

Study of Anthropological Sources in Field Archaeological Research

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Abstract. In this article, on the basis of field research, an anthropological image characteristic of the Uzbek people is highlighted. Including new information obtained from new research.

Keywords: Arsikhovskiy, "Fundamentals of Archeology", Teshiktash cave, anthropological image.

Since ancient times, man has been looking for answers to phenomena that he did not understand. In particular, one of these processes is the ceremony of death and burial. The found graves give us a lot of archaeological information. among other things, it determines the age, sex and social status of the found skeleton.

Arsikhovsky uses the following phrases in his book Fundamentals of Archeology. ".....why the dead are buried; because he was afraid of the corpse, because he was kind to him, or to protect the corpse from animals." These sentences were used by the author to explain the Mustye period and burials. As an answer to this question, it can be estimated that the preservation and respect of the corpse is the main factor in the idea of why people were buried in antiquity. In 1938, the bone of a Neanderthal child was found in Teshiktash cave, studying on it you can see the bone traces of the monster. It can be seen that at first the protection of the corpse from wild animals was the primary task of Gal. Because man has not yet separated from nature and the animal world. Man and beast hunted each other. Another example of how humans and animals lived in harmony is a tomb found in the Sazoghan area. The grave has an elongated shape (180x100 cm) and consists of such elements as piles of stones, round stone structures. If we turn to the facts, then from the lower cultural layer of Sazoghon 2 a round stone structure (0.8-1.05) with a diameter of up to 3 meters was laid. In its middle part was found the skeleton of a goat with a skull and neck in an unusually retracted position. It is concluded that this landscape is a process associated with certain religious rites, traditions and styles of painting. In the graves discovered in 1980 and 1981, one of the 12-14-year-old boys was facing east, with his head to his side, or an adult male was facing west, and his face was also turned to the ground. The oldest placement of animal bones next to humans is also found in the Teshik-Tosh cave region of the Middle Paleolithic. Vertebrae, ribs, tendons, sternum, vertebral bone and lower jaw were found in the hole. According to A.P. Okladnikov, the remains of human bones are surrounded by 5-6 goat bones, and this gives him reason to talk about a deliberate burial in the Hole-Stone. In such found graves, animal bones are sure to be found, because people believe in an afterlife and believe that these animals can protect them in the next world, but in a certain sense, people also had a sense of fear of the animals they killed.

In the subsequent period, the burial of the corpse depended on the forces of nature, and religions also formed their own customs of the burial process. For example, in the Zoroastrian religion, Zoroastrians cast the bones of a deceased person into special clay vessels (ostadon- a

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special container for bones), considering this a sign of evil. This was also part of the funeral ceremony. What was the role of Ostadon in religion and in the death ceremony? It is known that Zoroastrianism, the first secular religion, was founded in the 8th century BC in Central Asia between two rivers (Khorezm). The prophet of this religion is Spitam Zarashutra, and according to the basic idea of religion, life consists of the struggle between good and evil, light and darkness, the surface and the underworld. The earthly world is a symbol of goodness, life and kindness, which was owned by the god Akhuramazda. The underworld is a symbol of evil, death and evil, and it belonged to the god Akhriman. The four elements of nature - fire, water, air, earth - form the earthly world and they are consecrated. Therefore, the Zoroastrians considered these elements sacred and kept them clean and tidy. From this point of view, when a person dies, his body is not buried directly in mother earth. Necessary measures have been taken to prevent soil pollution. Trained dogs, crows and even the "surgeons" of the time removed the bones of the corpse and dried them in the sun. Then they were taken to the masters and placed in special jars, in particular, in greenhouses. It can be seen that the spirit of protection of nature prevailed in religious rites of this type. Zoroastrianism was widely practiced in Usturshona during the pre-Islamic period. The rituals and customs associated with the event of death, instead of the masters, made ceramic vessels, in particular, khums (ceramic dishes) and khumchis of various sizes. Many khum masters have been recorded from the vicinity of the city monument of Kaliya-Tepa in the city of Jizzakh, the monument of Koshtepa in the Zomin oasis, the village of Birzhansk.

During the next process of burying a corpse, respect for him begins to take center stage. In particular, the types of funeral rites increased, it became customary to bury the dead with various artifacts. It also depended on religion and location. The burial ceremony, as well as the place and method of burial of the deceased also depended on the gender and rank of the deceased. Of course, the more valuable items found in the graves, the higher his position in society. For example, the first burial belonging to the Kaltaminor culture was found near the Shohsanam castle in northern Turkmenistan. Known in science as the "Tumekkichidzhik" grave. Or in 1976, S.P. Tolstov discovered two Neolithic graves. The tomb is decorated with about a hundred different ornaments and shell beads. The graves, which form another large archaeological complex, were discovered near the village of Mominabad, located in the gorges of Mount Urgut, 64 km southeast of the city of Samarkand (1970). Here graves were opened, in which the deceased were buried individually. The bodies of women were found in the graves, buried on their right side, with their heads to the west. A lot of ceramic dishes and jewelry were found along with the deceased. Among them were found a bronze mirror, beads, bracelets and earrings. A bone flute was found in one of the graves, which proves that music in our country dates back to the distant past. Among ancient people, the burial ceremony of such rare finds can be considered a special luxurious rite.

During the excavation, signs pointing to the floor are found. These marks can be seen in graves before the introduction of Islam. In the fire-worshipping religion, women are buried in front of the fire, and men are buried at the doorstep of the house. The burial of women in front of the fire and the appearance of female figures from the archaeological sites of this period were evidence of their dominance in society and the dominance of this era of matriarchy. In the graves found in Sweden, women were buried to the north, and men to the south. It was also the division of graves

according to gender. Now I would like to draw your attention to the tombs of the Tozabogog culture, the tombs here are composed of paired families. But a man and a woman were not buried at the same time, one was buried before the other.

Age signs can be explained as follows. In many societies, infant death was generally frowned upon and infants were not buried in cemeteries. They were buried in remote villages or in the forest. Cemeteries are mainly for the elderly. Or in the Middle Ages, each church and hospital had its own cemetery. In such cemeteries, the graves of people infected with leprosy, smallpox and plague were placed. The predominance of the hygienic culture of these people can be seen in the location of the graves. This can be seen not only in Europe, but also in our country. As an example, this can be seen from the causes of the Stone Thrower event or the Plague Uprising, which occurred only in 1892. This was caused by rumors among local residents about the opening of graves and the lack of open cemeteries for residents.

Summing up, we can say that funeral rites and rituals have never gone unnoticed by people. The important thing is that among living beings who maintain themselves at the highest level, this process is unique only for man, and this process has always been carried out in a collective spirit.

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