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VASILY AFANASEVICH SHISHKIN'S RESEARCHES IN AFROSIYAB AND VARAKHSHA MONUMENTS

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ABSTRACT

This article is devoted to the life and scientific activity of the famous archeologist V.A. Shishkin, the results of his archeological research, his research on the monuments of Afrosiyab and Varakhsha, his great contribution to the development of archeology in Uzbekistan.

KEYWORDS: *Archeology, Expedition, Arch, Zodiac Sign, Afrosiyab, Varakhsha, Poykend, "Archeological Reserve", Dome, Bukhara.*

INTRODUCTION

Although the study of historical monuments of the Uzbek people began in the second half of the XIX century, after the conquest of Central Asia by Tsarist Russia, archeological research and comprehensive scientific research of material and cultural monuments in the republic in the 40-70s of the XX century. Has been extensively done by archaeologists. One of such archeologists is a member of the Academy of Sciences of the former USSR, Professor V.A. Shishkin. V.A. Shishkin was born on December 29, 1893 (October 1, 1894) in the Kirov region.

He died in Samarkand on October 18, 1966, as an archaeologist and oriental's. In 1966 he became a corresponding member of the Academy of Sciences of Uzbekistan, in 1961 he received a doctorate in history. From 1943 to 1966 he worked as the head of the archeological sector of the Institute of History and Archeology of the Academy of Sciences of Uzbekistan. From 1923 he taught at secondary and higher educational institutions in Bukhara, Samarkand and Tashkent. If we look at Shishkin's archeological research, we can see that he made a great contribution to the development of archeology in Uzbekistan. V.A. Shishkin first led the expeditions of Zarafshan (1934-1935) and Termez archeological complex in 1936-1938, participated in the study of Poykend in 1939, participated in the opening of the mausoleum of Amir Temur in 1941, as well as in 1938 G.A. In collaboration with Pugachenkova, he took part in the inspection of the

Dzharkurgan tower and other archeological expeditions. The Ulugbek Observatory was excavated by Shishkin in 1948. From 1938 to 1939 he conducted archeological research in Varakhsha, and in 1963 created a large monograph consisting of 3 parts - "Varakhsha". Shishkin has written about 100 works in his 40 years of scientific activity.

From 1959 to 1965 he was the editor of the scientific collections of the Institute of History and Archeology of the Academy of Sciences of Uzbekistan. He participated in the preparation of the books "History of the peoples of Uzbekistan", "History of the Uzbek SSR".

MAIN PART

Let us first turn our attention to the research carried out in Varakhsha.

Varakhsha is one of the ruins of an ancient city located 40 km northwest of Bukhara, in the ancient Rajfandun oasis of Lake Dashti Urgenji. V.A. Shishkin in and around Varakhsha. V.A. Shishkin conducted extensive archaeological research in 1937-1939 and 1947-1954; Archaeological excavations show that Varakhsha was built in the 2nd century BC in the form of several fortified villages connected to each other. In the north-west of the ruins of Varakhsha, the outer wall of one of the ancient fortresses and a semicircular tower (inner stage 4.5x5 m) were excavated. The wall (thickness 1.8-1.9 m) is made of raw brick (size 37x41x10 cm). In the walls and towers there are pierced target holes (38-40 cm on the inside, 75-80 cm on the outside, 20-22 cm wide). In the II-I centuries BC and in the I-II centuries AD, cultural life flourished in and around Varakhsha. In the III-IV centuries Varakhsha fell into decline. In the 5th century, Varakhsha was revived and became the residence of the ancient rulers of Bukhara - the Bukhara gods. During this period Varakhsha was surrounded by a strong wall, in the southern part of which an arch was built. It was especially prosperous in the VIII-X centuries. Varakhsha and its environs are irrigated by 12 canals, making it one of the largest and central forts in the Rajfandun oasis. The caravan route between Bukhara and Khorezm passed through Varakhsha (Istakhri and Ibn Hawqal). Every fifteen days a one-day market festival was held in Varakhsha, and at the end of the year a 20-day market festival (Navruz Kashovarzon, ie the New Year of Farmers) was held (Narshakhi). With the settlement of the Bukhara gods, Varakhsha became a large city. In the XI-XII centuries, its territory was more than 6 km wide. In the twelfth century, life in the Varakhsha oasis suddenly came to a halt for unknown reasons.

The history and architecture of Varakhsha were studied in 1949-1954. One of the bas-reliefs (15 meters high) surrounded by a large square-shaped raw brick is built with a king's scepter and the other with a guard gate. In the eastern part of the arch there were rooms with a long corridor (navkarkhana and gatehouse) with a vaulted roof. In the center of the arch is the palace of the ruler of Varakhsha, whose southern side is adjacent to the defensive wall. It consisted of the East (11.5x17 m) and West (6.6x7.25 m) hotels and the Red Room (hall) (8.5x12 m). The palace is surrounded on the west side by a luxurious porch with 3 arched ganchkori columns. The columns and rafters of the porch arches are decorated with ganchkori reliefs and various entrances. The Red Room and the Eastern Hotel of the Palace are fully excavated. The walls of the room are plastered with fine plaster over fine straw clay plaster, and the murals are decorated with red, yellow, gray, black, blue, pink, and brown paints. They depict a variety of scenes, an elephant-riding prince and a chokers fighting with tigers in front and behind, a rider on a horse shooting a bow and arrow at a target, a ruler sitting on a golden throne in the shape of a winged camel.

A princess kneeling on the east wall of a hotel, holding a glass in her hand, a king with a sword at his waist, a clasp in one hand, a sacred fire burning in the middle of the fire, a prince kneeling on his right or a helmet and helmet, the images of the cavalry holding the shields fighting, as well as the hunting scenes in the bushes and groves, are particularly noteworthy.

Archaeological finds indicate that the room on the second floor of the southern rooms was decorated with ganchori patterns. Among the many embossed ganchkori patterns found are fish swimming in a pool, an argali eating a bullet from its shoulder, a gazelle carrying quails, a female-headed bird of happiness - Humo, a dragon preparing for an attack, a horseman tied to his neck, and many other women's heads and girths fragments occur.

In 1958-1966, V.A. As a result of large-scale archeological excavations carried out under the direction of Shishkin, materials of ancient cultural strata were found in other parts of Afrosiyab. On July 13, 1966, a special resolution of the Government of the Republic was adopted in order to organize a comprehensive archaeological study of Afrosiyab. According to this, Afrosiyab was declared an "archeological reserve" and Tashkent and Samarkand state universities and the Institute of Art History of the Ministry of Culture were mobilized to study it. Archaeological research started on the basis of clear scientific plans revealed not only the centuries-old age of the city, but also its historical topography in different periods, the structure of the city, the stages of development of city life, the period of crises caused by invasions. The royal palace of Samarkand sheds was opened.

Afrosiyab is the ancient ruins of Samarkand. This name appears in historical sources in relation to ancient Samarkand only since the XVII century. In ancient Samarkand Sughd sources it was called Smarakanve. After the conquest of Samarkand by the armies of Alexander the Great in the IV century BC, it is mentioned in the diaries of Greek authors as Morocco. Greek translation of Smarakanve in Morocco. When the Samanids came to power in Movarounnahr, the ancient Smarakanve began to be called Samarkand from the ninth century. In the literature written in the Turkic language in the XI-XV centuries, Samarkand occurs as Semizkent. From the 15th century, the name Samarkand was used interchangeably in Persian and Turkish sources. Afrosiyab is a wide hollow hill adjacent to the northern border of present-day Samarkand, with an area of 219 ha. The north of the hill is bordered by the Siyab River. From the south it joined Samarkand, known as the "old city". Information about the early history of the city in written sources is very rare. Archaeological excavations in the ancient city provide more such information. Archaeological excavations have uncovered cultural layers several meters thick, including houses of the rich and poor, artisan workshops, merchants' shops, streets and squares, royal palaces and temples, mosques and madrasas, defense structures, the city's water supply system, and so on.

CONCLUSION

In conclusion, it should be noted that, first of all, the archeological excavations carried out by V.A. Shishkin in Varakhsha and Afrosiyab testify to the formation of the first state associations in Uzbekistan. Second, in the II-I centuries BC and in the I-II centuries AD there was a cultural life in and around Varakhsha.

Thirdly, the study of both ancient and medieval sources in Afrosiyab is of great importance in the study of the history of Samarkand. Fourth, the excavations carried out by VA Shishkin

brought great innovations to the science of archeology of Uzbekistan. Fifth, the results of such archeological excavations show that cities in Uzbekistan, such as Bukhara and Samarkand, are still young.

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