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

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**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.*

## INTRODUCTION

There are many reasons why developed nations know and appreciate their history, respect historical monuments, and remains, and preserve them as a unique heritage. This is primarily due to the fact that history is a mirror of the social process that has been going on since the emergence of humanity. Secondly, the whole of humanity, looking at this history, understands their past and existence, determines the plans for the future. The Uzbek people, which has entered the XXI century through modern development, has a rich culture and invaluable spirituality, occupies a special place with its historical past, which has penetrated into the depths of millennia [1: 255].

## MATERIALS AND METHODS

Indeed, archaeological sources testify that animal husbandry was one of the oldest forms of traditional farming and one of the main types of labor that determined the source of livelihood. Speaking of the field, the lifestyle of herders and the views and traditions associated with this training has been studied to some extent by our researchers on the basis of ethnographic materials. However, it should be noted that ancient religious beliefs and beliefs related to animal husbandry have not yet been specifically studied as a separate object of study. After all, since ancient times, that is, since the beginning of the process of capturing and domesticating animals, the rituals and customs associated with animal husbandry have reflected the attitude of the people to the animal world. At the same time, it embodies the relationship between human and nature, human and the animal world, the life experiences of human society over thousands of years of labor, its attitude to space and time, its spiritual views and, of course, the religious beliefs of that time.

It is known that national values were created by our ancestors and polished over the centuries. The livestock sector, its traditions, written sources, and folklore samples are a great achievement of the Uzbek people's contemplation.

The study of the historical basis of animal husbandry in the Jizzakh oasis, which has a special place in the daily life of the people, is one of the most important issues in illuminating the history of Uzbek statehood.

Like other historical regions of Uzbekistan, the Jizzakh oasis is a unique and important micro ethnographic region. The convenient geographical location of the oasis and its location at the crossroads of the Great Silk Road has led to the harmonious formation of very diverse cultures and traditions.

The steppes of the Mirzachul Desert in the oasis and the northern slopes of the Turkestan Mountains are rich in various natural resources for the development of animal husbandry. Therefore, we can surely say that from the earliest stages of human society, the mountain valleys of the oasis were actively assimilated by our ancestors. Remains of nucleus-stone cores measuring 54 x 53 x 21 mm, made of Neanderthals in the Middle Paleolithic period, found in the territory of Chimkurgan collective farm of Forish district of Jizzakh oasis [2: 5], were found in the vicinity of Chordara, Koksuvtepa, and Ettisoy oasis. Examples include pre-Neolithic archeological artifacts from the Neolithic period [3: 51-55], as well as the area around Lake Tuzkan, the western part of the Kalgansir salt flats, and Neolithic flint stone tools and Bronze

Age pottery from the Khan-Charvak canyon. These antiquities testify to the fact that this oasis, like other regions of our country, has a primitive history associated with the first human footprints.

The Jizzakh oasis is located mainly in the Sangzor-Zaamin region, in the central part of the Republic of Uzbekistan, between the valleys of the Syrdarya and Zarafshan rivers. The total land area of the region is 21.1 thousand km<sup>2</sup>, which is 4.5% of the total area of the republic [4: 593]. The region is bordered by Mirzachul range to the north and northeast, Nurata range to the west and northwest, Turkestan, and Morguzar mountains to the south [5: ziyonet.uz]. The mountainous areas of the region include Bakhmal, Zaamin, Forish, Gallaaral, Yangiabad districts, and the mountainous area of Sh. Rashidov district. The total land area of this region is 17.0 thousand km. Perhaps this is why, from ancient times, these vast areas were actively assimilated and developed by our ancestors, who were engaged in animal husbandry. Zaamin, Bakhmal, Gallaorol, and Forish districts are located in the southern, southwestern part of the oasis, between the Turkestan and Nurata mountain ranges, as well as between the Molguzar, Quytash, Gubduntog, Qaraqchitag mountains and on the hillsides. These districts cover 76.7% of the total area of Jizzakh region and 42% of the total population (974.8 thousand people in 2001) [6: 119-120]. The largest villages in the Sangzor-Zaamin region are located mainly in the mountains and foothills, in the Mo'g'ol, Sartyuz, Oyqor, Oqqurg'on, Bog'ishamol, Sangzor valleys, G'ubdun, Ko'kbuloq, Mirzabuloq and other villages in the Gallaaral plain, as well as a number of villages such as G'allakor, Gulshan, Chorvador, Omongeldi, Qizilqum, Qoraobod, Eshbuloq are formed in the form of bands in the foothills of Zaamin and Nurata mountains [7: 36-39]. Such a territorial arrangement of villages allows us to conclude that the population sought to settle around large and small streams and rivers, closer to the water, which is convenient for farming and gardening.

The architectural structures identified in the archeological monuments of the oasis (Nurtepa, Xontepa, Qaliyatepa, etc.): basements, semi-basements and aboveground structures also indicate the beginning of the settlement process of the nomadic population here in the Late Bronze and Early Iron Ages. Naturally, from ancient times the livestock population living in the oasis and the surrounding steppes had a great influence on the process of cultural development in the Jizzakh oasis [8: 72]. This population was first and foremost strongly connected with the vast expanses of Eurasia and the world of nomads living in these vast regions. Seasonally migrating herders traveled to the far northern regions, and in winter returned to their winter quarters, connecting with the agricultural oases of the Jizzakh oasis and even the southern regions. The huge migration processes associated with the socio-political and environmental situation in antiquity accelerated the influx of many nomadic pastoralists into and around the oasis.

According to researchers, in ancient and early Middle Ages, Central Asia was inhabited by Turkic tribes - Sarmatians, Yuezhi, Huns, Usuns, Hephthalites, Xionians, Kidari, Turks and others, whose names differed little from the peoples of the region in terms of language and way of life. Certain groups of them remained in the cattle-friendly areas of the Jizzakh oasis and continued to run their traditional farms. They searched for grassy pastures, mainly in the foothills, valley valleys of Mountain Rivers and streams, in areas not yet developed by local settlers and pastoralists [9: 72-74]. Continuing the tradition of specialized farming, these tribes were engaged not only in pastoralism but also in metallurgy and primitive agriculture.

Archaeologists who have studied the Ustrushona burial mounds say that the material objects and burials have features of the material and spiritual culture of the ancient herdsmen. At the same time, in the Middle Syrdarya region, including the Jizzakh oasis, there are changes in the quality of raw materials prepared on the basis of local traditions, the characteristics of nomads, and sometimes items belonging to the whole nomads. This can be seen in all areas of the country, from household items to funeral rites. Admittedly, pastoralism plays a key role in the livestock economy of the oasis.

Consequently, the southern and western parts of the territory of the Jizzakh oasis consist of mountainous and foothill regions, which are very convenient for the livelihood of hunter-gatherer and nomadic pastoral peoples. In this respect, these areas are rich in many archeological monuments inherited from our ancient hunter-gatherer and nomadic pastoral ancestors. The fact that our archeologists have been engaged in animal husbandry since ancient times is also confirmed by the rock carvings left by them.

As a result of field archeological research conducted by our scientists, more than 1,000 galleries of rock carvings have been studied on the northern slopes of Morguzar Mountain, from the location of Takatosh in the Saikhansay ravine. They belong to several epochs, the oldest of which dates back to the Neolithic and Bronze Ages, and the latter to antiquity and the Middle Ages[10: 22]. The rock paintings here depict hunting scenes, many wild and domestic animals, the performance of religious ceremonies, and more. Rare examples of this primitive and ancient art testify to the fact that the livestock sector in the Jizzakh oasis has ancient roots.

Archaeologists have identified Suzmoyilota rocks in the mountains and hills north of Jilli-Gulli village of Sharof Rashidov district, Nakhrajsay (Kattasay) gorge of Nakhraj village of Gallaorol district, Yukorisay (Soyibolo) ravine from Eski Forish village of Forish district many new rock art monuments from large streams and ravines have been registered and put into scientific circulation[11: 54-57]. While the wild animals depicted in these rock paintings are species of animals that lived in the mountains and foothills in ancient and modern times, domestic animals are among the animals that have been domesticated by humans for a long time.

This type of wild animal can include primitive bull, primitive cow, mountain goat, argali, gazelle, saiga, original deer, wild horse, pendant, wild boar, as well as wild animals such as lion, tiger, cheetah, leopard, wolf, fox, jackal and others. . Images of snakes and birds can sometimes be seen on the rocks[12: 77].From them, it is known that since ancient times the oasis has become a fertile and convenient pasture for the cattle-breeding population. conditions were present.This is because, in ancient times, large woods, reedbeds, and semi-deserts were located in the Nurata mountain range, or the Kyzylkum desert was adjacent to this ridge, so there were favorable conditions for their living. These true factors are also proved by the wonderful images of our ancient ancestors reflected in the rocks.

It should be noted that in recent years, archeological excavations in the Jizzakh oasis have been studying a lot of information related to animal husbandry. It is well known that in nomadic pastoral tribes the notion that "people will live in the world" after death is widespread. Based on these perceptions, the rituals of observing the deceased in the afterlife include the burial of the deceased, the household items he used in his life, clothing, weapons, ornaments, and the custom of placing various dishes in his dishes for consumption in the afterlife[13: 46]. Such tombs were called tombs and it was found that they belonged mainly to nomadic herdsmen. Such tombs will

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contain items related to the profession of the deceased. These burial booms are an important source in the ethnographic study of the history of animal husbandry.

In the second grave in the Shirinsay cemetery, studied by archaeologist-researcher V.F. Gaydukevich, two corpses - a woman and a child - were buried. Near the head of the body was found a ceramic bowl, a disc-shaped buckle around the waist, on the left side were pieces of a knife and a 6.7 cm long stone, and in front of the pelvis were sheep bones [14: 337]. Researcher Sheep bones were placed in the middle of the head of two bodies in the grave in Gulbo cemetery of Zaamin district, studied by F.E.Toshbaev[15: 43-45].

Fragments of a sheep's skull were found next to objects in the Saganak cemetery, studied by A.A. Gritsina, who had been studying the oasis for many years[16: 78].

In the tomb of 28 in Shirinsoy, studied by V.F. Gaydukevich, in the tombs of Bekkeldi and Qamish, studied by FE Toshbaev, ceramic palms with the image of a sheep (lamb) on the handle were studied. Leading archeologist of the oasis M.H. Paradaev also studied livestock-related materials at the Paradaqultepa and Komilbobotepa monuments located in the territory of Jizzakh. The monuments include statues of rams with twisted horns and about 10 pot bases with the symbol of a sheep's head. M.H. Paradaev, who made an in-depth scientific analysis of the essence of these findings, notes that they are "connected with nomadic pastoral peoples"[17: 42-43].

It was also noted by M.H Paradaev that his archeological researches presented the sheep's skull buried on the top of the ewer grave in the Yoyilma mahalla of the district Sharaf Rashidov[18: 261]. M.H. Paradaev states and evaluates the findings as: "Worship of the sheep belief is not only in the spiritual culture of other regions, but also in the myths of the Turkic peoples associated with totemism. In fact, in the last quarter of the first BC, the "Melon Culture" was formed in the middle reaches of the Syrdarya and had a strong influence on the neighboring agricultural oases. "During the various Turkic dynasties (Yue-Chi, Huns, Hephthalites, and the Turkish Khanate) that ruled Central Asia before the Arab conquest, views on sheep-herding were also widespread within this broad influence" [18: 262].

The fact that cattle-breeding is one of the most ancient occupations of the people of the oasis is also reflected in the religious and spiritual life of our ancestors. The zoomorphic pottery in the pottery, the pot bases with the image of a ram, the sheep bones in the tombs and tombs, and the sheep-shaped images on other objects show that the sheep cult was much stronger in the oasis. Sources say that in ancient times, the Kanguys, who also controlled the Jizzakh oasis, worshiped the Zoroastrian god Farn[19: 6]. This god, the goddess Farn, was accepted as a sheep. The sheep bones found in the tombs, its symbol, or the images of sheep in pottery vessels indicate that sheep-breeding had a high status in the oasis cattle-breeding farm, and was considered a symbol of abundance and blessing. Another reason for the frequent occurrence of sheep-related ceremonies is that in the hot steppe climate, small (ushok) cattle (sheep, goats) made up the majority of the population, and in this connection the sheep cult was much stronger.

The Qochqor ota shrine in North Ustrushna (Zaamin), one of the most sacred shrines of our people today, or the Kaplan ota shrine on the opposite side of the mountain, and the huge ram's horns hanging from a tree, show that the idea of deifying the ram still exists among the population[20: 48]. As in other parts of our ancient land, among the inhabitants of the Jizzakh oasis, the custom of hanging ram's horns (skulls of sheep or other animals) in cemeteries, shrines

and even houses is still preserved. There is a common understanding among all the villagers about the function of these horns and heads, according to which these horns protect the place and its inhabitants from the evil eye and various calamities[21: Field records. Abdulla a gravedigger. 1949 Shurcha village of Zaamin district].

In the tombs 1, 2, 4 of the Gulbo cemetery, studied by F.E. Toshbaev, who is conducting in-depth scientific research on the archeology of the oasis, the bodies of our ancestors look like horses on horseback or in the form of a horseman The custom of burial was studied in[22: 23-26]. The researcher describes the fact that the body of the deceased, buried in the 2nd tomb of the Gulbo monument, with all the weapons, was buried in the form of a "half-horseman" (sitting on one side of the horse, "sitting in a Kazakh"), a sign that he spent most of his life on horseback. and concludes that they are related to the occupations and horse-worshippers of the period of the lives of the deceased[22: 24]. Sources testify that the cavalryman, who at one time was engaged in cattle-breeding, was not only skilled and brave himself, but at the same time their horses were extremely warlike.

In the rocks of Suzmoyilota, Nakhraj and Sig'omsay, studied by the researcher A.Kholmatov, there are many images of horsemen, which are considered important in the life of steppe nomadic peoples. They are drawn when riding a horse or a camel[23: 14]. In particular, the riders are depicted in a variety of views, designed in a realistic, semi-realistic, and schematic way. The cavalry is depicted by artists on a saddled horse and with or without a saddle in their hands, only in the form of a saddle in their hands. In some cases they are depicted on horseback without saddles and bridles. So, for the people of the oasis, horse breeding was also one of the ancient branches of animal husbandry.

It is also important to us that the image of a primitive bull (bull) is among the images of the Suzmoyilota rock. The image of a wild bull was carved by an ancient master painter in realistic and semi-realistic views, with a large head, long horns, short neck, shoulder (shoulder), long waist, slender body, and the tip of the tail is fluffy. The surface of these paintings was scorched by sunlight and darkened like the original surface of the stone. This proves to us that it is one of the oldest images among the Suzmoyilota rock paintings[23: 15].Also, according to some zoomorphologists, such as wild bulls (primitive bulls) were destroyed on the eve of the first millennium.

Given that the ancient artists realistically depicted the animals they saw and the landscapes in which they participated, it is clear that such wild bulls lived in the Bronze Age in the Jizzakh oasis.

As a continuation of our comments, we can add that ethnographic data show that cattle have been kept on the farms of every family for a long time. In each house there is a separate place for them as a symbol of fertility. The owners of the "Melon Culture", including the Ustrushans, also had a tradition of worshiping the ox (black cattle) mentioned in the famous Indian epic Mahobharata[24: 16]. The deification of cattle and oxen has existed in ancient times, and it is also reflected in the image of "Gopatshah". The human bull is a bull with a human body and a face with a human face[25: 133-141]. The term "gopatshah" is a three-component word, the first two components of which are "gao-pati" in the Avesto - "the ruler of the cattle", and the third, in a much later Pahlavi suffix, means "king", "king".

It should be noted that the number of cattle on the farm of Ustrushona was not so large. This is also primarily related to the problem of forage collection for large numbers of cattle. The image of Gopatshah, which has existed since ancient times, plays an important role in the views on the cattle (bull) cult, and it is traditionally associated with large horned animals. By antiquity, the image of the patron and guardian animal was mixed with the cult of the ox, which provided water for crops and crops[25: 140]. The ox cult is valued as a patron of abundance and rainfall. According to the researcher A.Khojaev, in ancient Chinese sources the terms "nguzie", "ruzie" were used as a state name. However, these terms are derived from the word "oguz" or "guz". The word "Oghuz" in modern Uzbek means a divine bull, which was used in the past as a symbol of strength and power, and was a totem of the people of the state of Ruzie[26: 21].

In the monuments of the "Melon Culture" in the Jizzakh oasis, the image of a bull is associated with a hearth. In this case, the ox (cattle) is compared to the god of the house, who protects the family from various calamities and shortcomings. In many cases, a bull-horn-like home stove was specially installed and left a small hole in it for the feeding of the patron spirit. Most of the bases of the furnaces are represented in the form of "Gaopatshah" and his female form. Opinions about the bull cult (though not named) have survived to the present day.

According to ethnographer Adhamjon Ashirov, "In Andijan, if there was a drought and no rain, animals were slaughtered in cemeteries or various animals (oxen, sheep, rams) were sacrificed to the river when the Syrdarya flooded until the 1970s." [27: 82].

In the cases we are considering, we see the opposite. The sacrifice made by the people with the intention of rain and abundance of water, and in the dervishes, the bull is mainly slaughtered for the purpose of "abundance of fruit and abundance." If we look at the number of livestock in the mountainous and foothill areas of Ustrushna, the majority of animals are still small animals - sheep, goats, then cattle or yearlings.

According to art historian L.I. Rempel, the legendary first bull was associated with floods, from whose bodies came medicinal and spice plants, and from its seeds all useful animals [28: 22]. In general, the traditional connection of the ox with the flood was vividly reflected in the ancient religions of the eastern peoples[29: 32]. We can also find the connection of the bull cult with water in later traditions. In particular, the Uzbeks of Andijan slaughtered cattle in the graves if there was a drought and no rain[30: 170].

If we ethnographically analyze the burial customs in the cemeteries studied in the Jizzakh oasis, it is common to bury the body with animal bones next to it. Thus, in the oasis herdsmen, the observation of a deceased relative in the "other world" includes the burial of objects related to his profession, animals that played an important role in his life and were later deified, or some of their limbs (sometimes symbols) and sacrificial animals. also widespread. The burial of animals in graves or sacrifices is associated with animistic and totemistic imagery. While animistic notions were based on the idea that living beings have a soul and would not disappear even after the death of its owner, nature-cosmic spirits and powerful gods rule over beings, totemistic beliefs believed in the divine qualities of that animal to save man from various calamities.

## RESULT AND DISCUSSION

The bones and burial rites of animals such as sheep, goats, horses, cattle, dogs, and wolves recorded in cemeteries in the Jizzakh oasis testify to the strong totemistic views of various

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animals among the peoples living in the region. if) a simple pet - the divine cross-section associated with the taka is widespread. The deification of the mountain goat has existed since ancient times, and it is shown in the researches of B.A. Litvinsky that it is widespread in the Sak tribes[31: 144-149]. According to the primitive notions that have survived among our people, the evil demon appears in the form of a goat. Various real-life stories about him still occur today as a continuation of ancient divine imaginations[32: Field records: Abdurakhim Sulaymonov is 68 years old. Lives in Turkestan SFU, Arnasay district, Jizzakh region].

It is also noteworthy that in the monuments studied in Ustrushna, dog bones were recorded near the body, on the thresholds, or in pottery vessels. This fact shows that this animal was considered sacred and that the notions associated with the dog totem in folk customs have been widespread since ancient times. From ancient times the dog was considered to have an incomparable devotion to mankind, divine power. In this regard, rituals associated with the deification of the dog are common not only in the traditions of the breeder, but also in the settled population. The burial customs of Ustrushna associated with the sanctification of the dog have been studied by a number of our archaeologists.

For example, the jawbone of a dog (or wolf) was placed in a three-legged vessel in the 14th tomb in the Shirinsay cemetery, where scientific research was conducted by VF Gaidukevich. In the Gulbo 2 cemetery, studied by researcher Tashbaev, dog bones were placed on the head of a western male warrior. The tomb of Khojai Serob I also contains a dog's tubular bone, lower jaw bone and two teeth. Dog bones, first dried in the sun and then buried in the sand, were found near the monument in Khantepa (Khavas district of Syrdarya region) [33: 27]. During the excavation of a trench 150 m away from the monument on 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 inside [34: 77]. Such data, studied in the Jizzakh oasis, encourage a broader analysis of dog-related rituals. The burial of a dog with a deceased person has been known since the middle of I BC. These customs can be explained by the religious commandment in the Avesto, which states that after the death of a dog, his status is equal to that of a human being. The above-mentioned archeological finds works of art and animal-related ceremonies found among our people testify to the fact that livestock breeding has been widespread in the Jizzakh oasis since ancient times. It means that on the basis of them our ancestors have been respecting and breeding cattle since ancient times.

## CONCLUSION

The conclusion is that archeological excavations, the burial customs associated with livestock studied in cemeteries provide valuable information about the social, political, material, and spiritual life and lifestyle of the people of the ancient Jizzakh oasis. The occurrence of animal-related rituals at the funerals listed above is a testament to the fact that the pastoralists paid special attention to the livestock on their farms. You can also directly witness the various traditions associated with the economic life of the population of animals buried in the grave with their bodies or their symbolic representation.



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