

**MAPPING PROCESSES OF ARCHAEOLOGICAL FINDINGS OF KASANSAY DISTRICT**

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**Annotation**

This article analyzes Kosonsoy district, one of the oldest centers of the Fergana Valley, its toponymy, archaeological objects found in the area, their chronology, classification of finds kept in the district museum, and their mapping processes.

**Key words and phrases:** Kosonsoy, Fergana Valley, archeology, archaeological finds, mapping, museum, irrigation, reclamation, settled population, city, culture, nomadic population, agriculture, crafts.

One of the regions with the first agricultural culture in Central Asia was the Kosonsoi district, which included several lands with different landscapes. The natural geographical conditions in each of them allowed the development of a diversified economy. Therefore, roads leading to the cultural centers of the settled population and the seasonal destinations of the nomads were created in the Kosonsoy district in ancient times.

In the 2nd half of the 2nd millennium BC, peasants with a unique culture settled in the plains and highlands of Kosonsoy district. Their center was in the place of the current Mugtepa ruins, its area was 25 hectares, and the population was about 2 thousand people. The city has a complex structure, consisting of 3 parts, each of which is surrounded by defensive walls. There is a fortress in the middle of the city. The population was mainly engaged in agriculture. Pasture animal husbandry also began to develop. Processing of metals and production of products from them has reached a high level. In the ruins of Mugtepa, a bronze casting furnace and molds for casting tools were found. Archaeological materials testify to the highly developed society of Kosonsoy district. It can be assumed that there were 3 social classes in the district: soldiers, monks and peasant herders.

Written information about the history and development of the city can be found in the "Kitab al-buldan" ("History of the Countries") of the Arab historians who lived in the Middle Ages, Abu Abdullah Muhammad ibn Abubakr al- "Ahsan-ut-taqasimfi marifat-ul-aqalim" by Muqaddasi ("The best guide for studying climates"), "Kitab al-masolik wal-" by Abu Ishaq Ibrahim ibn Muhammad al-Farsi al-Shtakhri Mamolik" ("The book about the roads leading to the countries"), Muhammad ibn Vali Kosani's "Bahrul-asrar fi manoqib ul-ahyor" "Mysterious sea about the courage of noble people"), Zahiriddin Muhammad Babur's "Baburnoma" works [1. B. 148].

In his book "History of Fergana", the progressive and enlightened scientist Ishaq Khan Junaydullahhoja, who lived in the late 19th and early 20th centuries, described the ancient city of Koson, "Mugtepa", wrote: "Kason is famous as Mughnyi fortress and fortress, it was built with thick walls and large bricks, and it is still standing after two thousand years. If there are people who saw the same history, the kings of Sughd, who were mentioned as Ikhshid, also ruled here. After Afrosiyab, during the time of the Ikhshids, the Arabs came and there was a battle in Kason. We wanted to tell and memorialize these things to the people of Fergana. In our time, it was given importance, and it became known that this book is necessary for the political side, as it is suitable for the time and instrument. Therefore, for some reason, I spent my life on history, and I managed to do it for several times" [2. 77].

Well-known archaeologists, orientalists, historians N. Bryanov, N. Ya. Bichurin, M. S. Andreev, A. N. Bernshtam, B. Gafurov, A. Askarov, Yu. A. Zadneprovsky, A. Anorboev, M. Matboboev and others emphasized that the history of the emergence of the city of Koson is closely related to the history of the powerful Kushan dynasty, and concluded that its history is more than 200 years old.

Excavated in Mugtepa. Yu. A. Zadneprovsky too. He comes to the conclusion that Guyshan is the remnant of present-day Mughal. But some archeological scientists, including B. Matboboev, put forward the opinion that the Mugtepa monument in the area of ancient Koson is not Guyshan. Additional archaeological excavations are required in Mugtepa and other ancient monuments in the region [3. B. 56.], - writes A. Ashirov. In fact, in addition to the "Mugtepa" monument, there are ancient settlements such as "Nogoratepa", "Gormiron", "Navjartepa", Dukortepa, etc.



Ancient Kosonsoy was built as a city fortress surrounded by two rows of walls in the place of the current "Farmer's Market". At the moment, there is no sign of this fortress. However, at the bottom of a steep ravine adjacent to the stream on the west side of the market, the beginning of two underground paths leading to the city fortress still exists. Later, in order to strengthen the city's defense, Mug' fortress was built on a hill in the northern part of Koson, occupying a total of 2.5 hectares.

The ruins of this castle have been preserved until now. The castle in the center of the ancient city of Koson has gates on three sides - north, south and east. In order to ensure the safety of passengers, both sides of the street are surrounded by a high wall. The total length of this road is two kilometers, and it is known as "Kal'a kocha" among the people. Over the centuries, the walls on both sides of the street have been destroyed, but the road has not changed its original direction to this day.

A. N. Bernstam also confirms that the Mugh fortress had a royal arch, a barracks, watchtowers, a fire-worshipping temple, food, armory and other facilities. In particular, the Mugh fortress is

strategically located at the northernmost point of the Ferghana Valley, adjacent to the Olabukha highland region of the valley.

The process of migration of the population to the foothills of Kosonsoy district began in 1000 BC. It started at the end of the 1st millennium and became active in the 1st - 2nd centuries AD. It was during this period that the population density increased in the mountain district. Those who migrated from the plain lands of Kosonsoy district mainly settled in the district of mountain rivers. At the same time as settlements, mound-shaped cemeteries appear in the foothills. They were located on high plateaus and consisted of 20 or more fortifications. In these cemeteries, large mounds are located in the middle, and smaller mounds are located around them. It is assumed that there was also a special place for worship in the cemetery.

The geographical location of the agricultural area of Kosonsoy district - the fact that it is surrounded by pastoral tribes living on the slopes of the mountains - strongly influenced the history of the ethnic formation of its inhabitants. A. N. Bernstam also emphasized this situation several times [4. C. 186–190].

Among the ceramic objects found underground in Kosonsoy, 3 jugs that have been well preserved for centuries have a special mark on them, and one small leaf jug has a nail decorated with a line and a circular image around the mouth of the jug. dropped.

Among the findings, there are 3 water tanks, 3 of which are designed for carrying water on camels and 1 on horses. One side of these obdons was made flat, and served to carry it comfortably on a horse and camel. Some of these jugs can hold 10-12 liters of water, the mouth is directed upwards and narrowed to the mouth. It prevented the water from overflowing and adapted to the camel's gentle walking, and it had a handle for attaching it to the camel's scythe. A large jug designed to be carried on a horse has a capacity of 1.5 liters of water, and the mouth is very small, so that even when the horse is moving fast and fast, it does not allow the water to come out. The discovery of such beautiful jars in this ancient place indicates that trade caravans passed through this place.

Among the small jars among the findings, there is also another very small makeup jar, which was used for making roses in women's makeup. When digging a place for a new grave, that is, a piece of textile tool was also found. So, women were tasteful and smart even in that period, and the discovery of a textile tool shows that the textile industry also developed at that time.

There are about 40 ceramic jugs, hummocks, and bowls of various sizes brought to the museum. Some of the jugs are yellow and some are reddish in color. It can be seen that the items made by the potters were baked in the khumdan and some of them were decorated with angob paint.

However, Yu. According to A. Zadneprovsky, there is no way to explain the sudden change in pottery (transition from steppe type to painted type). Probably, there was originally a culture of painted pottery in the province (the origin of this and Qairaqum cultures is not determined). According to the climatic conditions, Namangan region is considered a suitable and favorable area for agriculture, but its development was probably slower than in the southern regions of Central Asia, because Anov or Sopolli-type cultures were not formed here. In our opinion, agricultural tribes of the south must have played a major role in the formation of the Chust culture, because the existence of these connections was found in Sokh BC. A stone scale made in the form of a double snake from the III-II millennium BC and originating from Elam, figurines of people found in Plato's treasury, and painted pottery of ancient Iran [5. C. 206–207] is evidenced by the petroglyphs at Saymalitosh, which recall the style.

In the development of pottery (red angob and grinding style), the presence of traditional contacts with the south-western regions of Central Asia was of great importance. Communications were made through the western districts of the region and Ustrushona regions. It is also possible that some of the Sogdians moved here as a result of Alexander the Great's invasion. It was the spread of western technologies that caused the long-term preservation of the traditions of the production of hand-made and painted ceramic products in the eastern districts of Namangan region [6. C. 48.].

Kosonsoi people have adopted new technology and remained faithful to their traditions, because all the innovations are focused on the locality, it is observed in the preservation of the shape of the pottery and its design, but they are made in a new style. Therefore, while the traditional elements of the Chust culture ceramics are preserved in the patterns scratched on the red Angobe vessels, the style of the patterns of the new Sho'raboshot painted vessels can be felt. In addition, images of animals and plants begin to appear on the dishes. At the same time, some forms of Ferghana vessels are similar to Sogd and Bactrian pottery.

The presence of contacts with India is probably evidenced by the discovery of vessels with red angoba scratch patterns there as well. A more reliable evidence in this regard is the well-known brass mirror hand in the shape of an Indian dancer, and two brass ornaments found in the tombs of Karabulok and Toratash. The first piece of jewelry is a hand with plastered fingers, which is similar to a faience jewelry found in Egypt in the form of a folded palm (kukish - usually the thumb protrudes between the index and middle fingers) (in the province there are also such findings) they compare. However, this is a false comparison, as the dancer's thumb and forefinger are simply touching each other in the jewelry, and the hand gesture is unclear.

In addition, it has a crutch on the wrist, which is not characteristic of Hellenistic products. Regarding the second jewel, the literature gave a wrong interpretation and called it in the form of a hand, although it depicts a leg wearing crutches. In both cases, the presence of the pendant indicates that the jewelry was made in the style of Indian traditions, not Hellenistic. Among the jewelry, there are sedolik beads and cowry shells carved with alkali, some of them are decorated with necklaces. Relations with East Turkestan and China are evidenced by the similarity of patterns on Shoraboshot pottery, the discovery of "ushu" coins (used among women's jewelry), Chinese mirrors and fabrics, brass rings, products woven from twigs, and combs. The inhabitants of the district had extensive contacts with the Syrdarya river located in the north-west of Ferghana, and through them with the world of steppe nomads and the regions along the Northern Black Sea.

This situation is determined by the existence of close relatives of the people of Ferghana with the residents of the Kangyu area (who, according to B. A. Litvinsky, served as the transmitters of the Sarmatian influence on the culture of Ferghana), and the fact that one direction of the Great Silk Road passed through the district. In addition to the closeness of the products of the western pottery centers of Kosonsoy (more pronounced in the last stages of the Ko'gai-Karabulok culture), these connections are similar in the form of mirrors of the "Sarmat" type, polychrome-style products, hollow ash rings, It is explained by the discovery of ceramic and alabaster "straws", antique production style beads (in the micromosaic technique), and glass vessels.

If the findings of a certain area testify to the commonality of culture and traditional relations, the analysis of the characteristics of grave structures and burial rituals can allow us to speculate about the migrations of tribes. The question of who owns the Kosonsoi burial mounds has been the subject of scientific discussions several times. All consider them to be relics belonging to herdsmen; There are two opinions in this regard - according to the first, it is said to be related to the cattle herding

tribes that have moved, and according to the second, it is considered to be related to the local herding population. These burial mounds, Yu. According to A. Zadneprovsky, it belonged to various herding tribes that moved. According to his proposal, it is appropriate to regionalize the burial mounds of Fergana and Central Asia on a large scale [7. С. 28].

As a result of the re-examination of the collected materials, there are several regions where burial mounds have been identified in Kosonsoy, and they differ from each other in the number and types of burial structures. Analyzing the possible reasons for the appearance of burial mounds in the district, the existence of various burial structures in Kosonsoi means that different groups of herder tribes came here [9. С. 112].

It should also be taken into account that researchers of the Melon culture in the Middle Syr Darya region in the first centuries AD claim that the presence of various grave structures is explained by the arrival of a new group of tribes here). Despite the paucity of anthropological materials, it testifies to the mixed composition of the population of Ferghana during this period. There is almost no change in racial type, and in general the population belongs to the Meso-Brachycrane European type of Central Asia, with some Eastern Mediterranean and Mongoloid lines added to it. There were also deformed skulls. The analysis of archeological data allows us to emphasize that new groups of Fergana residents entered from nearby and, perhaps, distant regions. However, their mixing with the local population led to the harmonization of the common culture.

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