

THE ROLE AND SIGNIFICANCE OF THE DALVARZINTEPA ARCHEOLOGICAL SITE IN THE ARTISTIC HERITAGE OF UZBEKISTAN**¹Laziz Ubaydullaev, ²Intizor Ubaydullaeva**

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ANNOTATION

The article describes the history of the study of Dalvarzin Hill, one of the centers of Kushan culture in ancient times in Uzbekistan, the formation of the first statehood and its invaluable contribution to the spread of world culture and civilization through the Great Silk Road. The article talks about the priceless monuments found in the ruins of Dalvarzin Hill and its study by scientists.

Keywords: *Kushan, Kujula Kadfiz, Kanishka, Khuvishka, Bactria, Greco-Bactria, Tokharistan, Chaghaniyon, Kala, Shahristan, Ark.*

Аннотация

Мақолада Ўзбекистоннинг антик давридаги кушон маданиятининг ўчоқларидан бири - Далварзин тепа ёдгорлигининг фандаги ўрганилиши тарихи, илк давлатчиликнинг шаклланиши ва Буюк ипак йўли орқали дунё маданияти ва цивилизациясини ёйишдаги беқиёс хиссаси ёритилган. Мақолада Далварзин тепа харобаларидан топилган бебаҳо ёдгорликлар, уни олимлар томонидан ўрганилиши ҳақида сўз борган.

Калитли сўзлар: *Кушон, Кужула Кадфиз, Канишка, Хувишка, Бактрия, Юнон-Бактрия, Тохаристон, Чагониён, Калъа, шахристон, Арк.*

Аннотация

В статье рассказывается об истории изучения холма Далварзин, одного из центров кушанской культуры в древности в Узбекистане, становлении первой государственности и ее неопределимого вклада в мировой культуры и цивилизации по Великому шелковому пути. В статье рассказывается о бесценных памятниках, найденных на развалинах холма Далварзин, и их изучении учеными.

Ключевые слова: *Кушан, Куюла Кадфиз, Канишка, Хувишка, Бактрия, Греко-Бактрия, Тохаристан, Чаганиён, Кала, Шахристан, Арк.*

Which is of great importance in the history of Uzbek statehood, Dalvarzintepa, the capital of the Kushan state, which is analyzed separately in ancient sources, is recognized as one of the important centers of world civilization. The kings of the Kushan state, Kujula Kadfiz, Kanishka, Khuvishka, and others, carried out practical work of economic and political significance for the development of the city of Dalvarzin, as a state religion, they built Buddhist temples in luxury(1.240-p).

As a result of the research on monuments in the territory of the Kushan state Academician G.A. Pugachenkova and E.V. Rtveladze's, a settled agricultural culture developed here, the construction of reservoirs and the invention of artificial irrigation systems in agriculture; The fact that water was pumped from Mirshodi and Dalvarzin to the new lands through the main canals proved that he used a plow and animal power to cultivate the land. (2. 64-p).

Scientific research has been carried out at Dalvarzintepa since 1962. The expedition carried out an excellent archeological excavation in 1967 and achieved great results. The first sculptures found in Dalvarzintepa in 1968 in Dushanbe, Tajikistan - at an international scientific conference on Central Asia during

the Kushan period, information on the study of pottery, urban defense structures was presented to the scientific community.

The conference confirmed that Dalvarzintepa was the first capital of the Chaghaniyan state. It is noted that in the late 2nd and 1st centuries BC, a small settlement appeared on the site of the present-day Dalvarzintepa, and during the Kushan period, Dalvarzintepa became the center of the state as a city.

In the early Middle Ages, Dalvarzin was the largest city center in the territory of the Kushan state, on the territory of which there were several mahallas, branches, and the width of the streets was 12 meters. From here two houses of nobles were identified. There are 130 monuments of the Kushan period in the Surkhandarya oasis, 80 of which are village-type settlements. In 420, Dalvarzin glassblowers surprised the Chinese by making different colored bottles in the Chinese capital.

In 1972, the remains of a 200-meter wall were found in Dalvarzin, 4.6 m wide and 2.5 m high. Around Dalvarzintepa is a ruined arched wall, the length of the arch wall is 130 m and the height is 2.5 m. In the eastern part of Dalvarzintepa, even at a distance of 80 m, a 4 m wide stone road was dug(2. 240-6.). The Dalvarzin royal palace and the fire temple, studied scientifically and historically by academician E.Rtveladze and archeologist B.Turgunov, fully confirm the social stratification of the population, the presence of a palace and a temple in this monument indicates the completion of the need for the conscious management of the people of Dalvarzin. With the emergence of the Kushan state, separate or special Zoroastrian and Buddhist temples were formed.

During the reign of the ancient Kushan kingdom, special attention was paid to the field of military affairs.

The Dalvarzin military fortifications, which have a defensive structure, have high-strength structures that are surrounded by additional defensive walls. These defensive fortifications are designed to protect a large area, and the walls, which consist of several rows of defensive walls, are reinforced with semicircular towers. Both the towers and the walls are equipped with turrets(3. 65-p.).

Pictographic symbols on ceramic vessels in Greek-style terracotta typical of the Dalvarzin culture, different stratigraphic lines, marked images have different meanings. It is possible to determine very precisely when the rebuilt building was built on the ruined ancient period wall (4.92-p.). The statues of Dalvarzintepa correspond to the traditional appearance of the Gandhara Bodhisattvas:

The facial contours are stunning and endearing. His curly hair was thick, his hat was beautiful, his body was naked, he wore a marjoram around his neck, a "uttarn" scarf over his left shoulder and lake, dressed in a skirt-like Hindu dress called "dhoti", tied with a belt, and wearing sandals, unlike the barefoot Buddhas. However, a number of parts of the Bodhisattva statues in Dalvarzintepa distinguish them from the statues in Gandhara and other areas where Buddhism is widespread. A perfectly erected statue of Buddha Bodhisattva, sitting under the southern wall of the room, was unveiled. He is made of red clay, with arrow pigment on it, and his body, clothes, and hat are painted red, and his hair is dyed black. His face was taken out of the kolnp and polished in the lake, his body and cloth were made of ash. The face is as wide as a Buddha's, and the full nose is slightly bent, the mouth is small, the pit on the upper lip is noticeable, the chin is full, and the lakes are attached to the body (5.50-p.).

Statue with head. The total height is 1 m. 10 cm, made of clay and plaster, painted red. The body and head were found separately. The ends of the dress are attached to a heart-shaped medallion, as in the previous sculpture. Below it passes a row of ornaments consisting of circles.

The crowns are beautifully illustrated: the fabric from the left shoulder hung in the ox, wrapping around the body, right lobe, and part of the waist. On the left shoulder, on the garments, is attached a marjoram, as in the great statue of Bodhisattva. The head is made of clay like a body and covered with a thick layer of plaster. There is no layer of plaster on the face, only a plaster on the top of the head. This ornament is similar to the spiral ornament on the head of Bodhisattva (5.52-p.).

Read head. Crushed like the head of a bodhisattva. The face is extremely damaged, probably covered with falling bricks. Made of clay and painted red. Her hair is wavy and black. The head is 46 cm high and 32 cm wide.

The head of the goddess. Part of the hairstyle is not preserved. His nose is puffy. The hair is spiral-shaped and the petiole consists of five or six petals. Finally, the fourth chief could belong to any official. It is very similar to the statue found in the first temple outside the city in Dalvarzintepa. Made of clay, his face and hair are painted red.

Archaeologist B. Turgunov and Japanese scientists opened new pages in the history of Buddhism and Buddhism.

Based on the opinion of these researchers, it is worth noting that the sculptures found are three-dimensional of the face and two parts of the chin are extremely unique, and the statues are made of plaster and painted. Judging by the small size of the fragments, it is estimated that these designs were installed between large sculptures. (5.56-p.).

The pottery neighborhood in Dalvarzintepa has also been studied. The rooms inhabited by potters are distinguished by their luxury. The walls of the rooms are decorated with different paints. Statues have also been found here. So the potters were much darker to themselves. Pottery pots are located near the houses. So far, more than a dozen jars have been excavated here. The ceramics found are distinguished by their quality and beauty.

Dalvarzintepa potters have made great strides in the production of pottery. This is evidenced by the pottery found here. They set up the preparation of the same dishes one by one. (6. 24,25-p).

In 1972, a treasure trove of gold was found in Dalvarzintepa. The treasure in the small jar was buried under the floor of one of the houses. The jar contained 115 pieces of gold. These include earrings, bracelets, belts, rings, gold necklaces and gold necklaces. Each of these is invaluable, first and foremost, as a work of art. The gold ornaments are masterfully crafted and amaze with their beauty, sensuality, quietness and delicate workmanship. The belts depict legendary animals.

These findings testify to the high level of development of Bactrian art in the Kushan period. It is believed that the treasure was buried in the II-III centuries AD (6. 26-p.).

125 Greek-Greek coins were found in the ancient monument of Dalvarzin, it served to define the social way of life, indicating the development of trade in the territories of Northern Bactria. Therefore, we have reason to believe that these coins were minted in a city in Surkhandarya, including Dalvarzintepa.

Because the coin could only be struck by the chief ruler. It is believed that these coins were minted by the governors of Kushan-guishuan province. There are, of course, reasons for this. As noted above, the reverse of the coins in circulation depicts the Greek god Zeus.

But over time, instead of an image of Zeus, they placed a picture of a horse on the back of the coin.

It is known that the peoples of Central Asia, and especially nomadic tribes, revered and worshiped the horse. Placement of the image of a horse on a coin, indicates the emergence of a new state here. Coins with the

image of a horse are now found mainly in Surkhandarya and, in particular, around Dalvarzntepa, Kholchayon. So, the capital of the emerging new state was in Surkhandarya.

On this basis, G.A. Pugachenkova is likely to replace Dalvarzntepa, the capital of the Kushan-Guishuan region, he thinks. In the second stage of development of the new state, the image on the front of the coins will also change.

It depicts a statue of a king. His face resembles the statues found in Holchayon. The reverse of the coins also features four words depicting a horseman and written in Greek letters. The first word is dominant, the second word is Geray, the third word has not yet been read, and the fourth word is read as Kushan. Thus, the name of the ruler from the first guishuan-kushan clan became known to us. But, unfortunately, we still do not know when Geray ruled. Many scholars believe that he must have ruled in the second half of the first century BC. (6. 5,6-p).

During the long history of our people, a huge material and spiritual heritage has been created, which has made an invaluable contribution to the treasury of world civilization. The Shurchi region of Surkhandarya region is a region that has made a worthy contribution to the formation of material and spiritual life, its socio-economic and cultural development, founded by our ancestors. The first brass, founded by our ancient ancestors, is the settlement where the Shurchi region was the first place of material and spiritual life in the first Iron Age. The Surkhandarya oasis is one of the first cradles of mankind, an ancient place where the first primitive people lived, the basis for the formation of their spiritual world. The formation of fine arts, religious ideas and ceremonies on this land, which is the first example of human thought, dates back to the Stone Age. As a result of archeological research, the historical sources of the first statehood in the history of our country were identified, and objective sources on the Uzbek statehood were included in the pages of history.

In particular, the history of Dalvarzin has attracted many archaeologists, historians, geographers, tourists, source scholars and art historians since ancient times. Archaeologists and art historians have done a lot of research on the history of Dalvarzin, an integral part of the Bactrian region, and its past. As for the time when the Dalvarzintepa treasure was created and used, that is, at the beginning of AD and the heyday of the Kushan Empire, the world's archaeologists have not yet come to a definite conclusion. **However, major international symposiums and conferences have been held in London, Dushanbe, Kabul and other major cities around the world on the history of this empire and its other aspects. Nevertheless, there are many pages of it that are still unknown to us, and they have kept their secrets underground for centuries.**

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