

## Zoolite Ideas Related to the Sheep in the Funeral Ceremonies of Ancient Cattle – Raisers

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**Abstract:** The people in ancient world had a look at the phenomenon of birth and death through a special divine vision. That process was related to the different geographical location of the regions and primitive religious views based on natural phenomena. In this article we can discuss about zoolite ideas related to the sheep in the funeral ceremonies of ancient cattle - raisers and gather some belonged precious data.

**Keywords:** ancient cattle, sheep, zoolite opinions, raisers, burial customs, spiritual life, primitive belief.

Along with many oases of Central Asia, the stages of the historical development of funeral rites of pastoralists of Ustrushona have been determined as a result of numerous archaeological excavations.

It is said that the burial customs and ethnographic data in the ancient Ustrushona graves spread the views about the existence of the soul and spirit among the population. Depending on the spiritual life and religious ideas of mankind, burial rites have improved over time, This process was associated with one of the oldest religious beliefs - belief in the existence of spirits. The primitive belief shows that the continuation of life after death is embodied in the minds of people.

The images of animals, bone remains or its symbol were found to be related to the sheep recorded in Ustrushona burial mounds. Fragments of the skull of an egulik-sheep, which were probably consumed during the funeral ceremony, were found next to the objects in the Saganak burial mound. Sheep and dog bones were also placed in the sacrificial corner of the feet and the head of the corpses in Saykhonsoy burial mound[8]. Researcher J. Gafurov noted that a sheep's skull was buried in the upper part (above the bones) of a hummock grave studied in Yoyilma neighborhood of Sh.Rashidov district[10].

That kind of information depicts that the influence of Kovunchi culture in Ustrushona was clearly reflected in ceramics[2]. These pottery vessels have a single handle, most of them have a handle in the shape of an animal (sheep or lamb) and a tap is attached to its opposite side. The surface of such jugs is decorated in brown color, sometimes a colorful pattern is depicted in a wavy form.

Religious ideas related to sheep, including the images of animals reflected in the vessels, have been well studied by our research scientists. In the sources, it is noted that the Kanguys, who also controlled the territories of Ustrushona, worshiped Farn, one of the gods of the Zoroastrian religion[3]. This deity, the goddess Farn, is believed to be in the form of a sheep. This deity is widely revered as the protector and protector of rulers, as well as the god of home, family and health. The sheep, snake and other images depicted on the handle or mouth of the vessels were associated with the protective function of the goddess Farn. According to him, the sheep and other images reflected on the handle or the mouth part of the vessel protected the vessel from various evils and devils as well. A.A.Ashirov said that in the peoples of the Ferghana Valley, the sheep has

been treated as a divine animal that protects people from calamities[1]. In Uzbek households, there is still a custom of hanging a sheep's skull on a tree as a means of protection from the evil eye.

Academic A.A. Askarov claims that the pottery of the "Kovunchi" culture has a symbolic meaning in the depiction of various animals, primarily small horned animals, on tableware, narrow-necked jugs and bunches of dates. That is to say, tableware and dates, Turks had an influential position in the society[9].

Statuettes of rams with twisted horns, and potsherds with the image of a sheep's head have been found in monuments in the Ustrushona region. In particular, during the study of the Pardaqlutepa and Komilbobotepa quarries in Jizzakh, about 10 pot bases with ram figurines with twisted horns and the symbolic shape of a sheep's head were studied. Archaeologist M.H. Pardaev, who scientifically analyzed the nature of these finds, emphasizes that they are related to nomadic herding peoples[4].

Kochkor Ota shrine located in the Zomin area, which is one of the blessed shrines of our people, or Koplun Ota shrines located on the opposite side of the mountain and huge ram horns hanging on the tree show that the views related to the deification of the ram are still preserved among the population. As in other regions of our country, the custom of hanging ram's horns (sheep or other animal skulls) in cemeteries, shrines and even houses has been preserved among the residents of Jizzakh oasis. There is a common understanding among all villagers about the function of these horns and heads, according to which these horns protect the place and its inhabitants from the evil eye and various disasters[9].

To sum up, one of the reasons why rituals related to sheep are common in the Jizzakh oasis is that small animals (sheep, goats) were the majority in the households living in these steppe regions with a hot climate. Ceramic vessels with zoomorphic handles, pot bases with the image of a ram, sheep bones in tombs and workshops, jewelry and other sheep-shaped objects, which were studied by our archaeologists in Ustrushona, prove to us that the cult of sheep was very strong in the oasis.

However, one of the most widespread religious beliefs among the Turkic peoples was shamanism, mixed with animism and totemism. Shamans were believed to have the ability to cure and ward off various diseases, find lost people, animals and things, predict the future, study natural phenomena, follow the souls of the deceased to the afterlife, and even fight evil spirits.

Ancient Turkic peoples called shamans "qoms". These traditions are also found mixed with each other. 2750 metres above the sea level of the Turkestan (Morguzar) mountain with all their natural features made it possible to develop pasture livestock. Here, the Oriklisoï gorge divides into two huge gorges after passing through the Oriklisoï resort. Both gorges are thick with juniper and a variety of bushes, and the valley, rich in springs in the stream, rises to a long high mountain peak. Before reaching the place where Oriklisoï divides into two gorges, on the east side, there is a natural protected plain, a field (koton) with all the conveniences for cattle gathering, laying and landing of cattle herders. On the mountain rock on its western side, facing east, there is a unique work of art - a stone god (Tangri sang) made by our ancestors, a great shaman-skilled painter and stonemason. His eyes are slightly narrow, lidded, his nose is moderately set, his face is rounded, his hair is combed and thrown back.

According to its location, this monument was the starting point of the two largest gorges for driving the cattle up the mountain and the deity worshiped before returning to bed at night and driving the cattle at sunrise. This is probably why these rock images are especially clear at sunrise. The image of the temple is so skillfully designed that it looks different when you approach it, and when you move to the side, it looks different. In fact, a sad look is felt when watching you, and a cheerful look when welcoming. Naturally, the date on which this image of the shaman was depicted was a

sacred place of worship for the herdsmen who lived here. The monument testifies to the wide spread of ideas related to shamanism among the herdsmen living in Ustrushona[9].

It can be observed that even now, among the herdsmen living in Ustrushona, the ideas related to shamanism are widespread. Research shows that these religious views have ancient roots, that is, they were widespread in ancient times. Shamanic religious practices common among herders, scholars say, arose during a certain phase of animistic beliefs[7]. The nomadic pastoralists of the studied oasis strongly believed in the existence of helper spirits, namely parikhans, fathers and mothers, as well as giants and demons. The faith of shamanism, which is mainly practiced by women, has been preserved almost in its original form in all the oases of Ustrushona, inhabited by herders (even among urban residents), based on its ancient traditions, and it is also the subject of separate studies.

The main feature of shamanism, which is widespread in this country, is the belief in the communication with spirits, as well as in their divine power, of people chosen and trained by spirits[5]. Shamans communicate with spirits in a frenzy. In this case, the guardian spirit merges with the shaman as a whole, or he takes the form of a guardian spirit. Among the herdsmen, specially selected women were the performers of these religious practices[9]

In the circle of herding people, along with the deities associated with the earth, the traditions associated with the worship of mountains are also widespread. Research scientist L.P. Potapov, who has consistently studied such religious views, sees belief in mountains and rivers in the strengthening of the production sector and the intermingling of seed breeding traditions[5]. Each clan has its own sacred pastures and (mountains) where it grazes its livestock. In the rituals associated with it, we see the worship of the mountain, river, lake itself, not the spirit of the mountain, river, and lake, and not the personification of nature, but the animating. This is the most primitive form of animistic worldview called animatism.

To conclude, the bones of animals such as dogs, wolves, sheep, goats, horses, and cattle recorded next to the corpses in the Ustrushona burial mounds and their associated burial goods testify to the strong totemistic views of the peoples who lived in the Jizzakh oasis. The spiritual life of the herdsmen of the oasis, formed since ancient times, is very rich in various traditions and rituals, and it can be said that the most recognized forms of universal human values were manifested in these traditions and rituals.

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