

THE UNIQUE ARCHEOLOGICAL FINDINGS OF BUDDHISM KEPT IN THE STATE MUSEUM OF HISTORY OF UZBEKISTAN

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ANNOTATION

The article examines the finds of Buddhism found in the monuments of Fayoztepa, Ayrtom, Eski Termez, Koratepa and Kuva in the Fergana region, which are now in the State Museum of the History of Uzbekistan. Other findings from the study of these sites are also discussed.

АННОТАЦИЯ

Ушбу мақолада бугунги кунда Ўзбекистон тарихи давлат музейида сақланаётган Сурхондарё вилоятида жойлашган Фаёзтепа, Айртот, Эски Термиз, Қоратепа ва Фарғона вилоятидаги Қува ёдгорликларидан топилган буддавийлик динига оид топилмалар ёритиб берилган. Шунингдек, ушбу манзилгоҳларнинг ўрганилиши натижасида топилган бошқа топилмалар ҳақида бироз тўхталиб ўтилган.

АННОТАЦИЯ

В статье рассматриваются находки буддизма, обнаруженные в памятниках Файозтепа, Айртот, Эски Термиз, Коратепа и Кува в Ферганской области, которые сейчас находятся в Государственном музее истории Узбекистана. Также обсуждаются другие выводы, сделанные в результате изучения этих мест.

INTRODUCTION

Nowadays, the Uzbek people live in peace with other religions. This is also reflected in history. Various religious representatives, in particular, we know from historical data that Buddhists have lived in our country since ancient times. This is confirmed by the findings of archeological research in the middle of the twentieth century. Most of the Buddhist temples found in the territory of our country belong to southern Uzbekistan, to the territory of the Kushan state, which existed in the I-III centuries AD.

At present, several examples of Buddhist statues are kept in the State Museum of History of Uzbekistan, the leading museum of Uzbekistan. The Buddha statues kept in the museum are also valuable because they are the most unique and well-preserved finds related to Buddhism. The most unique of them, which attract the attention of foreign and local visitors to the museum, was found at the monument Fayoztepa in Surkhandarya region.

The museum also has a separate hall for Buddhist exhibits. In the system of public administration of Buddhism in the territory of Uzbekistan have also been shown to be in the top position.

MATERIAL VA AND METHODS

The Buddha statue, which was found and displayed in its entirety in the State Museum of History of Uzbekistan, was erected in 1972 by L.I. It was discovered by Albaum during the study of the Fayoztepa monument [1, 53-58]. Such a fully preserved, fully informative Buddhist statue is very rare in the world, therefore it is a unique exhibit for those who are interested in foreign Buddhist religion and now believe in these religions.

The Buddha is depicted sitting under a sacred Bodhi tree, mature, with broad shoulders and legs crossed. The Buddha wore a traditional Indian shoulder-length garment, the hair of which was wavy upwards and tied in a knot at the top of the head. A stone (urna) is nailed between the earlobe (lower part) of the ears and the forehead.

Although the Buddha has a warm smile on his lips, but there is no vibrant vitality on his face. It reflects the state of the world. The sculptor here tried to express not the physical condition of man, but his spiritual, spiritual perfection.

The position of the Buddha's hand also has a specific meaning. Here his hands are depicted in a state of "meditation" (dkhyana-mudra). Priests are depicted standing on either side of the Buddha. The Bodhi tree represents the symbol of light around the Buddha.

According to legend, when the Buddha was sitting under the Bodhi tree, his consciousness became clear. The height of the Buddha statue is 75 cm, the width of the tag is 65 cm, the thickness is 29 cm, The height of the Buddha himself is 45 cm, the width of his legs is 39 cm, and the height of the priests next to him is 37 cm. [2, 1-2]. This unique statue, made of local white limestone, is not found in other parts of the country where Buddhist culture is widespread.

In addition to this white limestone Buddha statue, the Buddha statue, which has come down to us in its entirety, is also an important find in illuminating and enriching this hall of the museum. According to Buddhist teachings, Buddhism was on the path from man to Buddha, he is a deity who has almost become a Buddha but has not reached the state of nirvana (union with the higher truth) due to his strong love for people and his desire to guide them.

He is depicted standing upright with his right hand facing forward and his left hand slightly raised forward. The hair is gathered in a single bundle at the top of the head.

There is a Buddhist symbol between the two eyebrows. The head is straight, the face is white oval in plaster, the eyebrows are thin, the eyes are facing the ground but not closed, the nose is of medium size but cracked, the lips are narrow and compressed. He has two sticky bracelets on his wrists.

On his chest there are 7 medal-garlands decorated with flowers. A similar 22-medal wreath is also on the belt, hanging down. Her dress is dyed red angob. A special thread was passed between his legs. The total height is 143 cm, the height of the goddess is 130 cm, the total width is 49 cm, and the width of the shoulder is 36 cm [3, 3-5].

The museum also houses a surviving specimen of another Buddha statue with a neck and chest. He has four medals and a wreath around his neck, its top and bottom are decorated with patterns. The bottom pattern is then decorated with coin-shaped rings [4, 1].

RESULTS

Among the finds in the 4th exhibition hall of the State Museum of History of Uzbekistan are the left arm and left leg of the Buddha. The hand is white, the foot is red, and a patterned thread is passed between the big toe and the second toe [5, 6-7].

The above-described Buddhist statue made of white limestone was found at the Fayoztepa monument. The Fayoztepa monument is located 1 km northwest of Qoratepa, and excavations of this monument were carried out in 1968-1976.

The total area, including the area occupied by the stupa, is 6,000 square meters, the structure is rectangular in shape [6, 57]. Fayoztepa is the oldest and at the same time the most majestic, a complex of Buddhist temples of the I-III centuries in Bactria. The temple is located outside the defensive wall of the old city of Termez and is 114 meters long and 34 meters wide. Fayoztepa consists of three parts.

In the central part there are utility and auxiliary rooms directly of the temple. A porch was built along the four walls of the temple courtyard. The walls are decorated with colorful monumental paintings of Buddhist content, sculptures made of clay, plaster and white limestone. These findings indicate that the Fayoztepa temple played an important role in the religious and ideological life of the Kushan Empire.

Due to the efforts of I.Albaum, archeological materials were brought to the museum from the Fayoztepa monastery-temple complex in the Old Termez region as part of the Termez archeological detachment.

Among them, Fayoztepa's murals depict two Buddha statues taller than a man. On either side of each Buddha is an image of a woman praying with her hands facing him. Pictures on the south side of the goddess's courtyard in this complex, as well as the image of two women: the lower part of the skirt of the dress and the image of one shoe have been preserved [7, 62].

There are also pieces of art carved in lime-clay, fragments of architectural ornaments and sculptures, pieces of pottery, samples of murals.

In 1995, I. Pieces of Albaum clay figurines and their molds, Ceramic vessels with Bactrian and Kharoshthi inscriptions, stone bowls with lotus leaves and engraved letters, a ceramic mortar engraved with kharoshtkhi inscriptions, an image of the sun-god attached to a statue made of gypsum in the form of a flange, and a sitting piece of limestone, a stone "bath" of the I-II centuries, were handed over to the museum.

In addition, one of the Buddhist centers located in the old Termez of the II-IV centuries is the monument to Qoratepa. Archaeological excavations in Qoratepa have been carried out since 1937 by E.G. Initiated by Plechina [8, 85-99]. The expeditions of 1974-1976 stand out. The excavations are divided into complex B,V,G. Among the finds from Qoratepa, which are kept in the museum, the statue of Buddha is of great importance.

Only the lower part of the statue of the Buddha has survived. It is painted with angob. Human bones from the monument, 9 coins (4 small, 2 from the Khuvish period, 3 from the post-Kushan period), bulla, murals, graffiti, architectural stone, plaster ornaments, inscriptions, glass fragments, sandstone fragments, and other items made of clay were found.

In addition to the items, an image of Buddhas and monks painted in polychrome and the Kushan inscription in the Indian alphabet were found on the south porch of Complex B. Most

vessels are coated with red angob and stamped. The ornaments are enriched with the image of a horse. Almost all stamps are Buddhist symbols: It is associated with the Buddha's foot, the bodhi tree, the "wheels of the law", and so on. It is assumed that Complex V was once a priesthood [9, 37-44].

Another marble limestone statue of the Buddha was found in old Termez, but its top has not been preserved.

The bottom is slightly thicker than the top. The back of the statue is flat, but the left side of the statue is severely damaged. On the right side, the body and the folds of his clothes in his hands are preserved. This finding was discovered by L.I. Albaum in 1985 as a result of archeological excavations of the old Termez monument.

DISCUSSION

In 1933, M. E. Masson, T. M. Mirg'iyosov, Ya. G'. A special expedition with Gulyamov explored Ayritom, 18 km east of Termez.

From here are the remains of a building and part of a Buddhist temple dating to the I-II centuries AD an image in the form of a stone embossed sculpture was found, which adorned the roof of this structure. It was donated by Uzbekistan to the State Hermitage in St. Petersburg in 1935 and is still kept there. In 1983, the State Hermitage prepared a copy of this image, which is currently housed in the Museum [10, 245].

Of great importance in some parts of the Ayritom monument is the semi-basement room, which is better preserved from the north-western part, where only some of the upper parts are preserved at a height of 0.5 to 1.2 m. It is square in plan (dimensions 2.74X2.74 m), excavated in sandstone. The room, more precisely, was built to perform any rituals associated with Buddhism. The walls are made of baked brick 36 x 35 x 5 - 6 cm high, the room consisted of seven steps and was made of the same brick, which could be descended by a staircase 80 cm wide.

The length of the coating is 68 cm. width 36 cm. was a shelf made of specially made curved bricks measuring 5 cm in height. Pairs of such bricks join together to form a 0.75 cm long arch, facing each other on the north and south walls of the room, there are ridges 60 cm above the floor. Many burnt bricks in the shape of a dagger were found falling from the rubble inside the building.

In the upper parts of this object, a large number of stone fragments and small architectural and sculptural pieces were found, which were part of the design of the buildings of the second period. These pieces are made of white marble-like marble limestone brought from Mount Hodja Gulsuar, not far from Ayritom, where they explored the remains of ancient quarries in 1965. A special group of stone details are acanthus fragments [leaves and volutes], the chaotic arrangement of architectural details, the destruction of Buddhist buildings after the abandonment of the monument associated with the period of the fall of the great Kushan state, the distortion of forms can be observed. The lowest layer on this hill corresponds to the time of the paxsov building at the №1 object in Ayrtom.

DavrdaIn the period when the object was abandoned, life continues on the top of A-2: a big house is being built and operated here. In addition, reconstruction will take place and the house

will become a platform for a new building. In this high-rise building a Kanishka copper coin and a terracotta statue of the goddess typical of the Great Kushan period were found. The most interesting information about the funeral of the southern regions of Uzbekistan was first obtained by studying the Ayritom cemetery. [11, 246-249]

In 1970, Museum staff E. Yu. Buryakova and E. Khojibaev was found in a Buddhist temple in Kuva.

V.A.Bulatova brought to the museum 7 pieces of sculptures from the VII century [13,1]. During the excavations, it was discovered that the temple was on fire. It may also have been burned during the Arab invasion. In its ruins were found jewelry, household ceramics, coins, and most importantly, clay statues of Buddhist gods. The statues were severely damaged as a result of the fire. But restored by experts.

Among the finds of interest are the statues of Sri-devi and his companions, known as the guardians of the faith. They are scary, multi-headed, and depicted in black. Some of them are now in the exposition of the State Museum of History of Uzbekistan. There were several hymns addressed to Sri-devi.

It was the northernmost frontier of Buddhism's penetration into Central Asia, the temple in Kuva testifies to the fact that in ancient times in our country, despite the presence of different religions, lived in peace.

In short, before the advent of Islam in our country, as a result of raids, several religions also entered. This is confirmed by the temples, terracotta, statues, coins and inscriptions found as a result of the study of monuments that have survived to this day.

The fact that only the old Termez region is one of the centers of Buddhism testifies to the spread of Buddhism in the country. If archeological research is revived, it will serve to shed more light on the history of our country, archaeological sites can be found that can provide even more information.

LIST OF USED REFERENCES.

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