

**FROM THE HISTORY OF ANCIENT CERAMIC PRODUCTS DISCOVERED IN THE
TERRITORY OF UZBEKISTAN**

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Abstract: *History of the brickwares related to Zoroastrian religion is examined in this article. Features, forms and decorations of the artefacts found at archaeological excavations in the different regions of Uzbekistan, are studied in him. The focus is on the history of the Ostodons, which reflects the customs and rituals of historical periods, such as mourning events. The history of the ceramics found in the monuments is analyzed, the processes of restoration and repair are studied, scientific research works are classified and studied.*

Keywords: *ceramics, artefact, archaeology, monument, Zoroastrian religion, ritual, maintenance, study, Middle Asia, region.*

INTRODUCTION

The relevance of this topic is determined by the fact that the analysis of the history of ceramics found in the territory of Uzbekistan, the study of the processes of restoration and repair, classification is not reflected in scientific research. Scientific and practical study of restoration works is an important key factor in preserving historical values.

Drawing conclusions on the basis of historical approach, objectivity, scientific, historical-comparative and generalized analysis, systematization is the methodological basis of research.

The data presented in the study have a scientific basis, the main conclusions of which can be used in the study of material cultural heritage monuments. The results of the research can also be used to conduct lectures and seminars in the system of higher and secondary special education institutions. The study of ancient artifacts allows them to be preserved to the maximum extent and reveals their historical, cultural, scientific and artistic value.

MATERIALS AND METHODS

In the first half of the first millennium BC, Zoroastrianism became widespread in Central Asia. The foundations of this religion originated in primitive society, at a time when people were deifying the surrounding nature. Mankind has long paid special attention to death and the rituals associated with it. According to archeological data, since the Paleolithic period, that is, after the death of their loved ones, Neanderthals buried them after performing certain rituals.

The Zoroastrians at that time worshiped fire, sun, earth, water, moon, and stars, and considered them sacred. Zoroastrianism is one of the oldest religions in the world and has been the main religion of many Eastern peoples for more than a thousand years. The peoples of Central Asia, Iran and Azerbaijan practiced this religion before Islam. Even after the advent of Islam, this religion has maintained its status for a long time. During the time of Ibn Sina (X-XI centuries) it was also acknowledged that there were believers in this religion.

According to scientific sources, according to Zoroastrian teachings, burying his body in the ground after death was considered a sin. So after the man died, his body was taken to a special hill

and buried. On this hill, the dead were fed to various animals, and after the bones were left, they were collected and stored in ceramic vessels. These vessels were called ostadons or ossuaries. They came in different shapes and had a rectangular base. The human body on the cover is made in a hum-like or sitting position. The masters are surrounded by reliefs or paintings. These images reflect the customs of those times, such as mourning. Many such masters have been found in Central Asia, especially in Uzbekistan. An example of this is the pottery found in Kuva. It is known that the artifacts found during archeological excavations in the ancient city of Quva are similar to the materials found in India, East Turkestan, and show that the cultural and economic ties between them were further developed in the Middle Ages. However, there are specific aspects of the Quva findings that need to be addressed. The bronze shoki found during the construction of the Karkidon reservoir in Quva district has similar features, NG Gorbunova said: "This bronze shoki may have served as a tumor. Because it has an image of some god. However, it cannot be said that it belongs to a specific religion. It is probable that we have encountered a Buddhist image of the local deities here." Interestingly, the crescent on the left shoulder of this deity and the Sun on the right shoulder are also reflected. However, in the iconography of the gods in Buddhism, the image of the Moon and the Sun is not encountered. On the contrary, the gods of the Moon and the Sun are symbols of the local gods of Central Asia, which are found in paintings on the monuments of East Turkestan, Khorezm, Panjikent. Therefore, archeological findings prove the pre-Islamic belief of the people of Kuva in Zoroastrianism. For example, the crescent moon was one of the symbolic symbols of the beautiful Anaxita, the goddess of prosperity in Zoroastrianism.

It is the first complex of a large number of "classical" ostadons found in the territory of Jizzakh region. Up to now, in the Ustrushana, that is, up to this complex of ostadons found, very few classical ostadons have been found. The previously mentioned ostadons were also distinguished by their originality. In particular, the Kurkat ostadan, made of ordinary clay, dried in the sun and mobilized for immediate use, and the "grassy" ostadan found in the Kyzylsay area of the Zaamin district were the few specimens found in this historical region. Zoroastrianism was widely practiced in Ustrushana in the pre-Islamic period.

In the ceremonies and rituals associated with death, the ostads were replaced by ceramic vessels, in particular, jars and jugs of various sizes. Around the city monument Qaliyatepa in Jizzakh, from the cultural strata of Kamil Bobo Tepa fortress, the monument Koshtepa in the Zaamin oasis, many hum ostadons are recorded from the village United. The hills of Tepa Mulkush are hand-made from local clay soil, baked in a kiln, and the inside and outside sides are painted with a dark, reddish-brown angob paint. Most of them are oval in shape, 45-52 cm long, 17-21 cm wide and 15-18 cm high, including two small "children's ostadoni". The front of the upper part of the masterpiece is made in the form of a kungirador wall, which depicts the defensive structures of the city, the castle fortress. According to comparative analysis, the complex of Western Ustrushana ostadons can be dated to the second half of the VII century AD to the beginning of the VIII century. In due course, it should be noted that the preservation of archeological monuments in this area is in a deplorable state.

Scientific research shows that the Sheep Castle, located in the territory of present-day Karakalpakstan of the Khorezm oasis, was built as an exrom for burial ceremonies. Its central building is adapted for cremation. An archeological expedition led by Academician SP Tolstov conducted excavations. Many ossuaries and pottery were found in this castle. Most of the Khorezm ossuaries, including the one found in the Sheep Castle, are made of pottery in the form of human statues. One of these statues is 70 cm tall and depicts a standing woman. The head and face of the statue were much damaged and restored after many hardships. Her hair was pulled back and her ears were open. At the bottom of the ossuary, which has a hole in the middle of the ear, the MIM letters of the Aramaic

alphabet are made in the form of a relief. The front of the ossuary is hand-made in relief style and has come down to us in a broken state. His jacket is sticking out of his shrouded palm. The jacket is decorated with triangular patterns. There is a possibility that the color image of the red angob, yellowish purple statue was painted, but it has not reached us.

The second statue is much more complex, a statue of a sitting man. The height of this statue is 85 cm. Placed on top of a round container. But the cabinet is designed to look like a chair. It feels like a man is sitting in a chair. Built in an 8-shaped chord, the leg completes the composition and resembles the leg of a chair. He was dressed in a short kaftan and his chest was left open. The hands look like they were made separately and then glued together. The head of the statue does not fit the proportions of the body, it is made much larger. The head also looks like some were made and then mounted on the body. Parts of the head, eyes, ears, nose, lips, temples were found separately, and by combining them it is possible to reconstruct the statue, that is, to bring it to its original state. The round bulging area of the eye is embossed. The nose is slightly wider and has small fine holes, a beard under the thin lips. The hat is reminiscent of the ear of an animal. Such a hat can be found in many Parthian statues. The side of the spine was not found during the excavation, so it was not possible to reconstruct it. Numerous burnt human bones were found around the ruined castle. It can be seen that there must have been a specially built piece that burned the corpses near the Sheep-destroyed castle. A mask was found 200 meters south of the Sheep Castle near the construction period of the Sheep Castle. It is made of pottery and was found on a small hill. The hill was formed by digging a canal that flows from here. The notion that there was a fire in this place is not very valid. Here is the basic evidence that the body was a special device for cremation. Gray mixed clay, ash-laden ossuaries have been found in large numbers.

Fragments of numerous coffin statues were found in the corridors of the ruins of the castle. When these pieces were assembled, it was not possible to fully restore the appearance of the statue due to the absence of some parts. This ossuary vessel belongs to prehistoric times. The more ancient the sculptural ossuaries are, the closer they are to the human form, the closer they are to us, the more round the sculpture appears. Many masks were also found in this castle. Suffice it to say that it is a mask with a very thin relief. There is a round hole in the middle of your mask. These masks are designed to cover the face of the body. The sculptural ossuaries, jugs, humps, ossuaries that have come down to us belong to ordinary and middle-class people. For the poor, ossuaries made from ordinary clay and dried in the sun were available.

CONCLUSION

In short, Zoroastrianism has developed in connection with burial ceremonies, mainly in the areas under study. Most of the images are related to the daily life and customs of the people living in that period. The reason for this was that the people of that time thought that the ostads would serve as the home of the deceased in the afterlife.

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