

Zoroastrian Monuments of the Southern Aral Region

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Abstract: In the southern Aral Sea region Zoroastrian dakhma are known on the hill Chilpyk, which is situated on north-western spur of Sultanuizdagian ridge, on assuarian repository of Kuba-mount, near Caravan saray Meshekli, on dakhma Djumard butcher on the territory ancient necropolis of Mizdakkhan, on elevation Krantaw. There are also presented repositories, which is related with Zoroastrian temples and assuarian burial rites.

Key Words: The southern Aral Sea region, Zoroastrian, Dakhma, Chilpyk, Kuba-mount, Meshekli, Djumard butcher, Mizdakkhan, Krantaw, temple, assuary.

The existence of Zoroastrianism in the territory of the Southern Aral Sea region is evidenced by numerous monuments of material culture, found in the vast territory of the lower reaches of the Amu Darya and Syr Darya. Of the rites of Zoroastrianism, the most specific is the funeral rite. In order not to defile the water and land with decomposition, the corpse of the deceased is put up on a special structure (dakhma) for eating by wild animals, birds of prey and the sun. The main burial structures of the Zoroastrians are: kata (room for temporary storage of the corpses of the dead); dakhma (a place for exposing the corpses of the dead), astodon (a ossuary that can serve as a ossuary).

In the southern Aral Sea region, dakhma is known on the Chilpyk hill, located in the northwestern spur of the Sultanuizdagsky * Candidate of Historical Sciences, Associate Professor, Head of Department, Karakalpak State University. Berdakh E-mail:djumashev@mail.ru ridge 97. The height of the hill is about 35-40 m, composed of yellow sandstones and continental clay [Manylov, 1981: 51]. m along the line east-west and 65 m from north to south. The walls of the settlement reach a height of 15 m and were built from pakhs blocks 0.80-1.05 m high. , loopholes, parapets along the edge of the wall, an unprotected entrance to the monument. According to S.P. Tolstov, a dakhma was located on a high hill Chilpyk, which is confirmed by the finds of numerous fragments of ossuaries [Tolstov, 1948, p. 71]. From the inside, along the entire circumference, a pakhs monolith 3 m wide and 2.3 m high, placed on top of clay and sand, adjoins the wall. These radial walls adjoin it. Along the walls there is a 10-12 meter backfill, which isolated the corpses placed on top from the ground, which corresponds to the prescriptions of orthodox Zoroastrianism [Manylov, 1981, p.55].

The area around the perimeter was surrounded by a gutter, apparently designed to drain rainwater and prevent the pure elements from being defiled. Ceramic gutters are located on the surface between the wall and the pakhs monolith. Gutters are U-shaped in cross section. The length of one of them is 77.8 cm, the height is 9.5 cm, the width is 16.2-18.5 cm. The entrance to the structure was located on the western side. The length of the entrance is 13.5 m, the width is about 4 m.

Between the walls limiting it from the north and south, under a layer of rubble and brick laying, a staircase made of high quality raw brick was found. 16 steps were unearthed between the walls. Three well-preserved steps, open at the beginning of the stairs, have been trampled very little. In front of the first one, the remains of an adobe ramp 1.25 m long were found. Such a long staircase was discovered for the first time in Khorezm. Small two-flight stairs are known at Koykrylgankale. This is a ramp, which then turned into a staircase (75 steps of the staircase have been preserved).

The total length of the march is about 20 m.). [Yagodin, Nikitin, Koshelenko, 1985, p.332]. The location of the dakhma on a high, detached hill also corresponded to Videvdat, according to which the dead Zoroastrians should be placed on the top of the mountain or on the dakhma. In religious and dogmatic Zoroastrian texts, mountains are the path from earth to the heavenly sphere, to the habitats of 98 gods. Burials in ossuaries on the mountains and on the highest elevations are probably explained by the desire to bring them closer to the sun. In Khorezm, as established by the studies of A. Rapoport, the sun was especially revered, the cult of which was associated with the cult of the dead. [Rapoport 1962, No. 4.p.31) Near the village of

Mangyt in Khorezm, there is an ossuary burial ground of Kuba-tau. On the hill is a modern Muslim cemetery. It was possible to reveal the design of the burial ground only in a small area free from modern graves. A layer of clay mixed with manure was laid on rocky ground, and above - three layers of mud bricks.

A groove 30 cm wide was made between the western wall and the floor substructure bricks. A groove ran perpendicular to them, the width and depth of which was 10 cm. The walls of the groove were singed, coals and ash were found in the filling. According to Yu. A. Rapoport, the flume-chute was a drainage channel or was a heating channel, and the grooves coming from it were vents that removed heated air [Rapoport, 1971, p. 98]. This design contradicts the assumption that ossuary burials were made in the ruins of a residential or defensive structure. Apparently, the ruins of Kuba-tau were dakhma.

The building was used for quite a long time, because. ossuaries lay on a 25 cm layer formed by debris and lumps of destroyed bricks, and some vessels lay on top of the bones. Ossuaries give a characteristic Afrigid form of the 7th-8th centuries. AD [Meitarchyan, 1999, p. 57]. In 2005-2006 to the north of the Meshekli caravanserai, a group of burial structures was excavated [Baratov, 2006, p. 47-55; Baratov et al., 2009, p. 44 et seq.]. Building No. 1 stood out among the studied objects. The clearing revealed a heavily sagging and weathered structure, built of mud bricks with dimensions of 40x40x10 (12) and 41x41x12 (see). It is a square "platform" in plan with dimensions 560x540 (see), oriented at the corners to the cardinal points. The surviving height of the "platform" is 130 cm.

Along the perimeter, it is enclosed in a ring of masonry 200-220 cm wide, folded on clay mortar, which gave the entire structure the appearance of a round structure in terms of plan, with a diameter of 10 m. It was found that the stone lining "platforms" on both sides hides 2 diametrically located pits of 99 oval shape with dimensions of 120x60 cm. Each pit is adjoined by a narrow chamber, 30 wide and 240 long (see), made of wild stone without a bonding solution. The floor level of the chambers was located above the level of the ancient surface, and was paved with stone. Fragments of ceramic vessels of the 3rd-1st centuries BC were found in the pits. BC. and V-VIII centuries. AD [Baratov et al., 2009, p. 45-47]. An analysis of the structural elements of the studied structure, construction methods and techniques suggests that it could serve as a dakhma.

The discovered pits could be used as "wells" into which the shroud of the deceased was thrown. The two narrow stone chambers are reminiscent of the stone "katas" described in Videvdat, in which the bodies of the dead could be placed, who died during the period of the year, which is not allowed for the exposure of corpses. Jumard kassab is located on the territory of the ancient necropolis of Mizdakhkan, it is a kurgan-shaped hillock 90 m long, 60 m wide, 8 m high (Yagodin, Khodzhaev 1970.). In 1987, as a result of a stratigraphic excavation, it was established that at its base there was an ancient mound with a diameter of about 20 m, a height of 4 m, on which subsequently in the IX - XIV centuries. an artificial earthen eruption 4 m high was formed.

The ancient hillock was once in the middle of a vast rectangular fence, about 37x28 m in size. The wall that partially preserved it was erected from processed sand slabs. Wall thickness 06-08 m, height 04-08 m. Assuary finds of the 2nd-3rd centuries. do not exclude the possibility of using it as a sanctuary dedicated to Govmard, or dakhma. (Khojanizayov, Yusupov, Khakimniyazov 2001, pp. 91-92) The Krantau Upland consists of three large remnant hills stretching along the Amu Darya for 4 km.

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