European Journal of Business & Social Sciences
Available at https://ejbss.org/
ISSN: 2235-767X
Volume 07 Issue 10
July 2019

Thoughts In Regard To Location Of Pastoralists Monuments In Fergana Valley

Alokhunov Alisher Akhmadjonovich
Teacher of Fergana State University

ABSTRACT

This article gives information about geographic location of monuments of pastoralist communities who had lived in Fergana valley during bronze, early iron, and antique periods of historical timeline. Also, a new set of conclusions was drawn by comparing archaeological materials as well as, doing comparative analysis of scientific literature about Fergana valley's pastoralists communities.

Besides, for the first time, this article contains a solid mapping of sites that are discovered by specialists up until now. The sites are bronze and early iron period pastoralists' cultural monuments (cemetery-fortress) findings in Fergana valley region.

Keywords: Fergana valley, pastoralists, Kayrokkum culture, bronze age, geographic location, cemetery-fortresses, dirt grave, tamping pick, gravel pit.

Although the issue of the geographical location of monuments belonging to the cattle of the Fergana Valley bronze and early Iron Age was briefly covered in the scientific literature, the study on this topic was not carried out in a separate complex way. More than 30 years have passed since the writing of the existing fundamental works[1; 2; 3; 4],. Some of the research carried out has seen the face of publication in a foreign language [5] and considering that the history of the Bronze Age choruses culture has not been covered in them, this topic has not lost its relevance at the present time either.

In addition, the regions where grave-fortresses were found, which were monuments of bronze and first Iron Age charters culture in the Fergana Valley region by specialists were not mapped in a holistic way, the place was also not fully mapped [3, p. 115. pic. 8; 4, p. 93. pic. 3]. In this regard, mapping their geographic location over both periods and making a new conclusion by making a comparative analysis of existing archaeological literature remains one of the pressing issues in the field of archeology and history.

The role of the Fergana Valley in the formation and development of the ancient culture of the peoples of Central Asia is of particular importance. Located between the mountains, this valley is one of the largest mountain ranges, it is surrounded by Tyanshan in the North, Hisar–Alai and Turkistan mountain ranges in the south, and in the West by a narrow corridor known as "Khujand gate" adjacent to the Tashkent–Mirzachul legend [6, p. 6-32].

ISSN: 2235-767X
Volume 07 Issue 10
July 2019

According to its natural landscape, this territory was divided into four different zones, namely the central desert-desert, plain, foothills and mountainous areas, since ancient times in the plain part of the valley there was an impetus for the development of a culture of farming, and in the mountain and foothills-livestock. Researcher N.G.Gorbunova considered the Fergana Valley as the "last peasant furnace" the nomadic herding tribes living between the Pamir-Alai and Tyanshan mountain ranges in the northeast of Central Asia from ancient times [7, p. 138].. The constant interaction of the heraldic tribes with the population, in turn, paved the way for the penetration of nomads into the territory of the Valley and the influence on the culture of the population [8, p. 210-211].

In the territory of the Fergana valley in the II millennium, the population was engaged in two types of farming, namely the monumental monasteries of the Bronze Age in the southern and western parts of the valley, called the "Kayrakkum culture" in the name of their first studied area [2, p. 27-34; 9, p. 91-195], and in the eastern and northern provinces, it was discovered in the archaeological studies that the traces of the first cultivated culture, called the "Chust", were found [10; 11]. It is evident from this point that the proximity of the Eurasian steppe tribes to the southern and western parts of the Ferghana valley, their general appearance on the anthropological type of cultivated culture, first of all, called Andronovo, inhabited by mountainous and steppe regions of Central Asia and Kazakhstan, [7, p. 139-140; 12, p. 237-238].

From the 50s of the XX century the expedition under the leadership of B.A.Litvinsky and Employees of the expedition of the Museum of local lore of the Fergana region, headed by N.G. Gorbunova, identified many archaeological monuments related to the culture of Kayrokkum [1, p. 85-86; 2, p. 27-34].

In the article, we will try to briefly cover the areas where monuments of this culture are located and the location of the owners of this culture during the next first Iron Age of historical development (Eylaton-Aktom), as well as their interaction with other regions.

A large part of the Kairkum areas in the west of the Fergana Valley consists of bays, and before the construction of the Kairkum water reservoir on the surface of the bays in place of this zone are fragments of ceramic, quarries of bronze metallurgy, farm equipment made of bronze and Stone, Stone kiln, molds for the construction of Labor and military weapons, indicates the presence of addressees [9, p. 142-158].

According to research, it is possible to see that in the middle of the II millennium BC culture of nomadic herdsmen was formed, known through the

ISSN: 2235-767X
Volume 07 Issue 10
July 2019

tributaries of the northwestern Fergana and the dilapidated Kayrokkum in the southern part of the Valley. Also, the expeditions, whose names were mentioned above, were able to find and study several cemeteries in other regions of the valley, in addition to the space and metallurgical workshops of the steppe herdsmen in western Ferghana. Nowadays, the Bronze Age is one of the few hills in the north-west of the steppes valley and about 10 tombs in the southern part of the valley. In the south of the valley, graveyards, which are named after Khojha Yagona, Dashti-Asht and Dahana, are located in the south of the valley, near Vodil, Chek (near Quvasay), Yapagi (in the south of Kaptarkhona), Arsif, Qaramkul, Kochkorchi, Tashkurgan, in the northwest of the valley.

Academic A.Askarov in his book" history of the origin of the Uzbek people " gives a historical and ethnic interpretation of these monuments [12, p. 237-246].

N.G.Gorbunova and B.Z.Gamburgs find Bronze Age Vodil and Karamkul monuments in the southern Ferghana valley in the 1950s.

It turns out that in the area of the Valley there are 273 stone fortifications, it is known that they consist of three types of stone fortifications: the first type of fortifications: the soil is built of mixed large stones, the second type: the fine stone reminds of a mixed clay. The third type consists of a small gravel mixed flat stone lead.

In 1954, archaeological excavations conducted in the Vodil cemetery are carried out in the third type of lead, which differs from each other in the characteristics of the grave-fortifications. Under them, oval-shaped stone crates are opened. Such stone crate fortifications are more than 70 Valley Vodil of these, 12 were opened. In the stone crates, the dead are laid in a porous state. In 11 stone of the graves opened, the deceased chief was buried facing to the West, in 1 stone to the South. The interior of the graves is very poor, almost all of them were stolen, as proof of this, a person can be seen from the fact that his bones are scattered throughout the grave. Only two of them are skeletons in anatomical order, the stalks are found in their place.

40 km from the Valley Vodil in the north-east of the city, 16 strongholds were opened in the Karamkul plain. They consist of tiny stone and gravel mixed soil fortifications like the fortifications of the Vodil cemetery. Under them, skeletons are embedded in stone crates with a left or right with a head directed westwards. The tombs are all stolen, the evidences are almost vanished.

Academic A.Askarov believes that the inhabitants of the Vodil and Karamkul and its dependent monuments are ethnically not only blood relatives with the

ISSN: 2235-767X
Volume 07 Issue 10
July 2019

Bronze Age steppe tribes of Central Asia, but also their historical roots go to the steppe tribes of the north [12, p. 239].

In 1956, on the territory of the Fergana region, the leaves and check cemeteries were found and studied from the floodplain. The leaves of the cemetery 12 temples were opened, their internal structure was in the form of a catacomb (sarcophagus), and the entrance to the sarcophagus – Dromos (corridor) was built in the form of two or three stairs, an oval or a right angle. The graves were all stolen, the bones were scattered all over the grave. Very little is found in the graves of objects. In one tomb (grave №8) was found 1 ceramic bowl and copper glass. In one of the other (grave №2) found fine copper and argelite beads, a sheep's anklet, two copper rings and two pieces of earrings. The periodic date, N.G.Gorbunova compared with other region finds XIII-XII centuries BC [13, p. 15]. There are 11 graves in the Chek Cemetery. Of these, six of them were buried in stone slabs. The tombs are stolen like the others, and the bones of men are shed in the grave. Here, too, only one cemetery is located in the anatomical position, the legs and arms are buried, and the west ends with its late head.

In 1972, employees of the Fergana local museum carried out another archaeological excavations in the archipelago of the South Fergana Valley. The cemetery consists of 26 stone rings and excavations were carried out in 19 of them. The outer diameter of the stone rings is 3-4 m. the stone ring is made of smooth stones, which are dialed to the surface of the Earth in a series. In their corners, large and long stones were erected steeply, and the outer stone ring was given some kind of architectural skill. In the center of the stone ring are oblique erect mounted stones in the form of an Oval, they form an internal Stone Ring device. The inner ring is oval or rectangular in shape, it is a grave chamber made of large and long flat stones. All the stone tombs were stolen, the bones of the man were found in a way that lay irregularly along the camera. Here, too, only in one cemetery the skeletons were stored in an anatomical order. The grave Ware consists of ceramic fragments and two bronze items. Arsif findings are part of the culture of steppe tribes of the last Bronze Age of ancient Fergana.

Addresses in the Kairakkum region and ceramic objects found from graves in other regions are the same, they are made of hand-made dark gray, simple patterns can be seen in the technique from the lowered or drawn pits using a mold. In addition to the grave-lead pottery, bronze ends of the spears, jewelry items, and at the addresses were found Labor weapons, which were made of stone. In addition, the fact that the burial of tribes belonging to the Birch culture is close to the ritual of other regions, namely the Ketmontepa Valley, South-East and central

ISSN: 2235-767X
Volume 07 Issue 10
July 2019

Kazakhstan, as well as the Andronovo culture of the Zarafshan, has been comparatively studied and proved [3, p. 139]. It can be seen that the Valley herdsmen of the Bronze Age were tribes close to each other with the cattle-breeding communities of the army, they constantly interacted, lived and worked in kinship.

However, monuments from some of the Andronovo cultural sites, such as Tianshan, which is mentioned by A. Bernstein, in the valley of the Arpa River [8, p. 186] and N.G.Gorbunova [7, p. 139] unlike the territory of this type of monuments of the Fergana valley, there is no tradition of burning the corpse on fire. It also reminds the bottles belonging to the culture of Tazaboghabi in Horezm [14, p. 118, pic. 65, type VIII], but the "poor" of the variety of patterns and forms of ceramics, in other words, the lack of ornaments in them is due to the proximity of Ferghana ceramics to the findings of the Ketmontepa Valley. This, in turn, suggests that the natural-geographical conditions of each region, and the deep roots of the traditions of the region's communities, have specific elements.

The question of whether the owners of the birch culture are residents of the indigenous lands of Fergana, or whether the army originated from the territories remains controversial. In general, it is difficult to answer this question with only one example. In the second half of the second millennium BC, on the ground of a primitive community system, radical socio-economic and ethnomadenical changes take place in the regions of Central Asia, including Uzbekistan. Academic A.Askarov: "unlike the southern and central regions of Uzbekistan, the Fergana Valley and the Tashkent Oasis, and even the lower basins of the Amudarya, the breeder species and the tribes are among the most widespread countries, but the geographical environment characteristic of the eastern regions of the Fergana Valley, that is, the waters of thousands of springs supplying the water resources of poor growing tall and part of the species grow tall, there was an impetus for them to begin to engage in watershed farming", - asserts [12, p. 175-176]. If we rely on the above information, we can conclude that the owners of the Kayrakkum culture were originally cattle-breeding communities, which later began to grow and engage in peasant farming. In our opinion, one should not rush to draw conclusions. Because it seems that the issue should be approached with deeper, scientifically based opinions, if we consider that the issue here is said only in relation to the eastern region of the Valley.

Relying on archaeological materials, the similarity of the monuments belonging to the Kairkum culture with the monuments of Andronovo Culture located in the mountainous and steppe regions of Central Asia and Kazakhstan

ISSN: 2235-767X
Volume 07 Issue 10
July 2019

(more precisely, from the regions of East Kazakhstan) indicates the penetration of the herdsman population from the above regions into Fergana. So, if we pay attention to the direction of their penetration into the Valley and the area of their distribution, we can conclude that a part of the breeder communities, along the northeast side of the Fergana mountain range, along the high current of the Naryn River, constantly flows through the Issyk-Kul environs into the valley, the second part of them along. However, in the map of A.N.Bernstein, the graves recorded in the north-east of the valley seem to have not been timely and apparently not clarified. Recent research suggests that most of the monuments in this area are not reflected in literature.

Another scientist who expressed their opinion on the issue of the origin of the owners of the kairkum culture is B.The A.Litvinsky. He notes that in the plain part of the Fergana Valley in natural conditions, at the same time, there lived a population engaged in both cattle breeding and farming. Also, Fergana was among the regions where the culture of local herdsmen was formed, but at the same time expressed the idea that these communities were more confident in the constant interaction with the communities of Andronovo culture, which had a cultural impact on each other [15].

By the time of the first Iron Age, the development of the choreographic culture continues actively even at the stage of Fergana's so-called next Eylaton-Aktom culture (VII-VI-III centuries BC). Here, it is said that taking into account the fact that the herdsmen are going about the cemeteries of the specific type of Aktom, up to now about 20 tombs of this type are known [16, p. 9]. In particular, in the south of the valley were studied Aktom, Nayman, Kungay, Sufon, Karkidon I, Urikzor, Tolmozor, Niyozbotir, Khangiz I, Tuleykon in the South-East, Ozgor II (in the territory of the Kyrgyz Republic), Andarkhon in the south-west, and Dashti-Asht monuments in the north-west (in the territory of the Republic of Tajikistan) (photos. 2). In this regard, one of the scientists who studied Fergana, who correctly and accurately approached the issue of the territories in which the monuments of the Eylaton-Aktom culture were distributed, from a scientific point of view.The A.Brikina had a good study of the monuments of Aktom culture in the prehistoric period N.G.Gorbunova drew attention to the idea that this period, that is, the main distribution of the culture of the communities of the first Iron Age of Fergana coincides with the areali eastern and south-eastern Fergana regions, besides, G.Gorbunova. He also points out that the individual findings from the tombstones of this period in the North-Western Ferghana regions, identified as a result of the scientific research of E.D.Saltovskaya. G.A.Brykina considers the Andarhon

ISSN: 2235-767X
Volume 07 Issue 10
July 2019

graveyard to be the only monument found in the southern-western Ferghana region [17, p. 109]. Thus, in the early 80's of the 20th century, only a few gravestones were discovered, and the findings of their location and distribution were resolved later. It can be said that the monuments of this era can be found more than those listed above. Because at present, the rapid development of modern technical tools, especially computer technologies, the creation of improved programs of search engines on the internet, makes it possible to carry out great innovations in field archeology. Using such technologies, several joint archaeological expeditions in the territory of Samarkand were able to identify various types of monuments [18; 19].

Unlike the Bronze Age, it is difficult to distinguish the culture of "pure" breeder communities during the first Iron Age. Because there are opinions that the eilaton-Aqtom culture is cultured on the basis of two cultures: Kairakkum and Chust culture [7, p. 140]. It should also be noted that the cemeteries belonging to the first Iron Age are also located on the lands, where there are graves of the Kairakkum culture. In this regard, it should be said that these are signs of cultures, that is, it is likely that there are burials belonging to the Chust culture, both in the grave itself and in the grave itself. It is also worth mentioning that the burial, which can be included in the pure "peasant" sentence, is almost not found. The tombs belonging to the peasant culture are only found in the ancient shahriston of Eylaton [20, p. 186-195] and Ashqoltepa [17] observed at the address. The burial ceremony in all cemeteries is different from the Bronze Age. But the state of orientation of the body to the West was preserved even during this period. In all cases, the graves consist of elevators of a large non-rock pile, at the bottom of which there are burial mounds. It turned out that the ceramic products were made both in hand and in the pottery, they were painted with an angob and put on a pattern. The remaining equipment is not so rich and diverse. Basically, these are things that are used in marriage and jewelry (knives, scissors, iron rings, brooms made of bones, tissues, a small amount of glass beads, etc.).

Relations of the population with which the breeder is most often carried out with the inhabitants of the bronze-era territories [21, p. 118-120]. This can be seen in the same funerals, in the forms of pieces of hand – made dishes-half-circle bowls and bowls, in hammocks and some extremely characteristic types of decoration. In addition to Fergana, the last listed items are known only in the cemeteries of Sak and Usun in the valley of the Ili River [7, p. 141].

From the 2nd to the seventh to the fifth to the seventh centuries BC Ferghana livestock monuments (like the dehkans) were of Kugay-Karabagh culture [22, p.

ISSN: 2235-767X
Volume 07 Issue 10
July 2019

23-46]. In Fergana, many ancient settlements and various graveyards were discovered along the rivers of the mountain rivers of this time, leaving them livestock survivors. Monuments of this era were discovered by many archaeologists from Ferghana.

As in the previous periods, cemeteries are located in the hills, and in some places where the cemeteries of Otom are located, alternately (Oktom, Sufon, Urikzor, Tolmozor, Dashti-Asht, Honqis I). However, the largest of them was found in the southwestern part of the valley (Batken, Isfara). The towers are composed of soil and sometimes rock-bearing supports, which contain various types of graves - gurular, groove (podboy) and lahad (katokomba) with various variants of graves and mud (terraces). Those who were buried were laid with their backs on bunches, boards, burials and coffins. Their direction was varied, which included the entire spectrum of directions. Burial equipment is plentiful and varied: ceramic and wooden utensils, tablecloths, baskets, tableware, weapons (it is not much in size), living ornaments, various jewelry [24, p. 113-165]. About the relations of the army with the tribes, first of all, some types of burial structures bear witness. For example, catacombs with a long corridor (Dromos) are characteristic of the Kenkul culture, which is spread in The Talos, Ketmontepa valleys, partly in Tyanshan.

Thus, it is no wonder that the southern Ferghana crossroads are closely related to the Alai crossroads. The expression of the relations of the Pharisees with the inhabitants of Alai was recorded for the period of the Euphrates-Akthom and the period of the Ram-Karabulak culture.

Early spring, livestock was sown in the south-western foothills (Khorabulaq, Khoja Baqirgan river basin), and then into the desert of Mirzachul, and then to the northern slopes of the Turkestan Range. It is in these areas that the population in the southern part of Mirzachul, and also in the drainage areas of the Mediterranean Syrdarya, feed the livestock. It is clear that the monuments of the southern-western region of the valley have a clear link with the culture of the Syrdarya River of the Mediterranean [25, p. 234-237; 26, p. 151-152].

When we come to the eastern regions of the valley, they are characterized by the fact that from ancient times they carried more peasant farms than livestock, this can be compared to archaeological data. It is in these places that the largest number of ancient peasant settlements, which occupied all fertile lands for centuries, is observed [10, p. 11-48, p. 108-154] and exactly here the amount of grave-fortifications is small [10, p. 154-158].

ISSN: 2235-767X
Volume 07 Issue 10
July 2019

Having understood that the comparison of data belonging to a much earlier period in terms of time is not convincing enough, we think that they can all be one of the reasons for the similarity in the culture of the Fergana quarters and the surrounding regions.

In fact, it should be noted that this process is not a norm throughout the periods. As noted above, during the Bronze Age, the Fergana may have entered the area of the steppe herdsmen culture, but the Bunda, while retaining its originality, adopted a new but fraternal people to its territory. And since the saklar period begins with constant contacts, and the interaction of cultures is clearly observed, which is not only a result of Sagittarius cattle breeding, but also as a result of the constant exchange of livestock products for the products of Fergana craftsmen (Fergana was the main supplier of livestock products to the livestock farming tribes around herdsmen).

As can be seen from the above archaeological materials, the territories in which the tombs-fortifications remained from the herdsmen in the Fergana Valley remained, in the course of historical progress, in most cases, unconventional. Due to the natural and geographical conditions of the valley, the choryars occupied mountainous, mountainous and steppe areas. These herdsmen tribes have done craftsmanship in addition to their traditional farming style during the Bronze Age. This is evidenced by the fact that when the places in the place of the swampy water reservoir are examined, there are mostly bronze foundries on it and a lot of weapons are made of bronze. Proceeding from this, it can be noted that the second profession of cattle breeders of the Bronze Age is metallurgy. Not only were the Valley herdsmen by profession, but also the Tokaytepa herdsmen in the Zarafshan Valley were also engaged together with the Sarazm peasant communities.

The main heirs of the Fergana Valley Kairakkum culture are the herdsmen of the Aktom-Eylaton culture of the early Iron Age. It was noted above that the birch culture is part of the Andronovo culture. The fact that ceramic dishes, rings, earrings with decorative items of different armor are the same, everyone recognizes that they need to be included in the same tribes in terms of origin. But the source that gives an object assessment of the origin of cattle in the culture of Eylaton-Akthom is archaeological materials.

The measures of the Eylaton-Aktom culture of the Fergana Valley are also very often found in the betas of the Earth, laying corpses into “crates”made of stone slabs, and its environs are surrounded by a series of stone fortresses. All this allows us to conclude that the origin of the herdsmen of the culture of Eylaton-Aktum is also traced to the ancient culture of Kayrokkum.

ISSN: 2235-767X
Volume 07 Issue 10
July 2019

From the II-I and I centuries BC, material culture changes dramatically, the reason for this, of course, is the connection of the Sarmatians, Usun and tribes with their penetration. But the main landing areas of the herdsman population in the Valley remain mountainous and steppe areas. This is also evidenced by the semi-arid, semi-nomadic way of life and their geographical location of the herdsmen of the end of the XIX century in the valley in the first half of the XX century. Therefore, the herdsmen of the Kokay-Karabulak culture also changed their nomadic way of life by adapting it to the natural conditions of the Fergana Valley, taking it in winter in the style of grassroots, and in summer in the style of nomadic life.

In summary, a part of the herdsmen of the tevarak regions went into Ferghana, where they lived more and more on its fertile lands. This case definitely derives from the extreme confusion of the population, which is characteristic for Fergana throughout its entire history. We also believe that the finding of items from the territory of the southern Urals-something related to some Fergana region-may be related to the expulsion of the population's livestock to those lands

References:

1. Hamburg B.Z., Gorbunova N.G. Burial ground of the Bronze Age in the Fergana Valley // KIIMMK, Vol. 63. - M., Publishing House of the Academy of Sciences of the USSR, 1956. - p. 85-93.

2. Litvinsky B.A. Works of the order for the study of the monuments of the Bronze Age in Kairak-Kum in 1955 // TAN, №63.1956. - p. 27-34.

3. Gorbunova N.G. Fergana culture in the era of early iron // ASGE. Vol. 5. L., Publishing State. Hermitage, 1962. - p. 91-122.

4. Zadneprovsky Yu.A. Funerary reminders of the Eilatan culture of Fergana // XIA. Issue 199. - M .: Science, 1990. - p. 87-95.

5. Gorbunova N.G. The culture of ancient Ferghana (VI century B.C. - VI century A.D.). - England. BAR International Series 281. 1986. - p. 365.

6. Ilyin I.A. Water resources of the Fergana Valley (hydrological essay). Edited by VL Schulz. - L .: GIMIZ, 1959. - 248 p.

7. Gorbunova N.G. The ancient ties of the cattle-breeders of Fergana and the neighboring territories // Farg`ona қalkashunosligi. Farg`ona Alkashunoslik Museumining 100 Yilligiga Bag`ishlangan Ilmi Ishlar Teply. Far'ona, 1996. - p. 138-146.

ISSN: 2235-767X
Volume 07 Issue 10
July 2019

8. Bernshtam A.N. Historical and archaeological essays of the Central Tien Shan and Pamir-Alai. Answer. ed. Dyakonov M.M. MIA, №26. M.-L .: 1952. - 346 p.

9. Litvinsky B.A., Okladnikov A.P., Ranov V.A. Antiquities Kairak-gods (ancient history of northern Tajikistan). TII AN Taj. SSR. Volume XXXIII. Dushanbe. 1962. - 341 p.

10. Zadneprovsky Yu.A. Fergana ancient agricultural culture. Answer. ed. Masson V.M. MIA, No. 118, M.-L .: Publishing House of the Academy of Sciences of the USSR, 1962. - 327 p.

11. Matbabaev B.Kh. Local variants of the Chust culture of Fergana. Abstract of Diss ... Cand. ist sciences. - L., 1985. - 20 p.

12. Asqarov A.A. O`zbek halqining kelib chishish tarihi. - Tashkent: O'zbekiston NMIU, 2015. - 672 b.

13. Gorbunova N.G. On the culture of the steppe bronze Fergana // ASGE. №32. St. Petersburg, 1995. - p. 13-30.

14. Itina M.A. The history of the steppe tribes of the Southern Priaralie. - THAEE. - M: Science, 1977. - 246 p.

15. Litvinsky B.A. Problems of the ethnic history of Central Asia in the 2 millennia BC (Central Asian aspect of the Aryan Preserved problems). In the book: "Ethnic problems of the history of Central Asia in ancient times". - M .: Science, 1981. - 376 p.

16. Matboboev B.Kh., Mashrabov Z.Z. Andijon tarixi. - T .: "Sharq", 2014. - 280 b.

17. Brykina G.A. New burial ground in southwest Fergana // XIA. Vol. 176. - M .: Science, 1983. - P. 105-110.

18. Berdimuradov A., Franceschini F., Giorgetti D., Mantellini S., Rondelli B., Tosi M. Samarkand and its territory: from the archaeological map to the cultural landscape design // Vestnik MICAI, No. 6. - Samarkand, 2007. - pp. 22-33.

19. Shishkina G.V., Inevatkina O.N. Western lands of Samarkand Sogd. Typology of archaeological monuments // Problems of history, philology and culture. - Magnitogorsk: №4, 2012. - p. 33-68

20. Oboldueva T.G. On the dating of the walls of Eilatan // CA. № 4. M .: Science, 1981. - p. 186-195.

21. Gorbunova N.G. Fergana culture in the era of early iron // ASGE. №5. From the dates of the State. Hermitage, 1962. - p. 91-122.

ISSN: 2235-767X
Volume 07 Issue 10
July 2019

22. Gorbunova N.G. Kugai-Karabulak Culture of Fergana // SA. No. 3, M .: Science, 1983. - p. 23-46.

23. Gorbunova N.G. On types of Fergana burial sites of the first half of the 1st millennium AD. // ASGE. Issue 22. L .: Art, 1981. - p. 84-99.

24. Litvinsky B.A. Tools and utensils from the graves of West Fergana. - M .: Science, 1978. - 217 p.

25. Levina L.M. Ceramics of the South and Middle Sirdarya in the first anniversary of our era. - THAEE. t. vii. - M .: Science, 1971. - 250 p.

26. Brykina G.A. Southwestern Fergana in the first half of the 1st millennium of our era. - M .: Science, 1982. - 195 p.