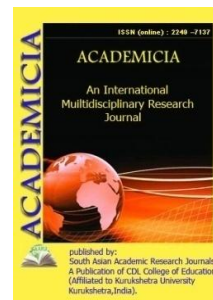




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## ARCHAEOLOGICAL STUDY OF ANCIENT KHOVOS MONUMENT

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### ABSTRACT

*This article provides a brief overview of the results of research at the Old Havasu monument in the northern Ustrushna region, as well as a scientific analysis of the work done by researchers to date, which has been proven by archeological sources to be the capital of Havasu rustok. In addition, in the XI-XII centuries there was a place of rabot outside Shahrستان, and according to archeological excavations on the south-eastern side of Shahrستان, the city border was not surrounded by a defensive wall in the Middle Ages, which in turn reminded medieval chronicles of trade and military routes clearly proves that it was mentioned as a destination at the crossroads of trade routes. In addition, on the basis of new archeological materials in the coming years, researchers were asked about the important tasks that need to be addressed.*

**KEYWORDS:** *East, West, Ustrushna, Fergana, Shohrukhiya, Khojand, Syrdarya, Kurkat, Anaxita, Humo, Rustoq, Bath, Medieval, Kiln, Brick.*

### INTRODUCTION

In ancient and medieval times, one of the branches of the Great Silk Road, which connected East and West, passed through the territory of Ustrushna, indicating that the region played an important role in international trade relations. The fact that such an international network passes through this area has had a significant impact, that is, the settlements located on the caravan routes have prospered and developed through trade and caravan services. Among these settlements, there are two monuments in terms of size and magnitude: Nurata in Sayhunabad district and Old Havos in Khavas district. The total area of the monument is about 12 hectares, and it consists of two parts, a majestic arch in the north-west and a shahrستان separated by

adjacent walls. The main center of the city is its arch and the ruins of Shahristan have been completely preserved to this day. Archaeological excavations at the Old Havasu city monument, the center of Ustrushana's Havas rustak, allow the study and scientific analysis of the data to draw more conclusions about the topography, political and economic life and cultural relations of the city's population.

### THE MAIN FINDINGS AND RESULTS

According to medieval written sources, Havas was located at the crossroads of the road east of Samarkand. One network went through Kurkat to Khojand and Fergana, the other to the north after crossing the Syrdarya, to the large city of Banokat (Shohrukhiya), and then to the second largest city, Harashkent, and finally to the capital of Chach, Binkat. In the Middle Ages, the Havas Road and the Binkat Road were interconnected and were widely known on the Great Silk Road. V.V. According to Barthold, there were two roads to the Chirchik river valley, one of which was through Havas and the other through Jizzakh [1, p. 388]. Similarly, it was possible to go from Havas to Binkat by two routes. The first road was short and led through the town of Mirzachel to the town of Khushket. The city of Khushket was located on the site of NurataShahristan in Sayhunabad district of Syrdarya region. The second road was longer and safer, running along the right bank of the Syrdarya River, that is, through Old Havas. Although it was possible to travel by road from Bunjikat, the capital of Ustrushna, to Havas via Sabot, caravans to Fergana usually traveled through Havas and Kurkat [2, p. 214-223].

There was also a road to Havas from Bunjikat, the provincial capital, through Sabot, another major city in Ustrushna. Although the "Great Road" passed through Sabot from the south, trade caravans generally found it convenient to travel to Khojand and Fergana via Havas and Furkat [3, p. 21]. The importance of Havasu, its strategic convenience, lies in the fact that it is located on the one hand at the crossroads of ancient important trade and military routes from west to east and from north to south through Bunjikat to Bactria [4, fig.1].

Arab geographers mention it only as a place at the crossroads of caravan routes. The Arab traveler Ibn Hawqal wrote about the way of Hawass: "If anyone wants to go from Zaamin to Khojand on the way of Hawas, he will meet Kurkat on his way." Havas is one of the destinations of Ustrushna, which is mentioned in practically all medieval road guides as the address of the way from Sogdia through Ustrushna to Chach, Khojand, Fergana and back. According to Yakut (XIII century), "Havas is a village in Ustrushona" [5, p. 64]. Ibn Khordadbeh (ninth century), in his famous Book of Roads and Countries, dwells on the distances from Hawas to neighboring areas and from them to Hawas. Similar information about Hawass is found in the works of Qudama, Ibn Rusta (first half of the tenth century); Al-Istahri, Ibn Hawqal (tenth century), As-Samani (twelfth century), Yaqut (thirteenth century), and Abul-Fida (fourteenth century) are given. At the beginning of the 11th century, the last representative of the Samanid dynasty, Havas, is mentioned in the details of the battle between Muntasir and the Karakhanid dynasty [6, p. 388]. The name of Havas is also mentioned in NizamiddinShami's famous work "Zafarnoma" (early XV century) [7, p. 69]. It is reported that Amir Temur himself was in Havas. In 1367-1368, one of the many clashes between Amir Hussein and Amir Temur took place. In this battle, Sahibkiran's army began its movement from Havas and crushed its opponent's army, which was far superior in numbers. It is also reported that in the second half of the 15th century, the famous poet Abdurahman Jami and the famous Sufi Khoja AhroriWali were in Havas [8, p. 235]. Havas

is mentioned several times in the rural style by Babir Mirza (16th century). In particular, according to him, "Umar was defeated in a battle with Sheikh Sultan Ahmad Mirza in the village of Hawas between Shahrukhiya and Uratepa" [9, p. 34-35].

Although the chronicles mention the trade and military routes as a location at the crossroads of the Hawassian trade route, no direct information about the city is mentioned.

## RESULTS AND DISCUSSION

The first archeological excavations at the monument were carried out in 1988-1989 by the Syrdarya archeological team of the Institute of Archeology of the Academy of Sciences of the Republic of Uzbekistan. As a result, archeological sources obtained from the lowest layers of the monument (although the tin could not reach the ground) showed that the settlement appeared at least in the I and I centuries AD. In other words, the old Havas has a history of at least two thousand years and has been proven to be the oldest urban ruin in the entire Syrdarya region [10, p.31-51].

Subsequent research was conducted fourteen years later, in 2003-2004, and as a result, the remains of the first Hellenic wall wall dating to the first half of the second century BC were discovered here. It is noteworthy that this wall was found to be built on ancient cultural layers [11, p. 19; 12, p. 61-65; 13, p. 48-51; 14, p. 94-98]. There are also fragments of pottery from the VI-IV centuries BC, decorated with angob, typical of the Eilaton culture. This discovery provides information about the relations of Old Havas with Fergana (Dayuan). In addition, a number of unique artifacts were found, proving that there were constant political, economic and cultural relations with the ancient Chach, Bactria, Sughd and other regions. Remains of walls and pottery from the IV-III centuries BC were also found. This proved that life in the monument lasted almost non-stop from the IV century BC to the XX century [12, p. 61-65; 13, p. 48-51]. It was scientifically substantiated that the ruins of the ancient city of Havas were a reference monument to the whole of Ustrushna. However, significant breaks are observed in the strata of Mugtepa (Uratepa) and other urban monuments in Ustrushan [15, p.105-106]. However, in our previous research, it has been proved that the ruins of Old Havas were replaced by a "royal road" during its operation and then a city before the appearance of the Great Silk Road [16, p.105]. In their subsequent research, researchers hypothesized that based on the materials obtained in the monument, there was a large rural settlement here at least in the VI - IV centuries BC, and on this basis the city was formed later [17, p. 23].

During the 2014-2018 survey conducted in the monument's shahristan, the first medieval dwellings belonging to two farms were discovered. Furnaces of various shapes were found in the rooms and courtyards of this house. They were divided into cooking, room heating, fire worship and metal melting furnaces depending on the shape and location. It was found that the shape of kitchen and room heating stoves is exactly similar to the shape of modern stoves. Also, if we consider that fire-worshipping furnaces are recorded in the rooms here, it testifies that these rooms served as a family-owned temple and that the metal smelting furnaces were not belonging to the general community but rather private family-owned furnaces. One of the most unique finds of these years is a lamp post with the image of Anaxita, the goddess of fertility, and Humo, a bird of the 12th century. It is known that the fertility goddess of Zoroastrianism was named Anaxita, Nohid or Nana. According to the traditions of that time, this goddess was made in the form of a statue or an idol and kept in the houses as a symbol of the luxury of each house and the

abundance of the table. The opening of the first medieval defensive wall at the monument testifies to the fact that the city had its own strong defense in the V-VIII centuries. In addition to the above findings, on the north side of the excavation was excavated a wall that served as a defensive structure from the time of the Principality of Havas or defined its boundary. The storage height of the wall is 70 cm and its width is up to 2 meters. It was noted that the wall was built mainly of guava, raw brick and its fragments, and at the same time, the monument had its own strong defense in the late Middle Ages [18, p. 35; 19, p. 131-132].

During the excavations on the eastern side of the Shahristan, a bathhouse dating back to the beginning of the 11th century was excavated. Its poly is made of baked brick, and the part where the water flows is fully preserved. In the center of Tashnov there is a circular millstone, around which a series of baked bricks are collected [20, p. 11; 21, p. 203-207]. The size of the baked bricks is 24-25 x 12.5-13 x 3.5-4 cm. The drainage point of the bath is located in the center of the rock, it is 6-7 cm in diameter. Pieces of pottery and two copper coins found on the bathroom floor date back to the Middle Ages, the late 11th and early 12th centuries AD.

During the 2019-2020 survey, planned excavations were carried out around the monument, i.e. in its southern, eastern, western, northern areas, as well as in the excavations in the Shahristan area. During the excavations of the first excavation, 14 farm sheds, 5 furnaces, 3 column sheds, as well as 4 semi-basements were discovered. It was found that the pottery fragments mentioned in this semi-basement payment belong to the late 18th-early 19th centuries, and at the same time were rabot outside the shahristan in the Middle Ages [22, p. 40-41; 23, p. 92]. Studies in the second excavation had suggested that there was a medieval defensive structure on the southeastern side of the shahristan. However, instead of it, the settlements of this period were studied.

Written sources state that Ustrushna was one of the most prosperous and developed countries in the Middle Ages. However, according to the analysis of written and studied archeological sources, in the Middle Ages there were 18 rusts in these areas, and 9 of them were located in the plains, and the rest in the mountainous areas. At the same time, each rustak had its own central cities. The researcher's views on the number and naming of rusts are still accepted in history [4, 3p. 4-35]. However, it has been noted that the researcher's comments on the location of rustaks and cities have caused controversy among researchers in recent years [24, p. 102-103]. N.N. Negmatov, based on written sources, includes Old Havas among the cities and states that it was the center of Havas rustok [4, p. 41; 24, p. 113]. This idea is mentioned in written sources as one of the important settlements of Ustrushna on the plain, i.e. the desert rust of Havas and its center, mainly at the intersection of caravan routes.

## CONCLUSION

Archaeological excavations at the monument to date have shown that life on the monument dates back to BC. It shows that it lasted almost non-stop from the IV century to the XX century, and at the same time, Old Havasu was one of the important crossroads of trade and military action for the ancient Ustrushan Fergana, Chach, Bactria, Sughd cultural lands. In addition, the above scientific analysis shows that the material found during the excavations in the south-eastern corner of the monumental shahristan shows that the city was not surrounded by defensive structures in the Middle Ages. This, in turn, clearly proves that in medieval chronicles the

monuments of trade and military routes are mentioned as a place at the crossroads of the Old Havas trade route.

In conclusion, we believe that a number of unresolved issues related to the period in which Old Havas gained its urban status will be resolved in the coming years, with the recording of new archeological materials.

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