

Burial traditions and ceremonies of Ustrushona residents

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Abstract: In this article, an attempt was made to provide information about the burial traditions and rituals of the inhabitants of Ustrushona based on written archeological sources.

Key words: Ustrushona, burial, ceremony, stone box, stone tomb, catacomb, Shirinsoy burial mounds.

Burial customs have very ancient roots, and according to archeological data, it has been known since the Paleolithic period. The Neanderthal man, who lived in the Middle Paleolithic period, was also buried in the grave, after performing certain rituals. Belief in spirits, various animate and inanimate objects, and their deification and worship was widespread among the ancient population. In particular, respect for ancestors and the souls of all the departed was extremely high. This sign of respect is clearly expressed in funeral ceremonies. Believing in the existence of the "other world", they specially prepared for the event of following their loved ones to the destination and held it according to the rules of the order based on their own laws.

A person who died in Ustrushona was followed to the eternal "life" in the other world, they prepared a "house" for him with good conditions, purified him with various rituals, and buried him with items related to his profession. It also shows that in this ceremony, the burial of animals, which gained importance in their life activities and were later deified, or some of their parts (sometimes their symbols) were added to the burial. These burials show that the ancient population used a wide range of rituals related to respect for the spirits of the departed.[1]

The main task in the funeral rites of ancient people is focused on burial structures (burial structures), methods of burial (burial, cremation, etc.) and objects placed with the deceased. In this ceremony, first of all, it was important to create comfortable conditions for the deceased to live in the next world, purify his soul and body, and conveniently place necessary items and food.[2] At the same time, the measure of fearing the spirit of the deceased and preventing him from returning from the "land of the dead" was also used, for this purpose, he made a fire barrier, or used his symbolic expressions, and dug the grave in different ways and covered it with the soil here (or gravel) to raise it high (kurgan) was performed. It was found that the funeral ceremonies in Ustrushona were also based on certain laws and stages.

Until now, in Ustrushona, burials are carried out in the ground (graves of various shapes, above-ground burial structures - stone boxes, stone tombs, etc.), burying the bones of the deceased in special containers (hum and ostadon), family burials. have been studied.[3] In Ustrushona graves, there was a tradition of burying the dead, singly, in pairs, and sometimes in groups, mostly by laying them in a row or without a mound.

From the burial customs and ethnographic data in Ustrushona graves, it can be seen that views about the existence of the soul and spirit are widespread among the population. According to him, the continuation of life after death is embodied in the minds of people. That's why funeral ceremonies were held in great style, and the tradition of placing various things with the corpse was widespread. The main part of them are ceramic dishes, metal weapons, household items and jewelry. If we pay attention to the proportion of objects placed in the grave, ceramic vessels are the most common. This is probably due to the fact that ceramic dishes are often used among household items.

Although the burial structures are based on slope orientation, the different orientations of the heads may indicate a connection to chronological or ethnic issues. The orientation of the burial structures is characteristic of the Kenkol culture, and the topographic features of the area are typical.[4] After placing the deceased in the chamber, the entrance was covered with stones of various sizes, and the dromos was reburied, apparently with previously excavated soil.

In the "Kenkol" type of catacomb graves, the deceased were buried on the floor of the grave, on sand, reed mats, felt, and wooden boards. They are mostly laid on their backs, and the position of their limbs is

written or placed with various modifications.

Pottery vessels in the graves are mainly placed near the head and side of the corpse, and the main part of them is made by hand-made pottery found in the steppes of the nomads. Among them, incense burners are of particular importance, these vessels were recorded in the first burial mound of Gulbo and Saykhonsoy. The vessel used instead of the incense burner in Gulbo is made of ceramic persimmon. That is, as a result of hitting a whole, hand-made and moderately cooked date with a sharp tool, it was cut into two equal lengthwise. This half piece of date served as an incense burner. It was placed at the foot of the body on a platform measuring 40 x 50 cm and 40 cm high.

Ceramic boxes placed in incense burners found in Saykhonsoy and graves are of special importance. The first ceramic box was placed inside the pot studied in Gulbo. The ceramic box is made by hand from gray clay with fine sand. The height of the box is 7 cm, the diameter of the flange is 4.5 cm, the base is 4.5 x 6 cm. The box has a rectangular shape, with holes of 0.5 cm in diameter on all four sides.[5] The interior of the cabin was covered in thick smoke. Placing the box inside the pot rather than on the ground is connected with a certain udum. The imitation ceramic pot placed in the incense burner in Saykhonsoy's grave was made in a handmade style. In gray color. It is rectangular in shape, 7 cm tall, 4.5x4.5 cm sides. There are 8 holes in total, two on each side. There are a total of four holes in the shoulder part, one in each of the four corners. There are a total of 12 holes in the pot. In both cemeteries, the pot was placed inside the pot, not on the ground. The researchers who studied these findings came to the opinion that the casket was made with holes on all sides and placed inside the pot instead of on the ground, "it was placed on the basis of imaginations related to the coming and going of the spirit of the deceased".[6]

The saghanas studied in the Bukhara oasis have special holes, and according to the imagination of the ancients, the entry and exit of spirits was ensured through them. The Kazakh people also have a custom of putting holes in the graves, and these holes allowed the spirits to communicate with the outside world. In the oasis of Khorezm, there are holes in the sagana-shaped graves, and these holes were placed for the exchange of air and the coming and going of the soul of the deceased.[7] Based on the above, researchers came to the opinion that this custom is connected with the soul of the deceased person, through which the soul of the deceased communicates with the other world.

As we have seen in the above paragraphs, it seems that the burial of khum and ostadans was also of special importance in Ancient Ustrushona. M.H. Pardayev and J.I. In the Tapa Mulkush masters studied by Gafurov, dome-shaped ones are the majority.[8] This is probably a symbolic expression of the grave and the grave. The holes in the ostadons are probably intended for the soul to communicate with people.

In the burial mounds of Ustrushona (Grave 1 in Shirinsoy) there was a case of burial with a coin (Chinese brass coin) together with the deceased. On the obverse of this coin, to the right of the hole in the center, there is a hieroglyph "u" reminiscent of coins of the u-shu type, similar to the Roman numeral V. Thus, a coin was placed with the deceased not only for crossing the river, but also to buy food on the way or to get good treatment in the afterlife. So, this custom has local roots in Ustrushona as well. Coins of the same type as those in Shirinsoy have been studied in many monuments in the Fergana Valley [9], including two burials with coins added to the saghanas in Munchoghtepa in the Fergana Valley (3rd and 9th mothers) observed.[10]

It is noticeable that the tradition of burying the deceased with jewelry was strong in Ustrushona burial mounds. Among the burial goods, beads are the majority. Many beads and ornaments of various shapes have been recorded from Shirinsoy burial mounds. They were gilded on the surface, white vitreous and green shiny, cubical, biconical and flat leafy, spherical in shape. A total of six rings were recorded in Ustrushona burial mounds, and they were studied in Shirinsoy, Gulbo and Bekkeldi, and in a grave (one) opened in the territory of Zomin mountain forestry.[11] Many encounters of rings in Ustrushona tombs show that they had a special place in jewelry. A large number of mirrors in the graves of the Ustrushan people shows that they were of special importance in their funeral ceremonies. Mirrors were also studied in the graves of Kurkat farms, Saganoq, Bekkeldi, Saykhonsoy, Zomin district Birshangan and Zomin mountain forestry area, and from the Khontep monument.[12] Thus, from the items placed in the grave with the deceased during the funeral ceremony, it can be felt that they were of special importance in the funeral ceremonies of the Ustrushan people.

It is recorded that animal bones were burned during sacrifices in Saganak burial mounds. Unlike other monuments, in almost all Gulbo burial mounds (except for the first burial mound), the dead are laid on a wooden or reed bed, and sometimes wood or reeds are placed on top of the deceased. Habits of burning rabbits to varying degrees (full or partial) have been observed.[13] The bones of some bodies were badly burned, which had a bad effect on their preservation. All the corpses have ashes under them. Traces of the fire left their mark even on the burial mound (nasip).[14] Such a state of cremation was also observed in ancient tombs rich in objects, which were studied in the village of Khojai Sof in the Khojand region of Ustrushona.[15] These data show that cremation of the dead at funerals is quite widespread in Ustrushona.

It is noted that they were buried at one end of Boston VI cemetery. The important aspect of these graves is that the structure of the cremation graves is similar to that of the Sopolli culture, and the ceramics found in them consist of Mo'lali and Bostan ceramics.

In graves, not only cremation is observed, but also its symbolic expression. For example, white stones of various sizes were found among the pile of soil of the fourth burial mound in Gulbo, and among the soil inside the porch, there were many lumps that turned brown and were deliberately thrown away. Such cases show that Udum, representing the symbol of fire, is widespread among the Ustrushona population, as well as among other cattle-breeding tribes. During the archaeological excavations conducted by O. Mamirov at the Old Khovos monument in Ustrushona, devices related to the worship services of the people who lived there were also discovered. According to the researcher, "Two of the hearths opened here were built for the purpose of worshipping fire, and the front part of them was used in religious ceremonies." [16] In Ustrushona, many remains of similar furnaces have been studied, and such fire worshipping devices have developed over a long period of time and have gained special importance in the spiritual culture of the population. The functions of purification, purification, and protection of the cult of fire formed the same concept in the culture of the settled and nomadic population. This situation shows that among all the changes in life, the worship of the fire cult has also changed. Rituals related to fire in the tombs can be said to be a symbolic view of the way of life of the people in this world in the other world. Hearths found in agricultural oases were reflected in different imaginations in the spiritual life of the people as a symbol of the family's wealth and well-being, God's blessings.

The use of fire in the funeral ceremony and cremation of the deceased were associated with the concepts of purification and divine protection in bringing the spirit of the corpse to heaven. In other words, "the fire lit during the burial of the corpse acted as a mediator between the living and the ancestors living in the sky". [17] Burning the deceased during burial was widespread in Central Asia long before antiquity. For the Ustrushans, fire was considered the first symbol of the universe and eternity, immortal even for the gods. Fire was considered a means of conveying the soul of a deceased person to the heavenly fire - the great god - the sun. When Herodotus wrote about the massagets ... "the only god-sun to whom the massagets worship. It is not surprising that it was used as an incense burner. On the 1st burial mound in the Gulbo monument, a piece of date was used as incense (incense). There is a fire, traces of moths and burnt plant remains in the container. Placing incense on graves is common in burial mounds dating back to the 1st century AD. [18] These actions were used to cleanse the room - the "new house" of evil forces - against the idea that "the body of a dead person is possessed by evil" stated in the Avesta.

The actions related to fire in Ustrushona's funerals are, first of all, purification of the soul and body when sending the body to the "land of the dead", natural phenomena, including worshipping the sun, bringing the soul and body of the body purified to the holy place where the gods live, it was associated with religious concepts such as making a fire barrier to reduce the frightening, negative influence of ghosts on the living in this world, and worshipping the spirits of the departed.

Cenotaph graves were recorded in Korpa, Karatepa and Karatash I, II burial mounds located in the rocky foothills of Ustrushona. They have a grave, a construction. However, they did not contain human burials or animal bones. Such cenotaphs are well studied in Northern Bactria. Among them, L.T. Pyankova conducted archaeological excavations in 116 mounds in Tigrovaya Balka, and bodies were found in 82 of them. The rest were found to be cenotaph tombs.

V.F. In approximately 25% of the Shirinsoy graves studied by Haydukevich, there is the burial of the dead in a folded manner and a specific intermediate state. In grave 26 in Shirinsoy, the body was laid on its

back, but its legs were folded. There is another case (in graves 2 and 13) where the body is buried on its back with its knees raised. If we take into account the intermediate state, 1/3 of it is buried in a fold.

F.E. A middle-aged woman was buried with her left side (face to the east) completely folded (skorchenni) in the grave in the Bekkeldi burial mound studied by Toshboyev. The position of the deceased is exactly the same as the position of the child in the mother's womb, that is, the arms of the deceased are bent above the elbows and both hands are gathered under the chest - under the chin. His legs are also sharply bent at the knees. However, both legs (equal to the knee and ankle) were cut off. The severed leg and toe bones were collected near the knee.[19] In Gulbo (in the first and fourth graves), along with the burial lying on the back, the presence of signs of stooping (poza vsadnika) was also noted. Burials lying on their side in Tomb 1 of Kulpisar Mound 5 and half-bent in Tomb Mound of Kulpisar 1 were also recorded (Table 3). In the Gulbo burial mounds, along with burial on the back, there are also signs of bending over (poza vsadnika). In the stone box graves with jelly flowers, the deceased were buried in full body. As in Jelliguli, Shirinsoy, and Bekkeldi cemeteries, the cases of burial of the dead in the form of horse-riding posture, with legs crossed, knees raised or tilted to the side, have been studied a lot in Uzbekistan.

According to the sources, burial without a skorchenni was mainly used in order to fear the spirit of the deceased and to prevent the deceased from harming the living. Such customs, originally used in the same sense, are performed in different ways in many places of the world. In this case, burial in a fully folded form is found in Tomb No. 212 of Topkhona Mound in Northern Bactria.[20] Burial in the form of full folds (skorchenni), which we are focusing on, has been used since the primitive community system. V.V. Holmsten writes that burial in the folded position was used to prevent the deceased from harming the living. S.A. Pletneva points out that burial in a folded form appeared in the clan community, and in the class society it was a symbol of non-independence (dependent).

Burial in this way was mostly observed in graves belonging to Andronovo communities of the Steppe Bronze Age. In the archaeological literature of the former Soviet Union, it is said that the Andronovo culture arose under the influence of the Afanasyev and Okunevsky cultures, which are considered its last stage. Such a conclusion was reached due to the similarity of this culture with the general characteristics of burial, the characteristics of material objects, and the structure of grave buildings.

O.V. According to Obelchenko, the burial of corpses in the form of "horseman-rider" and "semi-horseman position" with legs folded from the knees and spread to both sides is an ancient practice of nomads who have moved to a sedentary or semi-sedentary life. from the udums, it was related to honoring the deceased.[21] In the imagination of the people of that time, there was an idea that horses accompany people in the other world. Because the lying position of the deceased in the graves is similar to that of a horseman riding a horse. A number of researchers consider the burial of a dead person with legs together and knees up as a result of the body's knees collapsing on both sides over time. In the graves of Songak cemetery, it is customary to bury them alone. Very few items were placed with the corpse. The corpses were laid on their backs with their hands and feet written on them. F.E. Toshboyev drew attention to another case recorded in the funeral ceremonies of Ustrushona burial mounds. This situation is considered to dig pits in the grave. According to this scientist, in the third burial mound in Gulbo, at the junction of the porch and the lahad, there were two identical pits, 6 cm in diameter and 3.5 cm deep, 17 cm apart. Such magical practices have been scientifically analyzed by ethnographers.

Expert scholar A. Ashirov reports on a similar situation in the burial mounds of the Fergana Valley, that is, pits are made in the house where the deceased died.[22] The researcher studied this situation scientifically and based on the idea that such a custom is that the jaw falls when three days have passed since the burial of the deceased, it begins to crack on the seventh day, the substance increases on the twentieth day, and the corpse cracks after forty days, so that the deceased does not suffer when it cracks. writes that it is used for the purpose. So, these holes in the graves were used for the purpose of preventing the deceased from going to the "other world". The above-mentioned udums found in the peoples of the Fergana Valley are, in essence, the preserved appearance of the udums used in ancient burial customs (making pits for graves), which have undergone changes over time.

In the studied graves, animal bones were placed next to the corpse along with various objects. This tradition, first of all, indicates the views of the existence of various spirits and souls among the inhabitants of Ancient Ustrushona, zoolatrical imaginations related to our totems. Secondly, it shows the wide spread of

different views about animals, which are the main occupation and the basis of the source of living. This is a sign that animal husbandry plays an important role in the population economy and that they pay special attention to all available livestock, constantly increasing their breed and productivity.

To sum up, in the funeral ceremonies of the inhabitants of Ancient Ustrushona, our ancestors had an incomparable respect for the ancient spiritual values, the surrounding being - the mother earth and nature, even at that time. It is felt that they showed special respect for the spirit of all ancestors. Each procedure in the funeral ceremony had a specific meaning and essence and was carried out without deviation. The actions performed in this ceremony indicate that high respect was shown to the deceased in the afterlife. In the burials of this period, it can be seen that the herdsmen kept the ancient traditions and adopted the customs of the new cultures.

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