



DESCRIPTION OF FIRE-CONSTRUCTION DEVICES AT UCHTEPA-2 SPRING PILGRIMAGE

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ANNOTATION

This article examines the fire-related devices of the “Uchtepa- Buloqmozor” archeological complex located in Uchtepa village of Narin district of Namangan region. It focuses on the altars found in the complex, their description, architectural solution and preservation.

Keywords and phrases: Namangan region, complex, archeological complex “Uchtepa-Bulakmozor”, fire, altar, objects of cultural heritage, ash, ostadon, furnaces, restoration, conservation.

One of the current problems of modern historical science is to determine the historical roots and origins of modern peoples. Archaeological materials play an important role in solving this problem. Therefore, the preservation of objects of cultural heritage created by mankind, the study of archeological monuments, their preservation and repair, thereby the objective coverage of history, a comprehensive in-depth study, among the population and youth widespread advocacy has risen to the level of public policy. President Sh. In this regard, M. Mirziyoyev said: “First of all, the youth and the population need to create the necessary environment and conditions for the promotion of the rich history of our country, its unique culture and national values, the achievements of world science and literature. it is about creating conditions ”[1. p. 49].

The emergence and formation of religious monuments in Central Asia has been the focus of many researchers. The discovery of several examples of religious architecture since the 1940s has fueled controversy. In Central Asia, including Sughd, the principle of religious tolerance has long prevailed, with people of different faiths living side by side in the same city.

However, most of the temples found in archeological excavations have been difficult for researchers to identify. With the exception of religious buildings belonging to Buddhism and Christianity, there is no doubt about the originality, equipment and decoration of their construction.



A number of fire-worshipping religious monuments have been studied in Central Asia [2. p. 102]. However, the stages of development of Zoroastrian temples and religious beliefs have not been fully observed. The main reason for this is that in the temples found and studied in Central Asia, Zoroastrianism has always been in harmony with local religious beliefs. It is a mystery that the remains of pure classical Zoroastrianism have not yet been found in archeological excavations.

It is known that archeological materials are the main source in the study of the past history of human labor. Fire-related devices are important in archeological sites, and their first discovery dates back to the Neolithic (New Stone) period. With the advent of pottery, the lives of our ancestors underwent radical changes, such as the appearance of ceramic pots, cooking and consumption of liquid food [3. p. 78.].

The Altar-o'choq was found in the center of the hill, at a depth of 1.5 m from the reference point. According to the state preserved to us, the altar is rectangular in shape, despite the fact that it was built of well-processed raw materials, due to the moisture and salinity of the ground, the boundary walls of the altar were lightly rubbed, and traces of it were burnt to the ground. stored, size 40x50 cm. The interior of the altar is full of pure white slaves.

To the north of the Altar-o'choq №1, another altar-furnace was found in the same area, in the shape of a circle. We called it altar-hearth №2. The diameter of the side wall, which was burnt in the fire, was 45-50 cm. The interior of the altar is full of soft soil mixed slaves. Altar №2 is so close to altar №1 that these two altar-furnaces are reminiscent of a double fire.

The altar-hearth is shaklida³ in the shape of a circle, 30x30 cm in diameter, its lower boundary walls are burnt by fire and have the color of fresh baked brick. The soft soil inside the altar is full of white slaves. In the south-eastern corner of the altar was found a sharp rock. This altar is in such a state of erosion that we found it necessary to cover it with a concrete wall before covering it.

Altar-o'choq №4 is located on the east side of the hill, on the east side, in the form of a circle, size 70x70 cm. The storage height of the side wall is 8-10 cm. The middle of the altar is full of white slaves. To its north is Altar №5.



Altar-o'choq №5 is also in the form of a circular circle like altar №4, size 60x60 cm. The preservation of the side wall is so bad that once the earthworms destroyed the altar walls. The height of the side wall preserved in places is 12 cm. The reservoir area of Altar is full of white slaves. To keep the altar in good condition until it is fully explored, it is surrounded by a concrete wall.

Altar-o'choq №6 in the shape of an oval circle, size 40x45 cm. The side wall is very poorly maintained, meaning that it has turned into a reddish-brown powdery mildew. The altar is full of white ash.

Altar-o'choq №7 is so poorly preserved that even its shape could not be determined. This is because the area, known as the altar site, is covered with fragments of galvanized equipment that was burned in the fire.

The altar is located on the east side of the Altar-o'choq №8. This altar is reminiscent of a deep rectangular reservoir. Its size is 85x100 cm. The height of the side wall was maintained up to 13 cm. Inside the altar are traces of white ash. The inner surface of the altar wall has been plastered and restored with well-treated clay. This is because behind the plaster, you can see the rubble of the red brick wall, which was burnt in the fire.

The altar was found at a depth of №10 in the northeastern corner of the hill, above the level of the reference point. Periodically, it was younger than the altar-furnaces described above, and before the stone-built altar. No altar was observed under it, the altar was built on a thick (more than 60 cm) layer of cultural galvirak. This altar was named Altar-o'choq №11 [4. p. 61].

Altar-o'choq was below №11 altar №10, it is not yet possible to give a complete description. However, there is no doubt that it is rectangular in shape. It can also be thought of as a truly boarded altar. The height of the board at the mouth of the altar is up to 20 cm. The inside of the altar is full of white ash, and among the slaves there are thin pieces of pottery with a bright red angob. Altar has been active for a long time, and its side walls have turned to stone.

On the north side of the mouth of the altar was found a small altar with a square shape (size 20x20 cm). Periodically the same period as the altar-furnace №11. Its side wall is 6 cm high. Altar's mouth is facing the sun. It is possible that the altar was made for children.



The altar is located on the north side of the Altar-o'choq №12, in the form of a circle, built on a thick layer of culture, size 40x40 cm, the inside is full of ash. The side wall of the northeast corner of the altar is burnt red, and on the southwest side there are traces of the altar board. Before burying the altar, it was protected by a stone barrier and then covered.

The Altar-o'choq №13 oval in shape, 35x40 cm in size, filled with ash, the side walls are very poorly preserved, that is, they are dimmed. The altar-oven №14 is also oval in shape, size 50x60 cm, very poorly preserved, the altar area is full of ash. The border board is not saved.

The shape of the Altar-o'choq №15 was rectangular, but due to poor preservation, only a few fragments of its board have survived. Approximate size 30x48 cm. There are traces of ash in the Altar area.

Altar-o'choq №16 double-chambered oval, size 40x50 cm, height of the side wall up to 12 cm. The altar is full of white ash. The northeastern side of the double-chamber altar is damaged.

Altar-o'choq №17 is located in the north, close to the fundamental wall of the entrance to the temple, two chambers, full of white ash, slave chamber size 50x70 cm, side wall, the north side is broken. Therefore, its northern side was blocked by a concrete barrier, otherwise it would have been difficult to cover it.

There are many similar fire-related devices in the Uchtepa-Bulakmozor complex, which encourage young archaeologists to do new scientific research. This is because the archeological study of these devices will shed more light on the ancient history of this complex. Unfortunately, when we opened this object, the top of it collapsed in front of us due to moisture. However, it is true that this collapse did not harm the altar, but worked in our favor.

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