

## Material Culture in Zoroastrian Religion

**Koshakov Safarali Yusupovich**<sup>1</sup>

<sup>1</sup> Doctorate in Terdu

### Abstract:

In this article, we can learn about one of the biggest signs of the custom of people's funeral in the southern and bordering regions of Uzbekistan, and about its characteristics, in which age the funeral of the herdsman tribes of the Bronze Age of Northern Bactria was. At the same time, it is thought about the emergence of the first city-states in Central Asia, in particular, Ancient Bactria and Margyona.

**Keywords:** Early statehood, Zoroastrianism, Ancient Bactria, Margyana, ancient religion, "Avesta", "funeral", Tulkhor, Aryanam Vajja.

1. Importance: It is no exaggeration to say that the pages of the past confirm the existence of a unique culture and tradition of each nation as a cornerstone of society's development. Therefore, one of the biggest signs of tradition is how people's funeral was in the southern and bordering regions of Uzbekistan, and we can learn about its characteristics from the monuments of the Bronze Age pastoral tribes of Northern Bactria. The Bronze Age pastoral tribes of Northern Bactria are mainly located in the southwestern regions of Tajikistan. The work of studying them on a large scale begins with the opening of the First Tulkhor cemetery by A.M. Mandelstam in the mid-1950s.

Depending on the signs of observing funeral ceremonies, it can be divided into the following three categories. 1) grave structure; 2) method of burial; 3) types of burial equipment. Usually, after the death of the deceased, a sacrifice was made and a memorial ceremony was held. [Nazarenko V.A. Classification pogrebalnykh pamyatnikov yujnogo Priladojya. - V kn.: Statistiko-combinatornye metody v archeologii. - M., Nauka, 1970. ] Cemeteries are important both archaeologically and ethnographically, and are rich in valuable material evidence. Through these objects, it is possible to distinguish what their funeral rites and religious views were. At the same time, it provides relevant information about the deceased and his profession during his lifetime. [Korenyanko V.A. Pogrebalnaya obryadnost kak system.- V kn. : Archeology and questioning atheism. Grozny: "Checheno-Ingush". 1977]

2. Methods and level of study: The article is covered on the basis of generally accepted historical methods - historicity, comparative-logical analysis, sequence, impartiality principles. 219 graves were opened. In three of them, the deceased was buried in a stone box. Among the graves, 9 bodies were cremated and then buried, skeletons buried in pairs were found in 9 graves. In 2 graves (No. 51, 58) of the first Tulkhor cemetery, bronze knives characteristic of the Srub culture were found. Cenotaphs are the main part of the graves. There are almost no physical evidences related to burial ceremonies. In some of them, one vessel was found, and their surface was patterned. The date of the Vakhsh culture monument is BC. It is dated to the 12th-10th centuries. According to the structure of the graves, they are in the structure of a porch - lahat, and stones are carved into the bottom of the grave [Ionesov V. Stanovlenie i razvitie ranneklassovykh otnosheniy .... // Dis...kand.ist.nauk. - Samarkand. 1990. - S. 35. ]

According to the structure of the first Tulkhor tombs, they are mainly divided into 4 types. They are graves with a sloping porch; stone pit graves; In the southern part of the catacomb graves and pit graves, there are pit graves, and among them, as the author of the excavation noted, the sloped graves with a porch are the most used method. Burials in these graves were carried out in three different ways, namely single skeleton graves (33 of them), double skeleton graves (7) and children's graves (4).

The main part of the graves is the graves of adults who are buried alone. The deceased and the deceased were buried in the same order, depending on their gender, that is, lying on their sides, with their arms and legs bent, men on their right side, and women on their left side.

In 3 of the first Tulkhor graves (No. 56, 57 and 62), the middle part of the grave is rectangular, and its walls are reinforced with slab stones. In these graves, the skeleton of the deceased was buried in stone boxes. The skull of the skeleton is located on the east side of the stone chamber, west of the leg bones. The upper part of the skeletons in the stone box is covered with reeds. These graves belonged to both men and women, and their gender was determined by skull and bone remains. No physical evidence of burial was found in such graves. Stone boxes are located in the middle of the graves, and A.M. Mandelshtam dates them to 1000 BC. X-XI centuries. [Mandelstam A.M. Pamyatniki epoxy bronze v yuzhnom Tajikistan. MIA, - No. 145, - Leningrad, Nauka. 1968. - S. 53. ] In graves 63, 64 of the first Tulkhor cemetery, a human skeleton was cremated, and in these graves there is a carved stone form of the swastika, a symbolic sign found in the Aryans, the cattle-breeding Andranova tribes of the Eurasian steppe regions. One of the distinctive features of the early Tulkhor graves is that ash and charcoal fragments are found in almost all graves. This is a symbolic sign of their religious views on fire. This cemetery has grave goods for all adult deceased and deceased. The main part of burial goods, like the Sopolli culture, consists of pottery, various jewelry, household items, bronze knives, bronze daggers, bronze mirrors, and beads.

In general, according to the composition of grave goods in the graves of the Ilk Tulkhor cemetery, it can be divided into 4 types. These are metal products; stone products; ceramics; It consists of jewelry and make-up items. In addition, fragments of leather and felt items were also found. In the catacomb tombs of this monument, there are not many burial goods. Ceramic vessels are the main part of these items. The surface of the dishes consists mainly of drawing and printed patterns. Bones (legs and ribs) of a sheep slaughtered for sacrifice during burial are found among the burial goods.

In the fourth type of graves of the early Tulkhor cemetery, there are small hearths full of ashes and cremated human bones, which are made of rectangular slabs in men's graves, while circular hearths are found in women's graves. [Mandelstam A.M. Pamyatniki epoxy bronze v yuzhnom Tajikistan. MIA, - No. 145, - Leningrad, Nauka. 1968. - S. 61-69. ] The meeting of such finds testifies to their religious-philosophical outlook. If the meeting of rectangular dwarf hearths in men's graves is seen as the guardian of their family, as well as the creator and protector of family property, wealth, the round dwarf hearths in women's graves can be compared to Mother Earth and the sun and placed as

a symbolic symbol. [Vinogradova N. Southwest Tajikistan and the Late Bronze Age. ... - S. 84. ] The method of burial of cattle herding tribes of Southern Tajikistan is very similar to the burial rites of Zharkoton (Askarov, Abdullaev 1983), Boston 6 cemeteries of Sopolli farming culture. The only difference is that the entrance to the catacombs is covered with brick. [Avanesova N.A. Spootbronzezeitliche Kulturkontakte in der Baktrischen ... // – S. 147-178. ] This type of grave structure is distinguished by its closeness to the Tandiryol graves in the Hisar Valley. Kumsoy culture materials, ceramics, a monument of agricultural culture, indicate that the Sopolli culture is the same time as the Mo'lali stage.

In the graves belonging to children, pottery, metal objects and ornaments were hardly found. However, in graves No. 72, 73, 74, 75, it was found that there were small shells of eggs. The fact that this situation is found only in children's graves, especially in collective burials, testifies to the fact that they were buried not at the same time, but at different times, one after the other. Because the bodies of 17 to 20 young children are buried together in one grave, such graves are found in four places in the cemetery.

3. Research results: Red color can be found in the graves of young children and adults. This is also one of the rituals associated with their faith, and this ritual is characteristic of Late Bronze Age burials. Because the meeting of red color in the graves is common not only in the First Tulkhor cemetery, but also in the graves of the last stages of the Sopolli culture. It can be concluded that the frequent meeting of red color in the graves was a symbolic meaning related to the general belief of the Bronze Age communities.

The date of the monument was determined based on the research conducted by A.M. Mandelstam in the First Tulkhor cemetery, the material evidence found in the graves and the structure of the grave. According to this, most of the graves of the First Tulkhor are graves with sloping roofs. The structure of the grave in this way is a characteristic of the customs of the Sopolli culture. The researchers date the graves with porches in the first Tulkhor cemetery to 1000 BC. It is determined by the XIII-IX centuries. According to the analysis of archeological sources, Eurasian steppe tribes entered Central Asia in 1000 BC. It is observed that it happened in the XIV-XIII centuries. The consequences of the migration of Andranova pastoral tribes to the south are reflected in the burial rituals of the Northern Bactrian Bronze Age communities.

4. Conclusions: The materials described above are from BC. In the second half of the 2nd millennium BC, the tribes of the Andranova culture of the northern steppes entered and settled in the territories of Northern Bactria and provided information about their relations with the local population. The scientific analysis of these data shows that in the Northern Bactrian regions in the Late Bronze Age, that is, BC. In the second half of the 2nd millennium, it gives an idea about the historical processes that took place in these regions and the set of religious and secular views related to the burial ceremonies of different ethnic groups.

## References:

1. Асқаров А, Жўрақулов М. Энеолит а бронза даврида Ўрта Осиё. – Самарқанд, 1984. – Б. 54.
2. Avanesova N.A. Spootbronzezeitliche Kulturkontakte in der Baktrischen ... // – С. 147-178.
3. Виноградова Н. Юго-западный Таджикистан в эпоху поздней бронзы. ... – С. 84.
4. Мандельштам А.М. Памятники эпохи бронзы в южном Таджикистане. МИА, – № 145, – Ленинград, Наука. 1968. – С. 61-69.
5. Kushokov , S. (2023). EARLY RELIGIOUS SIGNS OF THE TERRITORIES OF UZBEKISTAN. Research and Implementation, 1(3), 71–77

6. Yusupovich, Kushakov Safarali. "ORTA OSIYODA ILK DINIY QARASHLARNING OZIGA XOSLIGI." *Scientific Impulse* 1.11 (2023): 115-120.
7. Yusupovich, Kushakov Safarali. "FACTORS WHICH ARE THE BASIS OF THE FIRST RELIGIOUS VIEWS." *Scientific Impulse* 1.11 (2023): 140-145.
8. Ramazanovich, M. N., & Abdunazarovich, P. B. (2021). Protection of Family and Youth in the Constitution of the Republic of Uzbekistan. *Middle European Scientific Bulletin*, 18, 221-223.
9. Abdulkhakimovich, Mamarajabov Gayrat. "Traditions of Surkhandary Artists in Making National Dresses." *CENTRAL ASIAN JOURNAL OF SOCIAL SCIENCES AND HISTORY* 4.12 (2023): 7-11.
10. Abdulhakimovich, Gayrat Mamarajabov. "Activities of Artisans in the Production of National Clothes of Surkhandarya." (2023).
11. Мамараджабов, Гайрат Абдулхакимович. "Сурхон воҳаси аҳолисининг анъанавий кийим-бош ва тақинчоклари." *Взгляд в прошлое* SI-2 (2021).
12. Abdulkhakimovich, Mamarajabov Gayrat. "Government Attention and Support to Craftsmanship in Uzbekistan." *CENTRAL ASIAN JOURNAL OF SOCIAL SCIENCES AND HISTORY* 3.12 (2022): 288-292.
13. Abdulkhakimovich, Mamarajabov Gairat. "Food Products of Artisans of Surkhan Oasis." *Central Asian Journal of Social Sciences and History* 4.6 (2023): 68-72.13. Mina, Simona. "Political decentralization and promoting participative culture, solutions in counteracting the financial global crisis." *Managerial Challenges of the Contemporary Society* 2 (2011): 176-180.
14. Ramazanovich, N. M. (2022). IMPORTANCE AND ANALYSIS OF THE CONCEPT OF CIVIL RIGHTS. *Web of Scientist: International Scientific Research Journal*, 3(10), 322-328.
15. Tursunov, S., et al. "History of Surkhandarya." *T.: East* (2004).
16. Турсунов, С. Н., Пардаев, Т. Р., Турсунова, Н. М., & Муртазоев, Б. (2015). Ўзбекистонда бахшичилик санъатининг шаклланиши ва тараққиёти тарихи.
17. Ramazanovich, M. N., & Kabilovich, B. O. (2021). Constitutional and Legal Framework for Providing International Peace. *Middle European Scientific Bulletin*, 18, 218-220.
18. Mallaev, N. R., & Djalilov, S. S. (2021). Political and Legal Mechanisms of the Fight against Corruption in Uzbekistan and High Effective Measures against It. *International Journal of Development and Public Policy*, 1(7), 1-4.
19. Mallaev, N. R., & Djalilov, S. S. (2021). Establishment of Legal Mechanisms in the Fight Against Corruption in Uzbekistan. *European Journal of Life Safety and Stability* (2660-9630), 12, 4-8.
20. Ikromov, N. M. (2021). The Rule of the Ancient Bactrian Cavalry in the History of the Peoples of Central Asia. *Central Asian Journal of Social Sciences and History*, 2(10), 111-118.
21. Ikromov, N. M. (2021). KAVIS'REIGN IN THE FIRST TERRITORIAL STATEHOOD OF ANCIENT BACTRIA. *World Bulletin of Social Sciences*, 4(11), 77-81.
22. Ikromov N. M. TERRITORIAL DIVISION OF THE ANCIENT BACTRIA COUNTRY //Galaxy International Interdisciplinary Research Journal. – 2022. – Т. 10. – №. 12. – С. 911-916.
23. Ikromov N. M. KAVIS'REIGN IN THE FIRST TERRITORIAL STATEHOOD OF ANCIENT BACTRIA //World Bulletin of Social Sciences. – 2021. – Т. 4. – №. 11. – С. 77-81.

24. Икромов Н. Қадимги Бактрия илк ҳудудий давлатчилигида кавийлар ҳукмронлиги //Общество и инновации. – 2021. – Т. 2. – №. 10/S. – С. 127-135.
25. Ikromov N. M. The Rule of the Ancient Bactrian Cavalry in the History of the Peoples of Central Asia //Central Asian Journal of Social Sciences and History. – 2021. – Т. 2. – №. 10. – С. 111-118.
26. Ahmedova G. O. ATIONAL, REPERTOIRE, TEACHER, CREATION, ART, OASIS, PEOPLE, STUDENT //Theoretical & Applied Science. – 2020. – №. 7. – С. 74-77.
27. Oskinovna, Ahmedova Gulchehra. "SPIRITUAL FOUNDATIONS OF THE HEROES OF UZBEK NATIONAL EPICS." Scientific Impulse 1.11 (2023): 97-102.
28. Annaeva Z. STUDY OF ENVIRONMENTAL PROBLEMS IN UZBEKISTAN AT THE LEVEL OF STATE POLICY //Research and implementation. – 2023. – Т. 1. – №. 3. – С. 85-91.
29. Boronov, Abdulhakim. "EXPRESSION OF THE IDEA OF INTERNATIONAL HARMONY IN THE ACTIVITIES OF NATIONAL-CULTURAL CENTERS." Research and implementation 1.3 (2023): 78-84.
30. Musurmongulovna A. Z. FACTORS AND RECOMMENDATIONS THAT CAUSED ENVIRONMENTAL DEGRADATION IN UZBEKISTAN //Scientific Impulse. – 2023. – Т. 1. – №. 11. – С. 103-108.
31. Holliyevich B. A. SOCIAL COOPERATION IN INDEPENDENT DEVELOPMENT //Scientific Impulse. – 2023. – Т. 1. – №. 11. – С. 134-139.
32. Аннаева З. М. ЎЗБЕКИСТОНДА ЭКОЛОГИК ҲОЛАТНИ БАРҚАРОРЛАШТИРИШ МАСАЛАЛАРИ //Scientific Impulse. – 2023. – Т. 1. – №. 11. – С. 109-109.
33. Турсунов, С. Н., et al. "Ўзбекистонда бахшичилик санъатининг шаклланиши ва тараққиёти тарихи." (2015).
34. Турсунов, С., Т. Пардаев, and Турсунов Н. Курбонов А. "Ўзбекистон тарихи ва маданияти: Сурхондарё этнографияси." Тошкент: Алишер Навоий номидаги Ўзбекистон миллий кутубхонаси нашриёти 275 (2006).