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## **ON THE EXPLORATION OF CATACOMBA TOMBS IN THE AREA OF ANCIENT USTRUSHONA**

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**Abstract:** This article analyzes the reasons for the emergence and popularization of catacomb graves studied by the researcher in the ancient Ustrushona region. Issues

such as the meeting of new types of graves together with the lahad, yorma and ora graves with a porch, the fact that they are related to the migration processes of antiquity and the early Middle Ages, as well as the fact that this process had a great impact on the spiritual, religious, social and political life of the ancient population revealed on the basis of comparative analysis of other monuments studied in the region.

**Key words:** Ustrushona, Saganoq, Shirinsoy, Gulbo, Korpa, Uchtepa, catacomb, dromos, terraced lahad, yorma, Kuyimozor, Kugay-Karabulok, Kengkol, Tashkent oasis, Fergana valley, Sarmat, Yuechji, khun.

The long historical past of the peoples of Central Asia is extremely diverse, and the main part of it is the culture of sedentary farmers and nomadic herders. Today, the fact that the first human settlements in the territory of Central Asia belong to the ancestors of the local population living in the region, and their joint research is on the agenda. Including researching the history of Ustrushona, which is located in the territory of the three republics of Central Asia, Uzbekistan, Tajikistan, and Kyrgyzstan, is one of the urgent issues in our study of the history of the Motherland.

It should be noted that in recent years, our research scientists have carried out extensive excavations and excavations in the herdsman's burial mounds in North-West Ustrushona, and many burial mounds of antiquity and the early Middle Ages have been discovered. In particular, Gulbo, Korpa, Qamish, Bekkeldi, Karatepa burial mounds were opened and studied. The information of Karatash I, II, Khojai Serob burial mounds was put into circulation for the first time. [1,B.184-189] The materials studied in Shirinsoy, Saganoq, Uchtepa burial mounds were scientifically analyzed. It was found that the graves studied in them consist of catacombs, lahads with porches, yorma and ora caves.[2,B.8]

These terms are Russian words that have been used in archaeological sources until recently, and their Uzbek name is explained by the doctor of history B. Matboboev as follows: *gruntovoe pogrebenie* (inogda *yamnoe*)-grave or ora grave, *podboynoe pogrebenie*-cereal grave, *katakombnoe zakhoronenie*-lahadli grave.[3,B.19]

However, the research conducted in recent years revealed that the ancient inhabitants of Central Asia, including Ustrushona, did not have three different types of graves, but four types: a catacomb, a porch grave (*podboynoe pogrebenie*), a yorma (*vpusknaya yama*) and an open grave (*yamnoe pogrebenie*). showing that it was.[2,B.8]

In fact, catacomb graves form the main part of ancient burial mounds in Ustrushona. First of all, they pay attention to the position, length, direction and direction of the lahad in relation to the dromos. Secondly, it has been confirmed that they are of more than 12 types, depending on the size of the passageway from Dromos to Lahad, the shape of it, or the appearance of the obstruction of the passageway from Dromos to Lahad (soil, gravel, stones, etc.) [4,B.87]

Construction and burial traditions of tombstones studied in Ustrushona show different aspects. The reason for the different types of graves is that many nomadic tribes came from the Eurasian steppes to Central Asia in ancient times. The reason we come to this opinion is that the material and spiritual culture of the Sarmatian, Yuechji, Hun, Usun and other tribes that entered during this period can be observed in the studied materials. This situation is explained by the fact that the nomads who moved

from the Eurasian steppes to the southern regions of Central Asia passed through the Middle Syr Darya River and Ustrushona, and the region was a contact area connecting the agricultural oases with the nomadic steppe.[5,B.39]

Ustrushona (Gulbo, Shirinsoy and Saganak) burial mounds can be divided into two types. First, the dromos coming from the west are the tombs connected to the lahad, which is located perpendicularly in the north-south direction. They were studied in Saganoq and Gulbo burial mounds. The second type is the graves formed by digging the dromos from the south to the north and joining the grave in a perpendicular manner in the east-west direction. Catacomb graves of this type have been explored in Uchtepa and Gulbo mausoleums near Jizzakh.[6,B.12]

Such graves with a dromo from south to north and a perpendicular lahadi in the north of it were observed in Vrevskii and Fergana valley burial mounds belonging to the Kugai-Karabulok culture in the Tashkent region. In both of them, the dromos sloped towards the lahad and came down. The position of burial of the deceased in the Vrevskiy burial mound (head to the east) is very similar to the position in the Gulbo 4 burial mound. B.A. According to Litvinsky, in the catacomb tombs in the Fergana Valley, "the width of the porch is 3 times narrower than the length of the porch (0.95 and 2.97 m, respectively). Tombs in such catacombs are usually in the shape of the letter "T". Such graves, which are unique for Central Asia, are regionalized.[8,B.83] The first of them spread in the valleys of Fergana, Tashkent, Southern Turkmenistan, Bukhara and Talos. We can also include the catacomb graves in Ustrushona in this first group.

Grouping burial structures in this way makes their classification much easier and expands our imagination. However, grave structures in different regions of Central Asia did not have a uniform pattern and had their own unique appearance. For example, B.A. According to Litvinsky, "in many tombs with sarcophagus in the Vorukh tombs, the dromos are not large, their length is often 1.5-3 m, sometimes up to 4 m... in the catacomb graves, the dromos is perpendicular to the sarcophagus and symmetrically adjoins it from its transverse side." [ 7,B.58] Burial structures in Northern Bactria are divided into four groups, most of them are catacomb graves belonging to settlers (Tulhar, Araktau, Babashov, etc.). , burning the dead, etc.) there are many cases.

Thus, by the time of the Bronze Age, lahad tombs with porches were the main type of burials. They are observed in the monuments of Zamonbobo, Sopolli, Sumbar, Beshkent and Vakhsh. In Central Asia, the burial of the deceased in sarcophagus graves has a long and stable development, consisting of the Late Bronze Age, Iron Age, Antiquity, and the Early Middle Ages. it is felt that there are fewer graves. Since ancient times, catacomb-shaped graves have become popular in the structure of graves. In addition, strong qualitative changes were observed in material resources, and new traditions began to appear in spiritual life. Such changes in ancient times have interested historical archaeologists for almost 250 years. Mil. avv. Scientists have different interpretations of the wide spread of catacomb graves, which are common in Central Asia since the last quarter of the 1st millennium. According to a number of scientific opinions on this matter, these graves are related to the Sovramats, Prokhorovsk-Sarmats, Northern Huns, Yuechjis, and Usuns. For example, S.S. Sorokin expressed his strong opinion that the spread of catacomb graves in Central Asia is

"extremely wrong and does not correspond to the historical process", and emphasizes that the form of catacomb graves is typical for the indigenous people of Central Asia.[12,B.116] However, he among other archaeologists, he made a lot of mistakes by interpreting the form of the porticoed coffin as a catacomb grave.

B.A. According to Litvinsky's research, the catacomb graves have local roots, they are not related to the arrival of the Huns or Yuechi in Central Asia, but they became popular as a result of material and cultural contacts with the Sarmatians [14,B.68-70].

A.N. Bernshtam associated the appearance of catacomb-like tombs in Ettisuv and Fergana with the Northern Huns, K. Yetmar expressed the opinion that it is related to the western tribes, that is, the Sarmatians [15,B.69].

At this point, it should be noted that the structure of Ustrushona burial mounds is similar to the tombs studied in the neighboring Sughd region. O.V. Obelchenko connects them only with the Sarmatians who moved to Sughd through the Arol Bay, Lower Syrdarya and Kyzylkum. However, a careful analysis of the appearance of these tombs reveals two different implications. In the first of them: the influence of the Yuechji, Usun and Hun tribes who moved south through the Middle Syr Darya region and the Ustrushona region. This situation is observed especially in the samples of material culture of burial mounds such as Sazag'on, Mironqul and Okjartepa in the middle part of Zarafshan. The second case is the entry of herdsmen (Sarmatians) into the lower part of Zarafshan through the Lower Syrdarya. The studied source shows that Qovunchi (Syr Darya riverside) culture was the priority in Central Asia during this period.

In conclusion, the conducted research shows that the changes in the structure of graves in ancient Ustrushona burial mounds in the ancient and early Middle Ages, new ethnic groups (such as Sarmatian, Yuechji, Hun, Usun) entered the area and with them new grave structures and burial customs. This, in turn, caused a wide spread of new graves. In our opinion, the expansion of the imagination and religious concepts of the people of that time about the other world is the cause of the wide distribution of graves of this type. According to the imagination of the people of that time, it was necessary to respect the deceased, to observe him in the afterlife and to create all the comforts for him to live well in the "land of the dead". In this case, the food and things placed next to the deceased were easily placed in the coffin part of the grave, and the rituals were performed in full. The wide distribution of catacombs and stone tombs, which are rare in Central Asia until now, in the ancient and early Middle Ages is a clear evidence of complex socio-political and ethnic processes related to migration processes in the region.

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## PSYCHOLOGICAL VALUE OF THE NOVELS BY AGATHA CHRISTIE

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**Abstract:** Books play an important role in the development of society and are also considered important for personal improvement. Every book reader draws some conclusions from the work he likes. In particular, the works of the English writer Agatha Christie, who made an incomparable contribution to the detective works that are loved by readers, should be highlighted. In the process of analyzing her works, it is necessary to take into account several aspects.

**Key words:** detective novels, psychology, psychological value, literature, character.

Agatha Christie's detective novels hold significant psychological value that transcends the realm of mere entertainment. Through her intricate plots, well-