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INTERPRETATION OF THE LIVESTOCK TRADITIONS AND CEREMONIES IN ARCHAEOLOGICAL RESEARCHES (ON THE EXAMPLE OF JIZZAKH OASIS)

Eshmukhamatov Akhror Sharipovich*

*Base doctoral Student,
Department of History and Ethnology of the Peoples of Central Asia,
Tashkent State University of Oriental Studies,
UZBEKISTAN
Email id: axrorbek8686@mail.ru

ABSTRACT

This article, based on archeological research of the Jizzakh oasis, describes the views of archaeologists who have studied the graves of cattle breeders of the Jizzakh oasis. The history of animal husbandry in the Jizzakh oasis has been studied more archeologically. These studies were conducted mainly in the archaeological direction, and the materials of the burial mounds were poorly analyzed ethnographically. During the years of independence, a group of scientists discovered and studied the burial mounds of nomadic pastoralists in the Jizzakh oasis. They analyze issues such as the emergence of burial mounds belonging to nomadic pastoralists in the oasis, burial ceremonies, the ethnicity and ethnicity of the owners of the monuments, the emergence and formation of pastoralism in the oasis. Archaeologists who have studied the burial mounds in the Jizzakh oasis have studied the material objects and burials, as well as features of the material and spiritual culture of the ancient pastoral population. At the same time, in the Middle Syrdarya region, including the Jizzakh oasis, there are changes in the quality of raw materials based on local traditions, and there are nomadic features, and sometimes items belonging to the full nomads. The ethnological aspects of the ideas of the peoples of the region, from household items to burial customs, are described in the article.

KEYWORDS: *Avesto, Chordara, Koksuvtepa, Takatash, Suzmoyilota, Nakhrajsay, Shirinsay Cemeteries, Kaplan Ota, Sigomsay, Gulbo, Cattle Breeding, Religion, Shrine, Oasis, Pasture, Shepherd, Herd, Horse, Camel, Cattle, Sheep, Goat, Cult, Ethnolocal Features.*

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