



ACADEMICIA
An International
Multidisciplinary
Research Journal
 (Double Blind Refereed & Peer Reviewed Journal)



DOI: 10.5958/2249-7137.2021.01257.X

THE REFLECTION OF MIGRATION PROCESSES IN THE FUNERAL RITES OF THE POPULATION OF ANCIENT USTRUSHANA

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ABSTRACT

In this article, the authors have tried to determine the influence of tribes such as the Sarmatians, Yue-chji, Hun, Usun, who came from the Eurasian steppes in ancient times, by analyzing the burials in the Ustrushona tombs. It is also noted that the formation of the "Qovunchi" (Melon) culture and its ethnic basis was greatly influenced by the tribes that entered during this period.

KEYWORDS: *Ustrushona, Sopollitepa, Gulbo, Sagonak, Lavender, Volga, Munchoktepa, Sarmatian Tribes, Yue-Chji, Kenkul, "Qovunchitepa", "Qovunchi" Culture, "Jetiasar" Culture.*

INTRODUCTION

During the years of independence, large-scale archaeological research in the country has allowed collecting new information about the material and spiritual culture of the ancient population, its way of life, household items, traditional economy, etc. Of particular importance in these studies is the study of ancient burial structures and ceremonies in them.

According to the ideas of the ancients, breath, spirit, and shadow were related concepts that formed the basis of animism. Based on this notion, the idea of "living in the world" after the death of people is widespread among the herdsmen of Ustrushna. Therefore, many rituals were performed at the funeral, and "all the conveniences" were created in the tomb. Funeral rites become rituals formed over time, and they are mainly divided into rituals performed before, during, and after burial [Alyokshin, 1986. p.6]. This is reflected in the open burial mounds, the

burial of household items, clothing, weapons, ornaments used in the life of the deceased, and the placement of various foods in containers for his consumption in the world and their convenient placement in the cellar.

Accordingly, the funeral consists of several interrelated religious-spiritual processes. According to B.H. Matboboev, each of them organizes various ceremonies performed by his relatives to observe the deceased in the "other world". This process is long and involves the installation of a sign (monument) on the grave of a seriously ill patient, starting before his death, burying him after his death, and subsequent rituals "[Matboboev, 2006. P.156]. The most important of these is the ritual of burying (burying) a person after his death (digging a grave, bringing the deceased to the grave, burial, etc.). The funeral reflects the originality of the ideological views before the burial, the religious mythological system, the rites of burial and remembrance. Burial and burial beliefs include (J), burial and remembrance traditions (GD), and tombstone (E).

They, in turn, reflect the ideological scope of the funeral rites, the semantic (meaning) level, the stages of the process, the practical scope of the burial, the ideological scope of the funeral, and the practical manifestations of remembrance, uniting grave complexes and grave groups. Together, they form the tombstone (E1), which is an archaeological object [Olkhovsky, 1986. p.67].

From the above descriptions, it can be concluded that funerals contain the most ancient archaeological and ethnographic sources of mankind and it is difficult to bring them into a single system.

MATERIALS AND METHODS

In all the graves in the Ustrushona cemetery, the deceased were buried in the grave individually or in pairs, sometimes in groups. The corpses were buried mostly lying down and folded. Funerals take different forms, and we want to begin the description with which side of the head of the deceased is placed. At the Gulbo cemetery in Ustrushna, it is common to place the heads of the dead to the north and south. On the right, in the north and south directions, in the Kulpisar and Karatash cemeteries, the head of the deceased is buried to the north, and in the Bekkeldi cemetery to the south.

Hence, in the burial traditions of the ancient inhabitants of Ustrushna, the burial of the dead was common in the south and north directions. South-facing burials of corpses found in the Ustrushan cemeteries have been reported in many other areas. In particular, Kuyimazor, Lavender, Oqjartepa of the II-I centuries BC [Obelchenko, 1956. P.119-220], Achamoyli near Tashkent, Usta Mullo and Langari Khojiyon studied in Isfara district, as well as in the III-I centuries BC in South Kazakhstan. The heads of the bodies were buried in the southern direction in the burial mounds around the roof, as well as in the Ural, Volga and Caucasus regions, which date back to BC. The structure of the tomb also seems to have played an important role in which direction the corpses were to be placed.

For example, in the tombs of the Oqjartepa cemetery in Sughd, the heads of the corpses were buried facing south, and in the tombs of Lhadli, facing east. O.V.Obelchenko notes that burials in the southern direction are more often observed in BC tombs [Obelchenko, 1992. p. 144].

M.I. Filanovich's custom of turning the head of the deceased to the south is "connected with the newly arrived peoples" [Filanovich, 2010. p. 85]. These ideas are also consistent with the periodicity of the material sources studied in the tombs. But there are other opinions on the matter. According to B.H. Matboboev Munchoktepa, "it was not customary to place the dead in a strict direction at the funeral. The side of the head with the head of the deceased did not matter to the ancient population, because the burial structure itself is oriented, " he concluded. The material of the ancient period shows a very broad essence of the properties associated with the parties. For example, the warlike Turkic tribes in western China, the Rung-DI, and the DI in the north, according to Chinese sources, called themselves the Great DI, the Red DI, the White DI, and the Northern DI. Si Machyan, 1989. b. 28].

This means that the custom of the Turkic peoples to mark the sides with colour began 3,000 years ago with the DIs. To the east, those who lived on the east side of the sun were glorified and called "dust DI" (great, great DI). It seems that these Turkic peoples glorified the colour blue and called it "great" [Aytbaev, 2004. B. 25]. Because of the light in the south, those in the south are called "chi DI" (red DI) and those in the west are called "bay DI" (white DI). Only for some reason, the northerners were called "northern DI" instead of "black DI". Based on this information, we can say that in Ustrushna it meant a certain way to put the head of the deceased. Burial in the southern direction is also common in the burial customs of the Scythian and Sarmatian tribes. Scholars have found that this later became popular instead of burial in the northern direction [Grakov, 1947. p.143].

Hence, burial in the southern direction, observed in the tombs of Ustrushna, was more dependent on the newly arrived peoples. Although the southern direction was common in Central Asia in the III-I centuries BC, burial in the northern and eastern directions was also studied. According to archaeological data, the Yue-chji had a family grave or a cemetery belonging to a generation, and it was customary to bury the heads of the dead with skins facing north. The burial in the northern direction mentioned in Gulbo and the fact that the objects placed next to the body are very close to the Yue-chji culture further enhances our assumptions that they belong to the Yue-chji.

Our view is further enriched by the view that political power in Fergana was in the hands of the great Yue-chji in the second half of the first century BC [Anarboev, 2017. p. 66].

O.V. Obelchenko's research revealed that burials in the southern direction were more common in the burial mounds of the 1st and 1st centuries BC, but from the 1st century AD burials in this direction decreased [Obelchenko, 1992. p.144].

Analyzes show that south-facing burials are common in Central Asia in the 3rd-1st centuries BC, especially in tombs dating back to the 1st century BC. The burial of corpses in the eastern direction, as in Shirinsoy, is predominant. This situation is also observed in the tombs of Pskent, Kenkol, Borkorbaz, Khaniz, Kalandarkhana, which date back to the II-IV centuries AD [Obelchenko, 1962. p. 66].

Catacombs such as Shoshtepa, Yangi Yol, Qovunchitepa, Vrevskiy, Tuyaboguz, Achamoyli in the Tashkent oasis are buried in the east, north-east, south-east, north and south directions.

The heads of the dead were buried mainly in the northern and eastern directions in the graves and porches of the burial mounds in the Fergana Valley, such as Borkorbaz, Karabulak, Jangail,

Gormiron, Isfara [Sorokin, 1954. p.134-141]. In general, burials in the northern and eastern directions are common in the "Melon" cemeteries in the neighbouring Tashkent oasis. Even in the I-VII centuries AD, the head of the corpses was buried in the northern and eastern directions. Burial in the eastern direction was especially widespread among the Turks, and it also meant the worship of the sun (towards the rising of the sun). In our country, after the Arabs, only western burials have survived. Apparently, in the Ustrushona cemetery, before the Arab invasion, there was no single order in which direction the heads of the dead should be turned. It can be said that such cases were related to natural phenomena, seasons - the time of the deceased's death, the relief of the place (mountains), etc., rather than some religious ideas. In the Uchtepa cemetery in Ustrushna, the body was buried in a special coffin. The burial of the deceased in a coffin is considered local. This is because the tombs of the Sopollitepa monument of the Bronze Age in southern Uzbekistan contain the oldest wooden coffins in Central Asia [Askarov, 1977. p.40-41.].

In the Borkorbaz, Karabulak, Jangail, Gormiron, Isfara cemeteries of the first half of the 1st millennium AD in the Fergana Valley, corpses were laid individually, sometimes in pairs or groups, on wooden coffins (grob) and reed beds, with their backs to the body. Sorokin, 1954. p.134 -141].

Significantly, wooden coffins are found at the same time in the catacombs and terraced tombs of the first half of the first millennium AD in the Fergana Valley. The burial of the dead in such coffins is common in the burial ceremonies of the peoples of Central Asia. One of the catacomb tombs studied in the Kenkol Valley by A.N. Bernstam also mentions a wooden grob made of spruce. However, unlike the Uchtepa cemetery, this tomb is rich in burial objects. Along with the body of the corpse, there is a silk shirt, leather trousers and shoes (shoes), and next to it there are three-sided bow arrows made of ceramic jugs, iron and bone [Bernstam., Kenkolsky, 1940. p. 29].

In Shirinsay and Gulbo cemeteries, there is a special "bed" of pillows under the heads of some corpses. Such a "pillow" under the head of the body has been used since the Bronze Age [Matboboev, 2006. p.156].

The custom of putting a pillow under the head of the deceased is one of the signs of confidence that they will live in the "beyond" world. They tried to make the deceased as comfortable as possible in order to pass into this world. Hence, the convenient placement of the head of the deceased was also one of the conveniences made for the world beyond the deceased. The burial of the dead in Ustrushona cemeteries, individually or in pairs, on their backs, in an elongated or folded position, is no different from other parts of Central Asia. In the Sughd cemeteries, the bodies were buried more in the 1st group in the northern direction, in the 2nd group in the southern direction, and in the 3rd group mainly in the northern and eastern directions. There are cases of fire worship at the burial of corpses, traces of ingumation, the shape and patterns of pottery, the anthropological structure of the deceased [Pardaev., Toshboev, 2007, p. 54-58], as well as the structure of the tombs in the monuments "Melon-1" and the position of the body, laying a bed under them, such features as in the Ustrushona cemetery. Although it is common to bury corpses in all the cemeteries in Ustrushan, mainly by laying them on the ground, the corpses are buried in reeds or wooden beds (in Gulbo 2, 3 tombs) or in reed wrappers (baskets) (Gulbo 5 tombs). B.Kh. Matboboev, who studied the first medieval Munchoktepa cemeteries in the

Fergana Valley, noted that "the dead were buried in three ways in the Sagans of Munchoktepa cemeteries: burial on the ground and on a special bed; burying the body in a basket; to bury in a coffin". Two comparisons emerge from this comparison, the first being the similarity of burial ceremonies in the Ettisuv, Fergana, and Ustrushna 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 corpses at the time of 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.

CONCLUSION

Thus, in concluding on burial ceremonies, burials in the southern and northern directions observed in the tombs of Ustrushona were associated with ancient and early medieval migratory processes, and it was more associated with newly arrived peoples. The collected anthropological data also show that the last quarter of the 1st millennium BC and the beginning of our era were a period of intense tribal movement in Ustrushana.

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