



Some Issues Regarding the Characteristics of the Archaeological Objects Stored in the State History Museum of Uzbekistan

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Abstract

This article provides information about the admission of exhibits to the museum, their storage and exhibition of a number of unique archaeological objects that are in the archaeological fund and are on display at the State Museum of History of Uzbekistan.

Keywords: Double-headed snake; Bronze pot; Masters; Figurines; Buddha; Ancient writing samples; Military equipment; Ancient fabric samples

Introduction

The role of the State Museum of the History of Uzbekistan is incomparable in the preservation of artifacts from the long past of Uzbekistan, including archeological finds, and in their proper transmission to future generations. The State Museum of the History of Uzbekistan holds in its funds archaeological, numismatic, ethnographic findings and archival documents from hundreds of thousands of world-famous material and spiritual monuments of the first-class scientific importance of Central Asia. The component of this rich heritage consists of archeological findings preserved in the Archaeological Fund, which includes more than 75,000 objects. The museum was established in 1876. The archeology fund grew faster than other funds. This can be justified by the fact that on January 1, 1877, there were about 1,500 archaeological finds in the museum [1,2]. On November 4, 1899, the members of the Turkiston archeological amateur circle handed over their collections to the archeology department of the Tashkent National Museum [2 9]. Among the items found in 1893 or 1894 by the citizens of Sokh village of Kokhan uyezd during land cultivation an amulet-statue in the form of two (double) snakes was brought to the Tashkent museum by G.S. Batirov. Scientists have determined that this rare find belongs to the Bronze Age and dates back to the II millennium BC [3, 17] [3]. Currently, this unique find is included in the collection book and put on display. According to

M. E. Vorones, the age of this unique find belongs to the end of the Bronze Age (the second half of the II millennium BC) [4,141-142] [4]. The amulet is twisted, the colour is blue-black, and the thickness is 5 cm. and 27 cm long. The lower part is square with two snakes facing each other. The mouth is open and the nostrils are small conical, the eyes are sunken inward, and the diameter of the eyes is 1 cm [5]. There are also opinions that this find was brought from the territory of Iran. Because many snake (double) amulets were found in the territory of Iran [6]. The museum visitors were very interested in the collection of bronze caldron of Sakas who lived in Central Asia in the VIII-II centuries BC [7]. One of them, a pot with a handle, was found at the bottom of Issyk-Kul. Another one was found 40 miles away from Tashkent, on the Chinoz road. Information about the next three boilers is not provided. The periodical date of the cauldrons is determined by the V-III centuries BC. Cauldrons were used for religious purpose during ceremonies as well as for cooking.

V.V.Barthold, who visited Central Asia in 1893-1894 recalls that "The vase found in the vicinity of Issyk-Kul, made of clay, with 12 geometrical shapes is stored in the Tashkent museum" [8,75] [8]. The ossuaries found by archaeologists-scientists from different regions of the country and presented to the museum have a special importance in the formation of the Archaeological Fund of the State Museum of the History of Uzbekistan. The 76th collection of the Archaeological Fund of the State Museum of History of Uzbekistan consists of ossuaries [9]. This collection includes a total

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of 153 ossuaries, more than 80 of which are well preserved. More than 50 of the well preserved ossuaries were found in Tashkent and the Tashkent region. More than 25 ossuaries were found in Toytepa and Ulkan Toytepa area of Tashkent region. They were brought to the museum by Y.G. Gulomov and T.M. It can be said that their contribution is incomparable. A.I. Terenozhkin, who studied the mausoleum of Khoja Daniyoy found a pottery kiln, one oven, remnants of pottery equipment, clay vessels and bricks. Among the findings, there are toy figurines of horses made of clay, which are currently on display at the State Museum of the History of Uzbekistan. These findings were submitted to the State History Museum of Uzbekistan in 1948 [10,69] [10]. Archaeologist L.I.Albaum who contributed his invaluable services to the development of Uzbek archeology worked as a senior researcher at the museum from 1975 to 1995. The archaeological finds handed over by the archaeologist are collected in several collections of the Archaeological Fund of the State Museum of the History of Uzbekistan. In particular, collection No. 184 contains 160 archaeological items obtained as a result of the expedition from Kuchuktepa monument of the Late Bronze and Early Iron Age in 1964 [11]. In 1972, the statue of Buddha was found during his study of the Fayaztepa monument. Such a completely preserved, fully informative statue of Buddha is very rare in the world, and therefore it is a unique exhibit for foreign Buddhists interested in and current followers of this religion. The Buddha is depicted sitting under the sacred Bodhi tree, mature, broad-shouldered, cross-legged. Its height is 75 cm, the width of the base is 65 cm, the thickness is 29 cm, the height of the Buddha himself is 45 cm, the width of his feet is 39 cm, and the height of the priests next to him is 37 cm [12,13]. This unique statue made of local white limestone is not found in other regions of the country where Buddhist culture is spread.

Another rare find found in the Fayoztepa monument and included in the list of rare objects is the statue of Bodhisattva. In addition to this Buddha statue made of white limestone, the Bodhisattva statue, which has reached us in its entirety, is an important find in illuminating and enriching the 4th hall of the museum. He is depicted standing with his right hand raised in front of him, looking at the ground, and his left hand is raised slightly forward. There is a Buddhist symbol between his two eyebrows. On the chest there are 7 medal-garlands decorated with flowers. 22 similar medal-garlands are also on the belt, hanging down. His clothes are painted in red angob. The total height is 143 cm, the height of Bodhisattva is 130 cm, the total width is 49 cm, and the shoulder width is 36 cm. Samples of writing found as a result of the archaeological expedition were also handed over to the archaeological fund of the museum. The appearance of writing, which is one of the signs of human culture, goes back to Asia and North Africa (ancient Egypt). Knowledge and discoveries created by people have been passed

down from ancestors to generations through writing. Different scripts were used in the region in ancient times. These are Khorezm, Sogdian, Bactrian, Kharoshti, Greek, Parthian, Jewish, Runic, and Kufic scripts based on the Aramaic script. Many samples of this inscription were found in the area of Old Termiz, located in the Surkhan oasis. As proof of this, archaeological finds donated to the museum by L.I.Albaum can be obtained. In 1995, another collection from the 1st-2nd centuries was handed over to the museum by L.I.Albaum. Among them, the presence of molds of terracotta figurines, fragments of pottery with Bactrian and khoroshti inscriptions, a lily flower leaf and inscription carved on stone, and a limestone fragment with khoroshti inscriptions prove the development of culture in the area of Surkhan oasis in ancient times. Furthermore, there is a decorative model of the face of the sun divinity in plaster, in round form, with a tuft of hair on the forehead, eyebrows extending to the forehead, a growing beard joined by a moustache, swollen eyelids, a small and flat nose, a mustache falling on the upper lip, a back and traces of fabric are visible on the side. The description in this case allows to find an answer to the question of how the gods looked in the imagination of the people of that time. There are 140 archeological objects found as a result of the next study of Fayoztepa, including a statue of a headless Buddha in a sitting position, made of red color and a "bath" carved out of stone. The discovery of writings written in several languages among the finds is evidence that people living in the territory of Uzbekistan in ancient times used these writings.

In January 2002, Academician Y.F. Buryakov brought a 15th century military armor found in Shahrukhiya town in 2001. This is a protective armor belonging to the Timurid period. So, it is close to the truth that this armor belongs to one of the soldiers of great commander Amir Temur. It is known from history that in 1220 Genghis Khan destroyed this city and it became an uninhabited area. Amir Temur restored it in 1392 and called this city Shahrukhiya in honor of his son Shahrukh. This city was the place where Amir Temur held consultations with the participation of military commanders before his military campaigns. All war plans are made here. Until then, no one knew about the war plan. So it was a military city. Of course, the armor is also proof of this. Even after Temur's death, it played an important strategic role in the struggle of the Timurids with the Golden Horde. The results of investigations carried out at the Institute of Polymer Chemistry and Nuclear Physics show that this armor is made of iron and carbon steel is used for welding. This military weapon, unique in terms of perfection, is the single one not only in Uzbekistan, but also in Central Asia. It consists of about 100 steel plaques (shells) in a rectangular shape (11x8 cm), fastened together. A part of his helmet has also been preserved. This collection also includes clay bricks, glazed pottery fragments, blue oil candlestick, and glassware fragments. In October 2001, a statue of a religious

representative (monk) performing a religious ceremony made of clay, found in the monument of the first city of Zharkoton (1300-1350 BC), was brought to the museum by academician A.A.Askarov. This is the first time that such a statue has been found since the opening of the Jarkoton monument, and after that, this kind of statues were no more found in the temple of the Jarkoton monument. Interestingly, this period is based on the characterization of the period of transition from fire worship to Zoroastrianism as a result of research conducted in recent years. If you look closely at the statue, you can see that it is looking at the sky, and its hands are open in prayer. So, it can be said that since that time, i.e. 3.5 thousand years ago, he worshiped the sky, believing that there is divine power. This situation is still practiced by people today. Another of the unique materials stored in the archeology fund are fabrics. 4 different fabrics (pieces of clothing) of the V-VI centuries found in the town of Munchoqtepa (Namangan region).





The fabric contains a fast-damaged item, and the surviving cases of Uzbekistan are rare not only in monuments found from Uzbekistan, but also in the world's archeological monuments. In

addition to ethnographic information, the fabric is important in that it allows for important research into the country's textile industry. The types of exhibits stored in the archaeological fund of the museum and presented in the exhibition are analyzed. According to them, 39,259 ceramic items, 32,840 stone tools, about 1,000 pieces of metal products, near to 100 wooden items, about 1,000 glass items, products made of bone are about 50 and more than 30 fabric fragments. When comparing these items by period, it turned out that there are a lot of Stone Age items, but their quality indicator is low, and items related to the ancient and early middle Ages are few in number. The results of research conducted in recent years are almost not reflected in the museum.

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