

MEETING OF FIRE SYMBOLS IN NORTHERN BACTRIAN BRONZE AGE MONUMENTS

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RESUME

The author in the article illustrates fire symbols in Northern Bactria in Bronze Age.

Keywords: Northern Bactria, Bronze Age, tribes, population, agricultural, pastoral, monument, cemetery.

РЕЗЮМЕ

Ушбу мақолада Шимолий Бактрия бронза даври ёдгорликларида олов рамзларининг учраши ҳақида сўз юритилади.

Tayanch iboralar: Shimoliy Baktriya, epoksi bronzalar, qabilalar, aholi, dehqonchilik, chorvachilik, yodgorlik, qabriston.

РЕЗЮМЕ

В статье речь идет о символах огня периода бронзы на Северный Бактрии.

Ключевые слова: Северной Бактрии, эпохи бронзы, племена, население, земледелие, скотоводчество, памятник, кладбище.

We know that fire has played a big role in human life from ancient times to the present day. In particular, the importance of fire was incomparable in the Stone Age, when the processes of development by humans were just beginning. By the Bronze Age, fire and symbolic fire symbols are found in many religious rituals and funerals, which form its main structure.

We will consider it on the example of the monuments of Northern Bactrian Bronze Age farmers and herding tribes. Northern Bactria included today's southern Uzbekistan and southwestern Tajikistan. In the Bronze Age, these territories belonged to tribes living on the basis of two types of economy. In the west of Northern Bactria, depending on the ecological possibilities, agriculture is developing, and in the northeast, livestock farming. However, the fact that there were constant contacts between the inhabitants of the two regions is reflected in the material culture monuments of this region (monuments of Sopollitepa, Jarkuton, Bishkent-Vakhsh, Andronova of cattle-breeding tribes).

An altar can be mentioned as a form of fire worship in the Sopollitepa culture.

As a result of the archeological research conducted in the monuments of the Sopolli culture, several remains of altars were found, and according to their structure, they consist of two types, for example circular and square altars.

Circle-shaped altars were first observed in the territory of Central Asia, starting from the Eneolithic and Bronze Age, and spread on a large scale. Such altars can be observed in the building layer belonging to the Eneolithic period of the Sarazm culture [4: 152-162], in the monument of Geoksyur 1, 7, which is considered as a monument of the Eneolithic period of

Southern Turkmenistan [6: 87-89]. They were even found in the early Late Bronze Age Tulkhor cemetery in Southern Tajikistan [5: 125-129]. The altars of the second type are rectangular and were found in Sarazm, in the Bronze Age strata, and in the Jarqoton monument.

A. M. Mandelshtam, who conducted many years of research in the territory of southern Tajikistan, found a square-shaped altar in a grave in which a man was buried in the early Bronze Age Tulkhor cemetery, while he found a circle-shaped altar in a grave belonging to a woman [5: 8-46]. Usually, the circle shape represents the mother earth and the sun in a symbolic sense, while the square shape, from the point of view of that time, represents the four sacred elements of nature - the sun - which transmits heat energy to the earth's surface, fire as its earthly part, earth - fertile soil, clean air, water - life may be embodied in the subject of a cult of faith. If we approach this issue from a philosophical point of view, the discovery of a round altar in the grave of a woman is celebrated by comparing the woman - Mother - the earth and the sun, who shares the power of energy, heat, warmth, and men as the guardians of the sanctity and purity of the earth, fresh air, and water. may have been considered.

With the appearance of the central temple in the Ko'zali and Mo'lali stages of the Sopolli culture, people's ideological views are getting stronger. In the temple, people performed the worship of fire and various religious rituals performed by many people.

At the same time, each patriarchal family also had its own special family worship altars. In this case, each family may have designed different family roles based on their internal procedures. During the research conducted at the Jarqo'ton monument, it was found that there are 2 rectangular ash trays from the 6th hill of the Jarqo'ton arch. The depth of one of them is 2 meters, and the walls of the interior of the device are covered with ash. It was found that there is also such an urn for storing ashes in one of the rooms of the Jarqo'ton temple. According to the structure of this ora, it is oblong in shape and its depth is 70 cm. These embers were a special place designed to keep the embers burning in the sacred fire until morning.

Since the creation of fire is a complex process, in ancient times people tried to keep fire in hearths without extinguishing it [3: 10]. Since embers are also a part of fire, they may have used this device to ensure that the fire will not go out. The lids were sealed airtight and the embers were kept unextinguished until morning. In the morning, they took out coals using special cylinder-shaped containers and made fire again. The existence of the temple, altars, ash-coal pits, and their preservation indicate that the thinking of our ancestors of the Bronze Age was sufficiently formed for their time and for their moderate life.

T. Shirinov, who conducted research at the Jarqo'ton monument, calls them portable altars, taking into account the convenience of carrying this container adapted to the transport of charcoal [1: 70-78; 8: 70-78]. The discovery of altars from the Jarkoton temple shows how important fire is in human life, lifestyle, and faith, and how sacred it is. Because fire, as a fragment of the sun on earth, is revered as a sacred element of nature that provides heat and energy for humanity. Considering that fire has an important place in human life not only in ancient times, but also now, we admit that it is always a necessary resource for society, for humanity.

Jarkuton Fire Temple began to provide new, perfect information about the religious views of the Bactrian population of the Bronze Age. According to the researchers who conducted research here, Jarkuton Fire Temple as the central temple served as a religious center for the

entire population of the oasis [2: 129-136; 1]. Material evidences such as altars, holy wells, divine ashtrays and an ever-burning fire placed on a high platform, found in the area of the temple, indicate that this temple was not only a fire-worshipping temple, but also an early Zoroastrian temple.

V. I. Sarianidi, who conducted research in the southern regions of Bactria, expressed this opinion [6: 87-89; 7: 241] also mentioned in the example of Dashtli, Togulak, Gonur temples.

Faith has an important role in bringing people together, setting their lives on the right track, and getting married. Regardless of the form of faith, it only calls people to do good, to be patient with the difficulties of life, to look to the future with confidence. The religious faith of the peasant communities of the Bronze Age is also between simplicity and complexity, for example, they have a path from belief in some simple items, amulets, animal cults to the level of large religious objects, fire worship and early Zoroastrian temples. This is a proof that people have a strong attitude and faith in religious faith, and that without faith, a stable life cannot be built in any era.

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