

The Spritual Meaning Associated with the Woman of the Tombs Located in the Southwestern Turan

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Abstract:

In this article, the spiritual life of Turan, the oldest period, is explained on the basis of material finds. The foundation of these findings is the tombs of the oldest period. Most of these graves belong to the Paleolithic and Mesolithic periods, the material finds in them are compared with the material sources found in other regions of the world, and new ideas about the spiritual and ideological world of the people of that time are revealed. The spiritual world, views of the afterlife, life concepts of the inhabitants of Turan of the oldest period are compared on the basis of archaeological and ethnographic materials, and analytical conclusions are drawn.

Keywords: Dam-Dam Chashma I, Kayl, Cowrie, "snake's heads", Kshumai, Tirich Mir, Kalash, ocher, "life force".

Introduction.

We can get information about the first spiritual views of the people who lived in Turan in the oldest period with the help of archeological finds. The early spiritual views of this period are mainly reflected in the graves of the oldest people. The oldest of the first graves in Turan belongs to the Paleolithic period. In addition, the volume of grave structures found in later periods increased.

Among the monuments of the Mesolithic period of Turan, the monuments in the southern and southeastern regions are a number of open spaces and caves Dam-Dam Chashma I (a monument of the Early Paleolithic, Mesolithic, and Bronze Age.) and II, Kayl (a monument of the Mesolithic), and Jebel (a Mesolithic, Neolithic, and multi-layer monument related to the early Bronze Age) are two of the main ones.

Materials and method.

Judging by these graves, family ancestral cemeteries existed already in the Paleolithic and Mesolithic periods [1]. There was also a custom of burying the dead in pits dug near the seashore. The dead were laid on their backs in the grave, with their hands bent over their pelvises, their heads directed to the northwest, and their feet to the southeast [1]. Like their contemporaries and predecessors in other regions, the corpses were sprinkled with ocher and covered with seashells (beads). Small shells (beads) "decorated" the head of the deceased; large beads were wrapped around the body in the form of a ring and covered the right side of the thigh [1].

The use of shells for such purposes is well known from ancient graves in other regions. For example, in 1868, the remains of people from the Late Paleolithic period found in the Cro-Magnon Cave were covered with cowrie shells [2]. E. O. According to James, in the minds of primitive people, they were associated with "the gate through which the child enters the world" and were a symbol of the emergence of life [3]. According to R. Eisler, the practice of placing sheath-shaped cowrie shells around and over the dead, as well as covering the corpse (or just the shells) with red ocher (representing the life-giving power of blood), was part of the funeral rites, which led to the belief that the dead would be reborn and would return [4]. In other words, the main purpose of all actions at the funeral is to resurrect the deceased.

It should be noted that these actions were not "primitive" magic. Archaeological evidence shows that there is a direct relationship between funerary elements and female forms and symbols [5]. If we look at the funerary symbolism and ritual practices characteristic of the monuments of the later stage of history, we can see that this is a practical continuation of earlier traditions.

The semantic (symbolic meaning of a word or linguistic unit) meaning of the Cowrie shells and their association with the worship of the female deity is confirmed by many pieces of evidence. Their use as ornaments and amulets is typical for many people, including Turans (Uzbeks, Tajiks, and Turkmens). Turanian people called cowrie shells "snake's heads". They were embedded in ancient women's jewelry and clothes, sewn into headdresses as amulets [6]. It is noteworthy that cowries were used mainly to decorate women's wedding dresses and children's clothes and were used in the form of bracelets with amuletic value, indicating their importance as a magical source of fertility.

Results and discussion.

An interesting custom of decorating river vessels with cowry shells was found in Khorezm. It was mentioned by G.P. Snesev, who says that the Amudarya ships are distinguished by one characteristic: the bow is shaped like a human head, a mirror is placed in the center, and two long plaits of horsehair hang from the sides. Coins and cowry shells are sewn on the "head". According to G.P. Snesev, the head of Mother Ambar, the legendary patroness of women respected in this region, is depicted; her image genetically traces back to the image of an ancient goddess [6].

The association of the cowrie shell with the worship of the female deity still exists. This is even more evident in the culture of the peoples of northern Afghanistan, who adopted Islam relatively late and preserved traditions related to the worship of former gods and goddesses. Thus, in one of the hymns dedicated to the goddess Kshumai (the goddess of alpine meadows and wild goats living on Tirich Mir, the highest peak of the Hindu Kush, who is believed to be the patroness of grain and fruit crops) (Kim), the goddess appears wearing a headdress decorated with cowrie shells. Headdresses decorated with the same decoration are worn by Kalash women and girls [7].

Dentalia shells, another type of shell, were also used as ornaments. Necklaces made of these shells were found in Dam-dam Chashma I cave. It is noteworthy that the inhabitants of the Late Paleolithic period of the Mediterranean Sea wore necklaces, clothing ornaments surrounded by

dentalia shells, and cap-shaped headdresses. It is possible that the primitive inhabitants of Dam-Dam Chashma I cave at the end of the Paleolithic period used similar jewelry [1].

During the Mesolithic period, dentalia shells and cowrie shells, which were used to decorate headdresses, necklaces, and amulets by the inhabitants of South Turan and other places of the region, served as symbols and attributes of femininity. Therefore, the appearance of the headdresses of the goddesses depicted on the walls of the Hajilar shrine in the Neolithic period, similar to dentalia shells, has a special meaning.

Archeological evidence suggests that Late Mesolithic and Early Neolithic people who lived in the Kayl Cave area, like their ancestors from the same area and their contemporaries from other regions, sprinkled powdered ocher on corpses. According to A.P. Okladnikov, the use of red ocher in funerals was associated with the belief that red dye replaced blood and possessed the "life force" necessary for the dead to continue their lives in an imaginary other world [1]. Other scholars give it a slightly different interpretation, based on the information about the use of ocher in burial ceremonies, which was widely used by ancient people in different regions of the world. According to E. O. James, ocher was considered both to create life and to imitate a woman's menstrual blood [3]. The bodies of the dead were not only covered with red ocher, but shells were also wrapped around the bodies. All this was done so that dead people could come back and be reborn [4].

Conclusion.

Thus, the analysis of the artifacts found in the Turan area shows the continuity of regional cultures and traditions of the Middle and Upper Paleolithic, as well as the continuity of regional cultures and traditions of the Mesolithic (rock paintings and burial ceremonies). A single religious-ideological system related to concepts such as life and death allows us to talk about different forms of spiritual culture. This is reflected not only in burials but also in rock paintings, which depict scenes of the killing of an animal of cultic importance, the deep meaning of which reflects the idea of cyclic existence, including the three main aspects of life, death, and rebirth.

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