



Finds Of The Bronze Age Sopollitepa Monument Kept In The State Museum Of History Of Uzbekistan

Karimova Dilafruz Obidjonovna

Doctor of Philosophy in History (RhD)

State Museum of History of Uzbekistan, Academy of Sciences of the Republic of Uzbekistan

Head of the Department of History

ABSTRACT

This article discusses the finds of the exposition of the Bronze Age of the State Museum of the History of Uzbekistan. The main attention is paid to the finds of the Sopollitepa monument of the Bronze Age. Pottery and seals found in this monument are illuminated.

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The State Museum of History of Uzbekistan of the Academy of Sciences of the Republic of Uzbekistan is a large scientific and educational center that has been formed for more than 145 years and still has a prestigious potential. Reorganized in 1992 by the decision of the Cabinet of Ministers of the Republic of Uzbekistan, the museum was formed on the basis of the Tashkent Museum, founded in 1876. With the establishment of the Academy of Sciences of the Republic of Uzbekistan in 1943, the museum was included in its management as the main museum of the republic. This was important in his future scientific work [1, - P.14].

The museum's exposition includes artifacts from the earliest times of our history to the present day. This sequence reflects the developmental stage of our history from antiquity to the present day as a whole.

The State Museum of History of Uzbekistan preserves in its funds hundreds of thousands of world-famous material and spiritual monuments of Central Asian scientific significance [2, - P.36].

An integral part of this rich heritage today, the Archaeological Fund alone contains more than 70,000 memorabilia. Among them, the findings of the Bronze Age are particularly noteworthy. This period is characterized by a special level of development in the history of our people. The emergence of the first cities, the roots of the first statehood, the emergence of double families, the specialization of agriculture and animal husbandry are all products of the Bronze Age.

The museum's exposition "Uzbekistan in the Bronze Age" is very rich in exhibits. The findings of Bronze Age peasant communities are placed separately, and the findings of pastoral communities are placed separately. The exhibits of the Bronze Age peasant communities include ceramics, ornaments, seals, weapons, and religious relics.

These findings give us an idea of the way of life, crafts, and traditions of our ancestors who lived 3,500 years ago.

Some of the unique and important artifacts in the museum's archeological fund are the findings of archeological excavations at the monuments of ancient cultures in the Surkhandarya region. In 1975, the Museum Collection in Sopollitepa (XVII - XV centuries BC) was founded by Academician A. A. It was supplemented with materials found during the excavations carried out under the direction of Askarov

(collection 253). In 1978, the Institute of Archeology of the Academy of Sciences of the Republic of Uzbekistan donated to the Museum artifacts found in the villages of Jarqoton and Mullalitepa [2, - P.44].

In the shop window, where the finds of the farming community are located, the finds of the Sopollitepa monument in a unique way illuminate their way of life, economy, funerals, handicrafts.

First of all, we focus on ceramics. The bulk of this monumental pottery was found in tombs. The reason is that according to the tradition of this period, the deceased was first buried in the house where they lived. If the head of the family is a male, the housekeeper is buried under the threshold, which is considered the entrance to the house. When the woman died, she was buried in the kitchen part of the house. This means that the woman may have been considered the owner of the kitchen. If the deceased is an elderly person, he is buried in a special room of the house. All this was discovered at the Sopollitepa monument as a result of archeological excavations carried out under the direction of archeologist A.Askarov. 153 graves have been identified from this monument, all of which are buried with special items. Most of the burial utensils were made of pottery.

There are 10 to 30-40 burials in the graves, most of which are ceramic vessels, followed by bronze objects and various ornaments. In addition, among the items associated with burial, there are even soft items - leather, wood, wheat stalks and twigs woven from twigs, clothing remains, which help to clearly imagine the economy of the people of that period [3, - P.23].

As the deceased was observed in the 'afterlife', special meals were prepared by his relatives and loved ones in the community, placed in containers and placed next to the deceased. They imagined that these things would be necessary for the deceased until they reached the "other world." Burial in this order is a sign that in the minds of the people of that time there was a strong notion that the relatives who died were always by their side, supporting them [4, - P.64].

Numerous seals have been found and published in the literature from the monuments of Sopollitepa and Jarqoton, which are the main monuments of Sopolli culture [5, - Table].

Seals of ceramic culture are mainly made of metal (copper, bronze), various soft stones and ceramics. Because they are often designed to be worn, they are characterized by the presence of holes in the seals, and stone seals. It is advisable to illuminate the seals of ceramic culture on the basis of chronological period.

Ceramic period seals. A total of 22 seals were found in Sopollitepa, and this set of seals was A.A. Published by Askarov [5, - P.79]. They are divided into four groups depending on their shape (elongated, cross, ball-shaped, knob-seals). In our opinion, in classifying seals, it is expedient to first group them according to the material from which they are made [6, - P.144-145]. Sopollitepa seals are made of ceramic, stone, wood and metal. The stone seals are mainly made of soft stones and are made in the form of crosses, stars and balls.

The cross-shaped seal is made of white marble, slender. A hole is made in the cane for threading. Thickness 2 cm, length of crosses 3 cm. On the surface of the seal there is an image of an eagle in the shape of a cross, ie on one side there is an eagle's head, eyes and sharp beak, on both sides there are two wings spread, and on the fourth side there are wide tails [7, - P. 145].

There are 14 seals made of bronze, and in terms of shape they are similar to stone seals, i.e. they are divided into star-shaped, flat-sealed and ball-shaped seals.

A.A. Described by Askarov as the general seal of the Sopollitepa community, the bronze seal is square in shape, with four snakes symmetrically arranged on one side and four divine animals on the other. An analogy to this seal has not yet been found in the ancient Eastern world. If an A.A. Askarov is right, and if it is indeed the general seal of the Sopollitepa community, then it is only natural that no other seals should be found on it. The fact that Sopollitepa consists of eight quarters, and that this seal also depicts eight animals is A.A. Askarov's opinion is correct.

An amulet found in Jarqoton features a camel with two humps on one side and a reflection of a man who has lost his original appearance for thousands of years on the other. If our assumptions about this tumor analysis are correct, then the historical figure allows us to connect the life of Zoroaster with the last Bronze Age, as noted by the Avesta scholar Mary Boys. The region where the first Zoroastrianism began to appear can be called the land of Turan [4, - P.127].

The fact that the two-humped camel is a divine animal, that is, has acquired a zoological character, is proved by several proofs. The first of these is that the camel is represented as a terracotta statue, while in the Avesto it is referred to as a 'strong', 'evil' animal. Another major proof is the use of the word camel in the name of the founder of Zoroastrianism. The fact that the word "ushtra" in "Zarathustra" is a camel is a sign of the divinity of this animal [7, - P.21-22]. Two-humped camel mil.avv. Domestication in Central Asia in the III-II millennia BC. It is reported to have invaded Mesopotamia in the second millennium [8, - P.173]. In fact, Zoroastrianism also originated in the land of fire. Given the reform of religion by Zoroaster, it is likely that their origin, the first stages of which appeared in areas where the religion of fire and its belief is strong, where there are ideological centers where firefighters worship [9, - p. 54-60].

As such a development has taken place, the findings left by our ancestors who lived during this period are also noteworthy for their diverse range. More importantly, it is not surprising that the development of various professions, the development of handicrafts, agriculture and animal husbandry as a separate sector in this period determined the development of this industry in the next period.

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