

**PRELIMINARY RESULTS OF THE STUDY OF THE NATURAL
GEOGRAPHICAL LOCATION OF THE UCHTEPA BULAKMOZOR
COMPLEX "UCHTEPA-2"**

Tukhtasinov Dilshod*

*Basic Doctoral Student,
Namangan State University, Namangan, UZBEKISTAN
Email id: d.tukhtasinov@gmail.com

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ABSTRACT

This article describes the natural geographical location of the Uchtepa-2 complex in the Fergana Valley, the first experimental research on the monument, preliminary data of large-scale archeological excavations, photos and writings about the findings of the monument. data are given. Archeological excavations and finds show that Uchtepa-2 is an ancient and early medieval fire temple.

KEYWORDS: *Archeology, stratigraphy, fireworks, pottery, monuments, antiquity, early Middle Ages, Fergana Valley, Naryn River, horseradish, stone knives, Tranchea.*

INTRODUCTION

The past determines the future, our wise people say. Indeed, every event that has taken place in the past is the foundation of the present. In particular, the role of past events in shaping the spirituality of nations and enriching them spiritually is invaluable.

Archeology and history play an important role in the study of the past. Although they are independent disciplines, they are closely related. They study the same object, the past, in different ways. While history studies the events of the past on the basis of written and material sources, archeology studies them mainly on the basis of material sources. [1]

Today, the field of archeology is expanding and becoming more complex. It is difficult to study all its aspects. Therefore, archaeologists specialize in a specific period, area, or direction. Archeology is not only complex, but also very interesting. It takes a great deal of skill on the part of the archaeologist to find, restore, and "speak" a hidden object. This skill is formed and developed over the years and becomes a high skill and experience.

In general, the restoration of history in archeology requires a lot of time, science, knowledge and skill, but the number of scientists conducting research in this direction is growing from year to year. Through their efforts, many unknown aspects of the past are being discovered and explored. This is the result of the achievements of mankind. [2]

Research results. Natural geographical location. Uchtepa Buloqmozor complex is located on the left bank of the Namangan-Khakkulobod highway in the village of Uchtepa, Naryn district, Namangan region, Fergana Valley. (Figure 1.)

Uchtepa Bulqmozor complex is located at an altitude of 419 meters above sea level, in a geographically convenient location. The area where the monument is located is sharply continental in terms of its natural climate. Summers are very hot and winters are cold. The average temperature in July is + 35°, and in January -5°. To the north of the monument flows the Naryn River (total length 807 km), which begins in Central Tianshan. [3]

The Karadarya River, one of the main tributaries of the Syrdarya River, which flows from the southeastern part of the Fergana Range and the northern slopes of the Alay Range, joins the Tar and Karagulja rivers to the south of the site. The point is that the village where the monument is located borders on both rivers. The Naryn River in the north and the Karadarya River in the south. It is safe to say that the area where the monument is located is between two rivers. The fact that these two rivers flow through the area has long allowed the locals to farm.

The beginning of the study of the monument. The first research work in Uchtepa Bulakmozor complex began in 1963 under the leadership of academician A.Askarov. At that time, a stratigraphic trench was dug at the Uchtepa-1 monument to determine the age of the hills. Early medieval pottery began to emerge in the upper layers of the pit, and ancient pottery fragments began to emerge in the lower layers. The pit was dug to a depth of 2 meters. From the upper part of the layer of antiquity began to appear pieces of pottery with a dark angob, and from its lower layers began to appear pieces of pottery with a bright red angob. Excavations had to be stopped on the third day before the trench was reached. Because the excavation of the monument was a personal initiative, it required a lot of money to maintain, and required official permission from the state. [4]

At that time, there was no need to excavate the Uchtepa-2 monument. However, its condition of preservation, the height of 8-10 meters above the ground, the absence of any archeological artifacts on top of it, or the presence of any sign indicating anything, necessitated the interpretation of it as a ruler's tomb. Whether archeological excavations began at such a monument, it had to be completed. Because before Islam, it has become a tradition for an archaeologist to bury a deceased person with a certain amount of wealth, depending on his position in society, and to add artifacts depending on his profession. . The excavated monument turned out to be not the residence of a ruler, as we expected, but a temple of the ancient city of fire. Observation of ancient and early medieval cultures and religious beliefs of the Fergana Valley of similar character in the scientific works of N.G.Gorbonova, Y.F.Zadneprovskiy, T.G.Obolduyeva, A.A.Anorboyev, B.X.Matboboyev, S.S.Qudratov, M.G.Abdullayev, S.R.Baratov and others. possible. The above authors have not conducted extensive research on the topic in their research. The purpose of the study is to study the Uchtepa-2 object in detail.

Methods and stratigraphy of archeological study of Uchtepa 2 object. As noted above, according to the historical topography of the monument, the excavated hill was in fact part of an ancient and early medieval large city. Most of it was leveled during the former Soviet era and distributed to farmers as fertilizer and to the surrounding population as plots of land. The top area preserved to us is about 0.50 ha. According to the remains of an architectural device unearthed during the excavations, the hill was a sacred shrine of the ancient city to the sun. The temple was founded 2,000 years ago. The temple was destroyed during the Arab conquest and then not rebuilt.

Today, the Uchtepa-2 monument dates back to the late 8th century AD and is still associated with the village cemetery. Even in the following years, graves began to appear on the sunny side of it. When archeological excavations began at the monument, the consent of the village elders was obtained and it was stopped. [5]

In the study of the monument, the rafter peg was first installed at its highest point, and the upper part of the central square was divided into 2×2 square grids. Each square meter was cleared of sandy loam to a depth of 1 meter. No construction debris or pottery fragments were found in the cleared area. Then the top area was divided into 4 parts, and one by one they began to clear the saline soil. In particular, the northern and northeastern parts of the hill were turned into garbage dumps by the surrounding population. During the clearing of this part of the monument, it was discovered that these parts of the monument had been demolished to the mainland and that the appropriate cultural layer had not been preserved due to the construction of various utility rooms.

After that, strategic trenches and trenches were dug in two places in order to determine the age of the monument and to study the formation of the cultural layers in the yogor in chronological order. [6]

A stratigraphic trench was excavated on the northwest side of the hill, with a 3.5×2.40 meter boundary. Its depth is 1.70 m from the current surface to the mainland (mainland) layer. is formed. The mainland's main layer is light brown soil with a gray layer on top. In this layer, fragments of clear and reddish angiogenes and fragments of animal bones were found. Above it is a 1.30 m thick layer of yellow soil culture. Nine and light red pottery fragments, moldy pottery fragments, burnt charcoal, and pet bones were found in the stratum. The angled ceramic fragments are made of very thin-walled, ceramic wheels. The surface of the upper part of the excavations was covered with fresh grass. No device debris was found in the pit area. The stratigraphic trench was constructed from the north side of the hill to the south. It is 10 m long and 1 m wide. At the intersection of the trench, from north to south, layers of cotton and raw bricks cut mixed cultural layers to 4 meters, and at its southern end, they opened at a depth of 7 meters at a distance of 2 meters. (Figure 2.)

It turned out that the temple was built on a platform with a thickness of about 1.5 meters, which is well worked out. The cultural layer of the trench vessel extends from 5 to 5.5 m above the excavation level. No archeological artifacts were found on the platform, which is reminiscent of blue mud. In the lower part of the cultural layers of the trench there are fragments of ancient pottery and animal bones of the early Middle Ages, and in the upper part there are fragments of pottery and animal bones. 8.70 m along the western wall of the northern beginning (boundary) of the trench. half of the altar-hearth, built in a circle at a depth of 5.5 meters, was opened. The altar is 90 cm in diameter and its reservoir is full of white ash. Among the ashes were found fragments of pottery with a bright red color. This altar probably belongs to the first stage of the temple. [7]

In studying the composition of the stratigraphic trench layers, it was difficult to study the chronological sequence of the platform and cultural layers in its cross-section, i.e., it was very difficult to separate the cultural layers in the trench cross-section. This is because the object is composed of clay and bricks made of raw clay of the soil, the blue clay used in its construction is covered with saline clay and the soil is covered with saline clay, the blue clay used in its construction is covered with salty clay and the earth's turbid soil. i It is full of reeds and walnut roots, and for centuries these reeds and walnut roots have come out and covered the whole body

of the hill, from the bottom of the hill to the surface. The veins of the yantak were enlarged, and even the temples of the temple were torn from everywhere, causing great damage to the cultural layer and to the preservation of the devices of the house. Due to the location of these wild plants, the walls of the temple and the cultural layers were severely damaged, and the preservation of the wall, as reflected in the cross section of the scientific laboratory, was in a state of turmoil or due to the revival of these wild plants. reached us. Let's not clear any part of the hill like a window. After 3-4 days, deep-rooted saplings and reeds began to grow. The open area is covered with salt. This is also true of the trench section. (Figure 3,4,5,6) [8]

The first finds from the monument "Uchtepa-2". Very rare finds were made during the excavation of the temple ruins. Among the finds were more than 40 fire-worshipping altar furnaces, sacred stone knives (jertvennye noji) of more than 10 different periods prepared for the slaughter of sacrificial animals, several different types of stone idols, co. Religious-cult artifacts related to plab fire, stone horseshoes used in the preparation of the sacred khaoma drink, fragments of exquisitely crafted ceramics (including archeological bus-pieces) on thousands of pottery wheels, tombs of some temple nuns, from the waist of the tomb skeletons were found the belts of an iron girdle, the fragments of the bones of the sacrificial animal, and next to them an iron knife and earthenware vessels placed in the tomb with food, the tombs of dogs considered sacred in Zoroastrianism. [9]

the process of clearing and encrypting them, the earliest written specimens written in the form of cuneiform on a piece of pottery and the bodies of a number of stone goddesses and schematic stone carvings depicting celestial gods and angels associated with fire, some depicting animals and fish, its value is infinite for the study of ancient culture and spirituality. Because these findings testify to the fact that among the ancestors of the indigenous people of the Fergana Valley, 2,000 years ago, there were literate and highly experienced artists in the Aramaic script. Such a unique ancient monument has never been seen before, not only in Naryn district, but also in any region or district of the ancient Fergana Valley. [10]

CONCLUSION

Based on the results of archeological excavations and the findings of this study, it was confirmed that the Uchtepa-2 object is an ancient and early medieval fire temple. The study also described the opening of a newly opened fire temple for scientific use, as well as its scientific preparation for a museum under the Blue Sky. Under the auspices of Uzbektourism, the exhibition of temple fireplaces and architectural relics will feature a unique facility for domestic and international tourism by placing its unique finds on display stands. [11]

applications



Figure 1. Location of Uchtepa-2 object

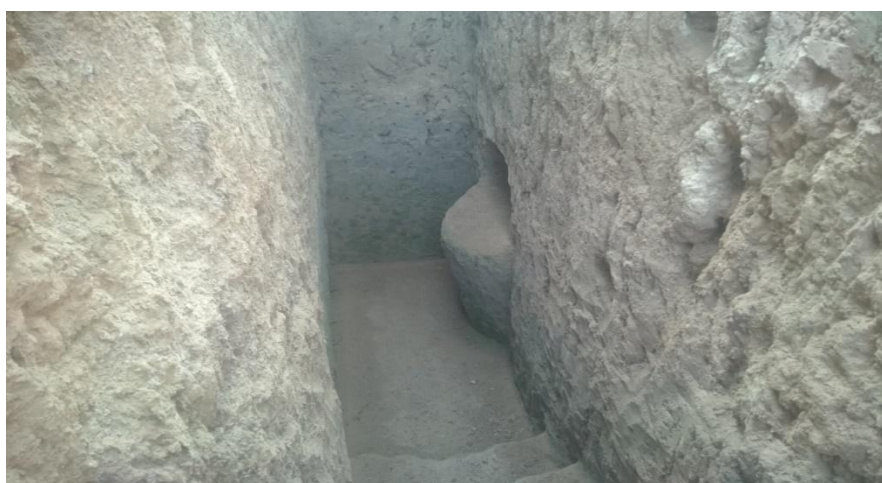


Figure 2. In the trench section of the Uchtepa-2 object



Figure 3. Uchtepa-2 fire-worshipping altar hearths



Figure 4. Stone knives of Uchtepa-2 object



Figure 5. The object of Uchtepa-2 is rock carvings



Figure 6. The object of Uchtepa-2 is pieces of ancient pottery.

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