



ARCHAEOLOGICAL MONUMENT OF UCHTEPA-BULAKMAZAR - AS A NEW TOURISM SITE OF NAMANGAN REGION

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ANNOTATION

In this article the archeological monument of Uchtepa-Bulakmazar located in Narin district of Namangan region and archeological excavations in its territory are analyzed. The main focus of the article is on the history of the monument, the process of its transformation into a shrine, the archeological excavations carried out in 2019-2020 on the site and the scientific results obtained as a result.

KEYWORDS: *Archaeological monuments, excavations, findings, Uchtepa cemetery, tourism, Namangan region, sites of cultural heritage, pottery dishes, shrine.*

In connection with the introduction into the state program “Obod qishloq” in 2019 year in Uchtepa village of the Naryn district of Namangan region, it began to study the archaeological monuments located in the village. The research work was carried out excavations at the archaeological site “Uchtepa 2” from April 2019 year to the end of October. The archaeological object “Uchtepa 2” studied is an archaeological monument consisting of layers of culture that have been completely exposed to bad poristiy) state for centuries under the influence of salt and moisture, as well as the roughness of the roots of clover and reeds, and in the process of digging it extraordinary unique finds related to the religion of fire-worship up to the Islamic, in the end, this object turned out to be a temple of Zarathustra.

Indeed, in the process of digging up the ruins of the synagogue, very rare finds were found. In particular, among the findings are more than 40 fire worship altar kilns, more than 20 stone devices-altars, dozens of different periodical sacred stone knives (jertvennie noji) made for slaughter of sacrificial animals, several different types of sanam-goddesses made of stone, many of which are related to the fire worship religious believe, evidence of the divine-cult used in the preparation of the holy, thousands of pieces of ceramic pots made of professionally highly elegant in the charm of slavery (among them there are also archaeological bus-buttons), graves of some shrines monks, tissues of the

waist belt made of iron from the waist part of grave skeletons, bone fragments of the sacrificial animal and ceramic dishes placed next to them with an iron knife and food.

In the process of clearing and encrypting them from the soil on a piece of ceramic and on the body of a number of stone goddesses, the oldest inscriptions with inscriptions inscribed in the form of a cuneiform alphabet and pictures of heavenly gods and parishes of tolerance with fire worked schematic fossils, in some of them pictures of animals and fish are drawn, because these findings testify to the fact that among the ancestors of the indigenous population of the Fergana Valley, was a literate and highly experienced painter in the aramaic script 2 thousand years ago. Such a unique monument of antiquity was not met before not only in the Naryn district, but also in any region or district of the ancient Fergana.

Thus, this temple of Zarathustra is a universal religious-ideological center in which our ancestors worshiped the ancient Fergana (Chinese Davan-Dayyuan, in sugd - Pargana) state until the Islamic religion of one of the local governorates, and such a monument is being fully revealed for the first time in the Namangan region.

The fountain complex “Uchtepa 2” is a very unique and delicate object in reality. This place is an object where two world religions collide in terms of ideological significance. The monument was erected



at the beginning of the BC century. At the beginning of the 8th century BC, the eastern regions of the Arab Caliphate were destroyed by the unique Kutayba ibn Muslim where the town of Movarounnahr and the local fire-fighting and idolatry temples of the townships were destroyed. So, during these military and religious walks of Kutayba (now this place is the village of Uchtepa of the Naryn district) in the Haylam city of the ancient Fergana Miyon Rudoh area, this fire temple is also destroyed.

In those, Kutayba came with his troops and gained fame in the chapter of introducing the firemen to the Islamic religion, the Prophet Qurayish mother remembers the name with respect to the old Uchtepans so far. And the fountain cemetery, which is located near the double boiling fountain, is formed due to this mother-in-law's grave, thanks to her followers.

The temple of fire worship "Uchtepa 2" is located in the historical topography of the capital Khaylam of the area of Miyon Rudoh, a part of the ancient city, in its part of Shahristan. 500 meters from it were raised in the east, in ancient times, on the banks of the boiling spring, the summer palace (residence) of the mayor of the city 2000 years ago ("Uchtepa 1"). Its salty pressing galvirak reminds the middle of the devastation, which turned into saline, a sedimentary grounding. In the future, it is planned to also dig it and add it to the range of tourist facilities.

Unfortunately, in the following years, a two-hill between and a large western square of the old city were built, and a complex of archaeological monuments of Uchtepa Bulakmazar lost the appearance of its ancient city. The area of the hill "Uchtepa 2", where the old city was kept to us, is about 0,50 ha it is also at its periphery that the inhabitants of the village were annexed to the courtyard, the highest, two-thirds were preserved. According to the remains of an architectural device and finds uncovered during the excavation, this top turned out to be a sacred temple of worship to the sun of the inhabitants of the ancient city. After the invasion of the shrine Arabs, in its ruins, the city's total Islamic mosque was not built, this place remained in ruins and remained as an ordinary hill until us.

At present, the hill "Uchtepa 2" began to form from the end of the VIII century BC, and has joined the village cemetery, which continues to this day.

In the study of the monument, it was first installed a rafter pile on its highest point, the upper part of the central square of the top was turned out to be square sets of 2x2 meters. The area of each square was cleaned from saline solution to a depth of 1 meter. From the cleaned area neither the remains of drying, nor pieces of earthenware were not met. Then the top area was divided into 4, and they were also

cleaned from the salty finely ground one by one. Especially it turned out that the north and north-east sides of the tepachani were turned into a dump by the surrounding population. During the cleaning of this part of the hill from the garbage, it was determined that these sides of it were demolished to the mainland, and the corresponding cultural layer was preserved due to various end-period farm devices.

After that, in order to determine the age of the monument, to study the formation in the chronological sequence of the cultural layers contained in the monument, a stratigraphic shurf and a tranche were dug in two places of it.

Stratigraphic shurf was excavated on the north-west side of the hill, on the border of the hill at 3,5x2,40 meters. Its depth is 1,70 cm from the current earth satchel to the mother earth (mainland) layer. The mother earth-mainland layer consists of light brown soil, on which is located a humus cultural layer. In this layer, fragments of earthenware, angobled in a clear red color, and fractures of animal bones were found in the remains of the altar furnace. Above it is located a cultural layer of yellowish soil with a thickness of 1,30 cm. In the structure of this layer were found pieces of ceramic angobled in to'qqizil and light red colors, fragments of moldy ceramic cauldron, burnt charcoal and pet bone. Angobled ceramic fragments are made of a very thin stencil, in bondage chariot. The surface of the upper part of the excavation was freshly pressed grass.

The stratigraphic transheya was placed southward by the north of the hill. Its length is 10 m., width is 1 meter. At the intersection of transheya, the layers of pakhsa and khomgisht from north to south crossed mixed cultural layers and fell to 4 meters, at its southern adage 2 m. at a depth of 7 meters in distance, the mainland was opened.

As it turned out, the temple Loy was densely well processed, built on a platform with a thickness of about 1.5 meters. The cultural layers of the transheya cross section last from the digging surface to 5-5, 5 meters. In the structure of the platform, archaeological artifacts have not been encountered, it is reminiscent of an azure mud rich in reed roots.

At the bottom of the cultural layers of transheya were found fragments of ceramics and animal bones belonging to the antiquity and at the upper cross section to the early middle ages. 8,70 m along the length of the western stencil from the northern start (border) of the transheya distance, 5,5 m at the depth, an altar-oven, built in the form of a circle, was opened. The diameter of the altar is 90 cm., its reservoir is full of ash in white. Among the ashes were found fragments of earthenware, angobled in a clear red color. This altar-oven should belong to the first stage of the temple.



When studying the composition of stratigraphic strata, it was difficult to observe in its cross-section the chronological sequence of the platform and cultural layers, that is, in the cross-section of transheya it was very difficult to distinguish cultural layers from each other. Because the structure of the soil of the object, the soil from which it was built, the silt, which was used in its construction, was salted, the silt mud and the soil from which it was excavated, was full of reeds and clover roots, and for centuries these reeds and clover roots came out and completely covered the body of the flank vessels grew in size and even ruptured the temple atashkades from all over, causing great damage to the preservation of the cultural layer and its structures. Those same wild grass-plant revival saw great damage due to the walls of the synagogue and cultural layers, and the preservation of the walls also reached us in the sift state, as reflected in the cross section of the scientific laboratory. Do not open what part of the hill and clean it like a mirror, 3-4 days later the roots went deep, the clover and reed shoots began to grow. The opened area is salted. This condition is also noticeable in the cut of the trachea.

Another of a number of important tasks before the scientific expedition was the identification of the main ideological plan of the ancient engineer in the construction of the temple by archaeological excavations.

Archaeological excavations carried out at the monument, observations showed that in reality the primary foundation thickness of the temple is 1,5 m. it is built on the platform around it. The initial platform area is rectangular in shape, surrounded by a thick defensive wall. Later, this fact was observed on the southern side of the hill (this fact was observed), when two mirza walls were glued to it from outside the fence.

As a result of the excavations, it was found that the central door to the entrance to the temple was on its north side, which was as a thick-walled corridor. The eastern wall of the corridor has a fundamental character. The corridor opened at a length of 6 meters. The length of the corridor did not open to the central part of the temple, to the hall, which is located on the main atashka. (Because the hill part of the temple up to the central hall has not yet been studied).

Also on the issue of the western wall of the corridor is a problem, it has not yet been determined what width it is. Because the western "Wall" of the corridor does not have such a fundamental composition as the eastern wall. The border of the extreme western wall dates back to the eastern border of the stratigraphic tranche.

During the archaeological excavations, a number of stone devices were opened, from the well-

preserved upper part of the cultural layers of the temple, on the same horizontal plane, along its circumference in the form of a circle and an oval. They found fragments of ceramics belonging to the early middle ages from inside and around them. From them came out low-walled altar-ovens, which were built in the form of an oval, rectilinear and a circle, from 50-60 cm lower than the grass. Among them were met exquisite ceramic fragments with clear red and dark angobles, subjects related to the cult of fire – worship, stone parrots, schematic stone goddesses. Almost the majority of altar-ovens are located in rooms that surround the western, northern, eastern and partly southern sides of the central square of the temple.

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