

Social Issues in the Zoroastrian Religion

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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. 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 Vaija.

1. Importance: It is no exaggeration to say that the pages of the past fully confirm the existence of a unique culture and tradition of each nation as the 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 herding tribes of Northern Bactria are mainly located in the southwestern regions of Tajikistan. Their extensive study began with the opening of the First Tulkhor cemetery in the mid-1950s by A.M. Mandelstam.

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. 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.

2. Methods and level of research: 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 cut into the bottom of the According to the structure of the first Tulkhor graves, 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.

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 burials 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 drawings 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 the men's graves, while circular hearths are found in the women's graves. The meeting of such findings 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. The burial method of cattle herding tribes of Southern Tajikistan is very similar to the burial rites of the Zharkoton (Askarov, Abdullaev 1983), Boston 6 cemeteries of the Sopolli farming culture. The only difference is that the entrance to the catacombs is covered with baked bricks. 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 it is the same as the Mo'lali phase of the Sopolli culture.

In the graves belonging to children, pottery, metal objects and jewelry were almost never found. However, in graves No. 72, 73, 74, 75, it was found that there were small shells of eggs. The occurrence of this situation only in children's graves, especially in collective burials of children, 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, which 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 sloping 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, the entry of Eurasian steppe tribes into Central Asia occurred 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 during the Late Bronze Age, that is, BC. In the second half of the 2nd millennium, it creates an idea about the historical processes that took place in these regions and the set of religious and secular views related to the funeral ceremonies of different ethnic groups.

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