, disc-shaped mirrors of this type are known from the Bronze Age (Prayer III) and they (mainly in antiquity) date back to the Middle Ages. However, almost all of what has been learned so far from these mirrors has been placed in the tomb in a broken state. The position of refraction of the mirror glass is almost the same - basically the tip is struck vertically on a sharp instrument and broken vertically (3 \ 4, 2 \ 3 part) (Litvinsky, 1978. p. 105). Putting the mirrors in a broken state appeared around the Volga and the Urals, during the Sawromats, in the IV-II centuries BC. Broken mirrors are common in Sarmatian tombs.

In Central Asia, the custom of placing a broken mirror on a tomb was especially prevalent in the first century BC and the first century AD. The special customs associated with broken mirrors have long attracted the attention of researchers. There are different views on this. It turned out that a mirror placed or thrown on the grave was first placed to warn that the grave was being stolen. According to ancient notions, a broken mirror was considered the equivalent of someone who broke the tomb or stole burial items. The spirit of the object, or rather the shadow of the object, is supported by the human spirit in the afterlife. According to some notions, it was customary to bury a piece of the mirror next to the deceased and leave the other half with a surviving close relative or spouse. According to him, when the loved one of the deceased who took the piece of glass died and went to the afterlife, the rest of the mirror was buried next to him so that he could quickly find his relative in the land of the dead (Litvinsky, 1978. p. 106). The condition of the deceased, who was holding a piece of mirror in his hand, confirms this idea. According to the Turkic peoples (khakas), "when a person dies, his body rots and his soul lives in the land of the dead. It is necessary to destroy the belongings of the deceased, because after these items the spirit of the deceased returns from the land of the dead" (Shilov, 1959. p. 436).

In this tomb in the Saikhansay cemetery, there is a special ceremonial corner on the foot side (south side) of the corpses. The reason we say this is that the area measuring 70x50 cm stands out and the ground (sacrificed) is covered with animal bones and thick ash. At its edge, a special pit was dug in the size of 20x20 cm. The formation of such pits in the tomb is recorded in the second and third tombs of the Gulba cemetery in Ustrushna (Toshbaev, 2014. pp. 78-79) and in the Saganak cemetery (Gritsina, 1997. p. 73). Such pits have also been observed in the Achamoyli cemetery in the Tashkent oasis (Alimov, Bogomolov, 2000. p. 168). Such magical rituals have been analyzed by ethnographers. Elshunos olim A. Ashirov describes a similar situation in the funeral rites in the Fergana Valley, where burials were made in the house where the deceased died (Ashirov, 2007. p. 125). The researcher studied the situation scientifically and wrote that such a habit was used to prevent the deceased from suffering from a rupture, relying on the assumption that the jaw would fall on the third day of burial, the bottle would start on the seventh day, the substance would increase on the twentieth day and the body would burst after forty days.

This means that the pit mentioned in this tomb was used in order not to make it difficult for the deceased to go to the "other world". The above-mentioned rituals, which are observed in Zoroastrian ceremonies and are still preserved in the peoples of the Fergana Valley, are, in essence, a preserved form of rituals used in ancient burial customs (making burial pits) that have changed over time.

The bodies were all laid on a thick reed bed. During our research, we have witnessed many times that the dead were laid on a special bed made of wood, ash or reeds. This was especially evident in the Saikhansay cemetery. Although it is common to bury corpses in all the cemeteries in Ustrushan, mainly lying on the ground, the corpses are placed under reeds or wooden beds (in Gulbo 2, 3 cemeteries) or in a reed wrap (basket) (Gulbo 5 cemeteries) encountered (Toshboev, 2017. p. 28). B.H. studied the early medieval Munchoktepa tombs in the Fergana Valley. According to Matboboev, "Sagans in Munchoktepa cemeteries are buried in three different ways: by burying them on the ground and on a special bed; burying the body in a basket; burial in a reed coffin" (Matboboev, 2006. p. 157). Two comparisons emerge from this comparison, the first being the similarity of burial ceremonies in the Ettisuv, Fergana, and Ustrushana regions, and the second the fact that burial customs in antiquity were somewhat polished even in the early Middle Ages. Reeds and underground sagans, which were buried under the bodies at the burial, entered Northern Fergana under the influence of the Melon and Jetiasar cultures. Such sagans are similar to the sagans found and studied in Chach, Ustrushona, Aral Sea.

Studies show that burying corpses by laying a special mat under them has an ancient history. Between the tombs of the Kozali and Molali, Boston stages in northern Bactria, it is sometimes customary to bury the corpses by removing their flesh and sprinkling small gravel under the tombs. A similar situation is observed in Dashli-3 and Honor cemeteries. In the Achaemenid state, where Zoroastrianism rose to the classical level, the burial customs used in some cases began to take root in the ceremonies of the people of Ancient Bactria and Margiana as early as the Bronze Age. During one of the marches of the Achaemenid king Xerxes to Greece, the Achaemenids stop at Ellopi, the city of the Histians. The Achaemenid king orders the burial of 20,000 soldiers who perished in the battles for Fermopil. Considering that there are Iranians, Bactrians, Margians and other peoples who believe in Zoroastrianism among the corpses, the grave is dug and the corpses are covered with tree leaves to prevent soil contamination (Herodotus. History, 2001. p. 24).

If we pay attention to the animal bones brought for sacrifice, the animals played an important role in the economic activities and material culture of the ancient people. Therefore, some animals played an important role in the spiritual religious life of ancient people in the performance of certain rituals and ceremonies. Burial of animal bones next to the corpse was recorded in Shirinsay 2nd cemetery, Gulbo 2nd cemetery.

Sheep-related burials have been observed in other monuments in Central Asia, including the burial of a sheep's forelegs next to the deceased in the Zarafshan oasis cemeteries, and the burial of a sheep's skull in a grave in the Fergana Valley (Baruzdin, Brykina, 1962. p. 62). , Mirzaaxmedov, Odilov, Pardaev, Maqsudov, 2001. 171-p). Hence, in areas where the influence of the Melon culture was widespread, there were religious notions associated with the sheep and its image.

Religious notions related to sheep, including the depiction of animals depicted on pottery, have been well studied by our scholars so far. Sources state that the Kanguys, who also controlled the territories of Ustrushna, worshiped the Zoroastrian god Farn. This god, the goddess Farn, was accepted as a sheep. This deity is revered as the refuge and protector of rulers, as well as the god of home, family, and health (Pardaev, 1995. pp. 42-43).

In the monuments studied in Ustrushona, dog bones are recorded near the corpse, on the ashtrays, or in vessels in the tomb. This indicates that this animal was considered sacred and that the notion of the dog totem in folk customs has been widespread since ancient times. From time immemorial, the incomparable devotion to the dog, to man, has been considered to have divine power. In this regard, rituals associated with the deification of the dog are common not only in the customs of the breeder, but also in the customs of the settled population. Funeral customs associated with the sanctification of the dog have been extensively studied in Ustrushna. To give him an example, the jawbone of a dog (or wolf) is placed in a three-legged vessel in Tomb 14 in Shirinsoy. In the Gulbo 2 cemetery, dog bones were placed on the head of a male warrior in the west. The tomb of Khojai Serob I also contains a dog's tubular bone, lower jaw bone and two teeth. In the graves near Kurkat, a dog's skull is buried in a pot. Around the monument in Khantepa (Khavas district of Syrdarya region) were found dog bones, first dried in the sun and then buried in the sand (Pardaev, 1988. L.27). During the excavation of a trench 150 m from the southern slope of the Turtkultobatepa monument in the village of Boshpishogor, Zaamin district, Jizzakh region, a dog's skull and a small inverted palm were found in the middle (Mamirov, 2020. p. 77). These data, studied in our oasis, encourage a broader analysis of dog-related rituals.

It is clear from the description given to you that this tomb belongs to the catacomb tomb type. Such tombs have been known in Central Asia since ancient times, and they were divided into more than 12 types depending on the position, length, direction of the tombstone relative to the dromos, and the different occlusions of the passage to the tomb (Gorbunova, 1981. p. 87). The difference between the catacomb tombs studied in Central Asia and other regions can be seen in the location of the catacombs (lahad) relative to the porch. In this case, the lahad is perpendicular to the dromos with its base. However, in the Lavender and Lower Tombs, the lahad was excavated as a continuation of the awning (Lavender type) (Obelchenko, 1961. pp. 99-100). Yu.A., who conducted research in the Fergana Valley. Zadneprovsky proposed to divide the burial structures into several groups. These are located perpendicular to the Kengkol-lahadi porch. Lavender is located in the continuation of the lahad awning. Tulhar is the entrance to the lahad being on the west wall. The stallion is the presence of a stallion on the north or south wall, and so on (Zadneprovskiy, 1975. pp. 293-296).

The Saykhansay cemetery can be included in the type of tombs located in the lahad in the north-south direction perpendicular to the dromos coming from the west of the Kenkol tombs. Such catacomb graves were observed in Gulbo, Uchtepa, Sagonak in Jizzakh oasis, Vrevsky in Tashkent region and Kugay-Karabulak cemetery in Fergana valley (Alimov, 1976. L-19., Agzamkhodjaev, 1961. P. 223., Gorbun. 102).

Since the last quarter of the first millennium BC, scholars have variously justified the widespread spread of catacombs and tombs, which are common in Central Asia. According to scientific opinions, these tombs are associated with the Sauromats, Prokhorovsk-Sarmatians, northern Huns, Yuezhi, Usuns. In particular, SS Sorokin strongly argued that the widespread use of catacomb tombs in Central Asia was related to the Huns, "which is very wrong and inconsistent with the historical process," noting that the catacomb shape of the tombs was unique to the indigenous peoples of Central Asia (Sorokin, 1956. p. 116).

Yu.A.Zadneprovskiy, on the other hand, S.S. Rejecting Sorokin's opinion about the Fergana catacombs and lahaded tombs, I think that in approaching their origin, it is necessary to distinguish local roots from western (sarmat-alan) and eastern (dietary) influences ... mil. avv. In the III-II centuries in the Fergana valley appeared catacombs - tombs, which were not observed before. Archaeological and anthropological materials suggest that the catacombs and tombs had local roots, as opposed to the idea that they came from outside "(Zadneprovsky, 1956. p. 98).

B.A. Litvinsky, on the other hand, says that catacomb tombs have local roots and that they became rapidly popular not as a result of the entry of Huns or Yuezhi into Central Asia, but as a result of material, cultural ties with the Sarmatians (Litvinsky, 1968. pp. 68-70). A.N. The appearance of catacomb-shaped tombs in Bernstam Ettisuv and Fergana is associated with the northern Huns, K. Yetmar, on the other hand, expressed the view that it was related to the western tribes, i.e. the Sarmatians (Bernstam, 1950, 1951. pp. 69. pp. 113-116).

CONCLUSION

In Ustrushna, as in other parts of Central Asia, catacomb tombs have been popular since ancient times. This was due to the influx of new ethnic groups (such as Yuechji, Hun, Usun, Sarmatian) into the region in ancient times. The tombs of the Bronze Age monuments of Zamonbobo, Sopolli, Sumbar, Beshkent and Vakhsh were in the form of terraces. Although the burial of the dead in terraced tombs in Central Asia has a much longer and more decisive development, consisting of the Late Bronze, Iron Age, Antiquity and the Early Middle Ages (Abdullaev, 1979. pp. 22-34), they seem to have declined since the Early Iron Age. Since ancient times, great changes have taken place in the structure of tombs, and catacomb-shaped tombs have become popular. However, archaeologists have long misinterpreted the form of the awning lahad in the structure of tombs as a catacomb tomb, making many mistakes. Such misunderstandings still persist among Russian archaeologists. The widespread use of catacomb tombs, which are still rare in Central Asia, in ancient times testifies to the complex socio-political and ethnic processes associated with migration in our country.

Thus, the widespread spread of catacomb-shaped tombs was also due to the expansion of ancient peoples' ideas about the afterlife and their religious understanding. They imagined that the deceased should be respected, and that all conditions should be created for him to observe the afterlife and live well in the "land of the dead." In this case, the food and utensils placed next to the deceased are easily placed in the lahad part of the tomb, and the ceremonies are performed. At the same time, the dromos, dug up to 5-10 meters long to the tomb, also prevented the theft of the tomb.

A comparative analysis of the material sources studied in the tomb shows that they were in circulation for a much longer period of time. Based on them, we determined the periodic date of the monument with II-I BC and the beginning of our era.

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