



Scientific analysis of the Erkurgan historical and archeological complex in Karshi district of Kashkadarya region

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ABSTRACT

The article provides information about the archeological excavations at the site of the Erkurgan ruins near the city of Karshi, the historical formation of this object, which is important for the cultural life of the oasis, and its current state.

Keywords:

Fortress, temple, fortress, mausoleum, Dahma, pottery, altar, minaret, ruins, porch, decor, awning, pyramid, Qizilqir, Kalolqir, Tuproqqal'a

The ancient ruins of the city, known as the ancient Nakhshab, Nashebolo, Nasaf, are located in what is now Erkurgan, one and a half kilometers from the northern boundaries of the administrative territory of the modern city of Karshi in the area of the present Shaykhali station.

Location of Erkurgan. The territory of Erkurgan is surrounded by hills of different sizes, consisting of the ruins of the old city, on the border of the inner and outer walls. The greatest height was found to be the ruler's palace. A citadel (a fortress inside the castle), a city temple, a mausoleum, a Zoroastrian temple, and artisan neighborhoods were also excavated. Around Erkurgan, there were completely lost, interconnected pre-city buildings, and in the first half of the first millennium, a well-equipped pre-city area stretched west to the banks of the Kashkadarya River. The city of Erkurgan was burned and

destroyed by the combined forces of the Turkish Khanate and the Sassanids of Iran during the Hephthalite conquest in the 6th century.

The large collection of artifacts from the excavations of the city of Erkurgan can be a sufficient basis to prove that the history and culture of the Karshi oasis and the capital city developed in several stages.

Formation of the city. The first central city of the oasis was mil. av. For the first time in the VIII-VII centuries it was surrounded by protective walls. The wall was later demolished, and its remains were found in the lower part of the pottery neighborhood. In the 6th century, cities expanded and new walls were built. The old wall remained in the city and, due to its uselessness, was used by potters as clay for making pottery. There is also a neighborhood of potters, which functioned until the end of the history of Erkurgan. The old

wall, more precisely, its remains came to the beginning of the century AD and were buried under the cultural remains of the pottery neighborhood. The ancient wall in Erkurgan,

more precisely its remains, was completely buried under the cultural layer of the pottery area near the beginning of the century (Fig. 1).



Figure 1. General view of Erkurgan historical and archeological complex in Karshi district of Kashkadarya region.

By the middle of the 1st millennium BC, the city was expanding. Some areas of the new retaining walls retained a height of up to 8 meters and the foundation was 3 meters thick. Thick and high walls protected the city from the cavalry, but the wall could not resist the destructive weapons. It surrounded an area of about 40 acres. During this period, in the Karshi oasis, as in Sogdia and Bactria, conical cylindrical pottery was widespread. These vessels were made on slow-moving pottery equipment.

Zahoki Moron Castle. In the II century BC in the Karshi oasis, south of Erkurgan, near the railway station of the city of Karshi, a large fortress - fortress zahoki maron was built. In the central part of the castle there is a huge rectangular tower, which has an area of about 100x100 meters and a height of up to 15 meters. It was surrounded by a 200x200m first row wall and the second row had an area of 400x400m. The third (not preserved) row, according to academician M.E. Masson, is 1.5x1.5 km. having territory. The walls of this third row are being restored by M.E. Masson using pre-revolutionary topographic maps. The

tower is also a wall-like mile. av. It was rebuilt several times in the V-IV centuries. The foundation of the outer wall of Erkurgan was 8 meters thick, and semicircular towers were built every 60 meters. At the top of the wall was an in-wall corridor, with ammunition chambers.

The destruction and crisis of the city. In the 5th century, the city came under fire and was later rebuilt. In the 6th century, the city was completely destroyed. this occurred as a result of the Hephthalites losing control as a result of the invasion of the combined armies of the Turkish Hakans and the Iranian Sassanids. After that, at the end of the 6th century and the beginning of the 7th century, a pottery mahalla was built on the ruins of the abandoned city. The city church was rebuilt. However, the former statue of the god was replaced by a right-angled fire altar. The last period of this temple is reflected in the coins minted in Kesh in the VII century.

Important findings in the excavations at Erkurgan can be a good basis for drawing important scientific conclusions about this period. Based on these, scholars were able to

travel to the spiritual world of the ancient Nahshabis. Scientists who have conducted effective theoretical research have seen with their own eyes how familiar the people of Erkurgan are to beauty.

The hut of firefighters. Written sources testify to the ancient existence of Zoroastrianism in Central Asia and Sogdia. This information was confirmed during the excavation of the dahman in Erkurgan.

Erkurgan Dahma. Sogdiana had a unique rectangular monolithic shape in its essence and purpose in ancient architecture. It is reminiscent of a form with two ceremonial areas on the west and east fronts. The embossed base of the Erkurgan dahma is unique and does not resemble the "silent towers" of the Persians in India, nor the rocky tombs and columnar monuments in Iran.

However, the details of dahma architecture and decor are quite traditional in ancient oriental and Hellenic architecture. A small amount of pottery found in Dahma dates back to the 2nd century BC. Dahma did not operate much, it was about a mile. av. In the II century it was covered with raw bricks. It is possible that he was in this situation after the outer wall of the city was built, as it was done in obedience to the divine laws of the dahma.

The dahmas of the Indian and Iranian Persians known to science belonged to the New Age and partly to the Middle Ages. However, as early as 1940, in the Chilpik hills of Khorezm, Tolstov found the remains of a dahma with a circular base (belonging to the III-IV centuries BC). The dahma in Erkurgan is the oldest similar structure (Fig. 2).



Figure 2. Excavations at the Erkurgan archeological site.

Eastern Temple. Located in the center of the city, the temple complex consisted of two separate buildings with adjoining facades facing south. The eastern temple was in the form of a two-column terraced hall to the south, which had a large right-angled shape leading to a large courtyard. It rests on a high brick platform that covers the ruins of a previously existing building. The porch is downstairs. Below that, at the entrance to the courtyard, is the upper part of the courtyard, which consists of transverse terraces descending to the south. The temple functioned from the III-IV centuries AD to the VII century, however, it was rebuilt several times. At least

five major renovations have taken place. However, the overall layout of a row of temples, a porch, and a courtyard remained unchanged. The walls of the temple (13.2x7.5 m) had grooved shelves with a domed dome. The columns were covered with a thick layer of plaster coating, which was bright red in color. There were colorful inscriptions on the walls and shelves, but unfortunately almost nothing survived from them. In conclusion from the inscriptions on the shelf, they had an ornamental feature of interior decoration. The inscriptions on the walls were in the form of tablets. The paint was applied by an ancient artist on a fine alibaster plaster, and in some

places the paint was skillfully applied over a clay plaster. The size of the porch to the south of the temple was 18.5x7.0 meters.

The central or western part of the temple complex was later built. The array of rectangular walls, which has a pyramidal appearance on the outside, reflects the features of the burial structure belonging to the etisar culture in an enlarged state. This building has only been studied from the outside, and its functional functions have not yet been fully explored. The walls on the north-east side of the massif were found at the corner of the outer walls. There is a large rectangular temple with a steeply oriented façade, which is more ancient in appearance.

Tower complex. Erkurghan Castle was one of the most famous castles in Central Asia due to its structure and general content. It is also unique in that it is divided into two independent platforms, each built on a separate plan. The plan of the lower area of the Erkurghan castle, which has the structure of courtyards and buildings combined with narrow corridors, is typical of many tower complexes of the ancient east. The castles of Qizilqir, Kalolqir, Tpaqrqala, Erkurghan and Panjikent differ in this respect from the famous Achaemenid castles in Pasargad, Suza and Persapol, and are likely to date back to the more ancient Assyrian and Median traditions of palace construction.

Tomb of the Rulers. Another huge monument of Erkurghan is the mausoleum of the rulers of the III-IV centuries. Architecturally, this find is a unique creative monument with a rectangular central hall or porch view facing the city and surrounded by a narrow corridor on three sides. The complex was built on a high-rise, pyramidal platform, and there was also a parade (luxury) staircase made of baked brick with plaster leading to the top. The burials of the rulers of Erkurghan are typical of the Central Asian cities of that time. The central hall was used mainly for commemorative ceremonies. In the narrow buildings around the perimeter were found the burials of the clergy of the Nakhshab rulers of the III-IV centuries, along with burial equipment. which was.

Blacksmiths neighborhood. As for the architecture of the residential buildings of the center of Nakhshab, the upper part of Erkurghan gives a complete picture of the settlements of the IV-VI centuries, where the neighborhood of slaves and blacksmiths is studied more. The first is located in the inner city, and its excavated part (13 excavations) consists of rows of separate households that make up the neighborhood. The much larger houses, which consisted of several rooms, had the appropriate equipment. Many households that had a shrine (a altar with traces of fire, a clay statue) did not have courtyards. A single wall running across the Potters neighborhood will divide the neighborhood into eastern and western parts. All farms are located in larger or smaller rectangular parts or sections, and this neighborhood is built in the form of a single massif, similar to the residential neighborhoods of Tpaqrqala and other cities of ancient Khorezm.

The products of Erkurghan pottery of that period included samples of pottery from the ancient period to the early Middle Ages. The goblets of the past have not been preserved. Early medieval Erkurghan pottery specimens define its appearance in small jugs with ring-shaped handles and thin-walled red-rimmed vessels. Naxshabning er.av. The first terracotta forms of the III-I centuries are represented in the form of a separate find of fifty figures, resembling the appearance of a jellyfish-gorgona face and a shape attached to a vessel. The simple primitive form known to the Shirk robot culture enriches the collection of handmade male sculptures.

The second line in the Erkurghan terracotta style is represented in the wild form by the female goddess in the form of a flat, schematic drawn figure and fingers stretched under her chest. His wide jacket is divided into rollers in the shape of a fan. This dress is for nomads and has a wide skirt to make riding comfortable. This type of clothing, which expanded in a bell-shaped manner below the waist, was characteristic of plain stone sculpture, as well as surkhkotal, shotorak. Among the terracotta forms are typical of

Saksanohur, Kholchayon, Mirzakoltepa and Dalvarzintepa.

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