

Reflection of the cult of the Bull in the material culture of the Bronze Age of

Azerbaijan

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Abstract

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The study of archaeological sites of worship remains relevant as never before. People's faith and belief in the nature of things, especially plants and animals, have been carefully tuned. Some of them are successful, considered useful, but some cause damage and become a symbol of evil. Archaeological artifacts coincide with the religious and ideological views of the first farmers inhabiting nomadic tribes. It is mainly animals, figures of people and contains images. The period of the Neolithic and Bronze Age among the ancient tribes living in the minds of mythological animals, trust, respect and love occupies a special place. For this reason, they represent images of animals on different objects, prepare figures. Since ancient times, people have chosen characters to distinguish between themselves and their people. The mythological ancient tribes that lived in research minds attribute many animals, mainly due to the power of power. In addition to being a symbol of the primitive mythology of power, depressive images have taken place. This tradition has also become a totem of human life. For the same reason, mythological thinking, the amazing diversity of plants and animals and their marriage were similar to totemic creatures and were used for worship. "Totem," a term appeared in North America. The language of Hinduism is "Ototem" - meaning "home." The oldest ancestors of totems were composed: lions, wolves, horses, oxen, goats, deer, birds, etc. Agriculture and livestock breeding of totemic tribes during the transition period and, as a result, underwent a certain degree of evolution, the animist with a united cult retained its name, but later discovered it in the face of an animal belonging to the holiness of God. Descriptions of mythical creatures, such as the development of various tribes at various exhibitions, along with religious ideas, are one of the characteristic features in the field of fine art. Usually this is another aspect of the world of living beings, it is described by well-known images. We believe in faith, and the belief of ancient animals in the basic considerations of the system can be considered.

Keywords: moral culture, bull, cult, Bronze Age, cave paintings, material culture, mythology, totem of ancestors.

Introduction

This tradition has also become a totem of people's lives. For the same reason, the mythological thinking, the remarkable diversity of plants and animals, and their marriage were similar to a totem creature and were used to perform worship. "Totem," the term appeared in North America. The language of Hinduism "Ototem" - means "house." The most ancient totemic ancestors lions, wolves, horses, oxen, goats, deer, birds, etc. Was compiled. Agriculture and cattle breeding of totemic tribes during the transition period and as a result suffered a certain degree of evolution, the animist with a united cult retained its name, but later found out in the face of an animal that belongs to the holiness of God. Descriptions of mythical creatures, such as the development of various tribes at various exhibitions, along with religious ideas, are one of the characteristic features in the field of visual arts. Usually this is another aspect of the world of living beings, it is described by well-known images. We believe in the faith and the faith of the ancient beasts in the basic considerations of the system can be considered.

Confidence in the souls of animals in the cave was discovered in connection with Azykh beliefs. Here the bears, hidden among the rocks in the cave, were in the head. Bears on the skull of 8 parallel lines drawn. Hiding in the rocks of the skulls of people who lived in that period, embryos can be considered animistic ideas. This undoubtedly led to the creation of germs in the first months of worship.

With the features of the test period, the mythological bull is associated with one of the famous animals. During cattle, a bull, a wooden harness, plowing operations, power and cargo wheelchairs to ensure that the first vehicle uses the tribes of farmers as the release of the bull's workforce, self-confidence, its worship, in subsequent periods of human imagination or other pets with LED. As you can see, people in the community, to strengthen the influence of philosophy, also influenced their beliefs: some animals, including cattle, became an object of faith in God, and sometimes in a mythological way of God in the minds of the Ancient tribes took place and in the end, this led to the creation of an ancestral cult. So, to watch and learn from ancient tribes of a mythological perspective is one of the main goals. Participation in research related to the subject of interpretation, to this day is complete and relevant.

As we mentioned above, BC IV-I millennia, the tribes settled on the territory of the main changes occurring in the economy, which led to the development of animal husbandry and intensive farming, as well as the expansion of economic and cultural ties between the tribes. Of course, changes in their worldview, ideological views and cannot be ineffective internal structures of society. Improvements in this area and monuments of archaeological excavations of people who created the mythological vision of the show. Those who lived on the territory of Azerbaijan animist tribes, transferred some plants and animals. Thus, the visual arts, theology, and sacred animals and birds give them a fantastic image of an ancient animist and totemist as a result of a combination of ideas. Provided to observe the arts and crafts process, historical styles, including dead animals, are considered an invaluable source for studying samples associated with the image of a bull. Studies conducted by these sources of mythological beliefs in the minds of the tribes living on the bull, in the cult of ancestors, originating mainly from the father of a wooden plow, arise from the very beginning. Thus, samples of culture material in a bull pattern, images and symbols are sometimes found on a plow. The archaeological sites of the Bronze Age in Azerbaijan and artifacts of primitive religious ideological convictions associated with the product in accordance with the nature and elders of bull cults and folklore texts are tracked. It is considered the mythology of the most common myths associated with the worship of images.

At one of the stages of the simulation of the mythological god of the world system, it occupies an important place in the presence of other mythical characters. Unlike other stages of the development of gods, nature and cultural events in the system of theoretical play. The mythological animal is a symbol of God's method of modeling, or called mythomorphism of the resulting mythology. According to modern concepts, most of which are interpreted as fairy-tale characters. A number of images of this type of image, object of nature or with images of animals and other natural phenomena are completed. For example, Mahenco - Duro "The King of Seals" over a multifaceted "bull god" is described in [Pope A.1965]. Zoroastrianism is the first book of the "Avesta" about the first animals on earth where bulls were kept. "Avesta", "bull" were killed by Ahriman. Some mythological description of the "creation of the universe of the bull" occurs ["Soviet Encyclopedia". 1992]. In Egyptian mythology, the gods had a figurative sense of the black bull Buxis. His mother cow is represented as heaven. According to the ancient idea that the sun gave birth ["Soviet Encyclopedia".1992]. The Egyptians love Osiris, the god of growth of the generation, the dead and risen god, the sun god, elected by the gods; the judge ruled that people were dying all the time and various characters were depicted in submission; Two-wheeled wagons, sewing, characterized by symptoms of fever, human body, bovine horn, hawk with head are given in pike hands [Sokolova Z. P. 1972]. Thus, many ancient temporary tribes, including the Huns. The Mongols and Buryat cobbles, their bulls took away their descendants. They even dared bull horns, a symbol of courage and strength associated with.

The cult of ancestors associated with the marks of the main monuments of the Neolithic, Bronze Age and ancient archaeological monuments, has become more widespread. Tribal, religious and mythological beliefs, common between the "cult of death", show the use of animals for burial. It is also widespread in the field of religious ideas and ancestral worship. For this reason, religious beliefs from the beliefs of that period lead to the conversion of sacred burial places. Believers of the cult recognized the religious beliefs of self-sufficient chosen animals, the dead, and the last world saw how his soul was in contact with him.

Observation of the graves of animals of ancient monuments of that period, no doubt of the tribes, lived in the zone of religious faith, which is connected with the beliefs of the worship of the totem ancestor. I studied Islam in Azerbaijan with tombstones of archaeological sites, which once again proves the coincidence of the funeral. It is not by chance that many large monuments of ancient beliefs, as well as a wide variety of the forefathers of the Cult of animals are buried.

According to the ideas of people of that time, in addition to being the creator of the totems of their tribes, but it was their protector, and including the defending forces of evil in all things.

Strtanovic QQ, in accordance with 'Mythology about each plant and animal totemism remembered "[Vali Aliyev.]Sakalovaya, according to the beliefs of the ancient world, the roots do not come, and the death was directly related to the cult of animals [Sokolova Z. P. 1972].

We studied the funerary monuments of the epoch of chalcolith and bronze, sometimes they can be found only in the burial graves of animals for performance. This type of burial, without doubt, the trust and sympathy of the totem ancestral spirits was associated with the end of the period reflected in the burial tradition.

Due to A. Shukurov, in accordance with the stump and cult of the dead, which is closely connected with its roots in ancient times [Jafarzade I.M.1973].

Thoughts From the mythological traditions of the Bronze Age burial is more than one way. One of the main features of the beliefs that have totemizmin, a place in the memory of the victims was a totem animal. The

totem animal died because it expressed its grief at the funeral for it and for its luxurious way of being buried. For example: Yakuts were buried as a person who laid a warehouse on an eagle tree. According to the custom of the Athenians, he founded the killing of anyone, he had to be buried [Sokolova Z. P. 1972].

The Bronze Age funerary customs of various animals, including the bull, were found burial custom of luxury. The grave, the burial of a bull, was investigated by E. Resler of Khojaly No. 2, a well-known embankment. The decoration was the funeral of two bronze skulls of a bull (like a cover).

The bull in different parts of No. 7 is the custom to plant Khojaly, the mound of Balygai Sirksevnd, found in [Jafarov Hidayat Farrukh oglu.]. Undoubtedly, fashionable full bulls on the head of the flattened construction of bronze burials and random themes not directly related to confidence in the cult of the ancestors of the bull adored her spirit, self-confidence can be called a funeral tradition.

Ganja-Gazakh region was registered on the left bank of the r. Hasansu Hasansu BC during archaeological excavations in the mounds of the XVIII-XVII centuries of oval limestone mounds, a human skeleton was found in Duzumunun. In addition to the burial chamber of the kurgan in the corners of the start of the bull, bones were found in the bull around the legs. Along with other bones, the spread of wood debris was found in all the burial chambers [Mujaddib Najaf. 2013; Aghazadeh Anar.2013] . Therefore, Museybli spoke on the car associated with the herd of funeral Hasansu, most likely.

In one of the mounds during the excavations in the Nakhchivan necropolis near cook No. 2 an intact grave of a bull skeleton was found. Necropolis with graves e. This is the end of the second millennium BC. until the beginning of the third millennium [Akhundov D.A. 1986]. As you can see, the cult of the ancestor was a bull of the Bronze Age tribes. For the first time in the practice of the ancient tribes, the mental ideas associated with agriculture in subsequent periods, as a totem of the bull cult, entered the life of the ancient tribes.

The village of Duyarli, Shamkir District, located on the right bank of the Zeyim River, No. 2, was found buried in the middle of a mound of dogs and bulls of the Bronze Age (bull bones collected in the form of a triangle). A complete human skeleton in the grave was discovered. Cremation ashes and burned remains of bones were buried in the grave of the deceased person. The defensive totem dogs, such as condoms or the host of the other world, who created the raised legs, were buried on the right side [Akhundov D.A. 1986].

Having crossed the river on the left bank of Nagorno-Karabakh, I investigated the Balygaya-Sirkhavand and the number 2 burial mound of a person buried next to a decapitated horse, the bones of the skull and the dog's bones were found in [Jafarov Hidayat Farrukh oglu. 2000]. The most ancient monuments of Azerbaijan are at the burial of a bull. Sheki region (Fazil village) to study the ancient necropolis of Tepebashi, since 4 grave monuments and a skeleton of a bull dog were found in his head. Number 2 graves of the intact skeleton of a bull, sheep, and bones of a sheep were found on the side of his foot [16, 114]. In Tepebashi, a necropolis of ancient tombs No. 3 was discovered in the form of a bull's head, a dog's head and a red image. Fractures of cattle bones leveled to the body. Sickle shape of the face and around the skeleton in the burial grounds. High near the Crescent Idol in small containers, the head of a dog, a big pot-bellied jug was placed on the side of the head of a skeleton bull. At the other end of the spear, a dagger and a small can were found [Mukhtarov N.M; Badalova I.N.2013]. The study confirms that the ritual of bulls is a bronze age burial mound. The processes of burial ritual, no doubt, were also associated with the release of sacrifice sacred bull gods. Such a scene Gabustana, Beykdasha, Kichikdasha and others. on the rock was a coincidence. So IR. Jafarsade registered the Gobustan description of the Beyukdash 1 breed from the ritual body of a cattle shaman, a description of performing rituals includes [Jafarzade I.M.1973]. The victim described the ceremony, which can be considered as a sacred bull god. Victim bull in the Eastern Mediterranean in the Bible is widespread. At the same habitat as the god of thunder bull mythology bull mythology, Jupiter, Romans, Slavs, mythology bull "lightning created" to sacrifice .

V.A. Kuftin Anatoly and Mesopotamia, mounds in this type of research are associated with traditions [Seyidov A.2018].The custom of placing the graves of various parts of animals in many places, including (in the eighteenth century) the customs of the burial of Indians living in the United States, is located in the north-west. Therefore, the ceremony on the graves in the area, only the bodies of animals, but also put the various parts. In many places, including on the Don coast of Kostenka, during archaeological research in the vicinity of the house, digging in the house of the Avdeevs over musk sheep, the custom of cattle burial, skull, cattle was discovered [Sokolova Z. P. 1972].

Confirmation of confidence to Beyukdash, bull description by Qia Gobustan, etc. [Jafarzade I.M.1973], Astara Rafanug [Akhundov Tufan Issak oglu.2009] Petroglyph Rock and others. There are also monuments. In natural rocks, bulls took on the value of scratches. In accordance with this type of realism in the style of drawings and profile of this. Images of monuments on the territory of Azerbaijan in a bronze bull sarcophagus in the bronze belt [Aslanov G.M.1959; Vaidov R.M.1959;Ione G.I. 19559], the images are fantastic. They, like the dynamics of movement, in accordance with the illustrated example of the crescent horns of the Garden Tower (47 of 95) made of bronze stone boxes, graves, pipelines and fighting with each other in the image of a bull and other animals. Most likely, these images of "good and evil", "light and darkness" reflected the struggle. The idea of the Absheron project related to the moon god was in place [Irada Avsharova.2007]. Apparently, the month of beliefs from ancient times was considered sacred. Symbolically, many indications from archaeological sites about the material culture of the specimens recorded.

In ancient Egypt and Sumer, mythological bull images of gods and Central Asia will appear as faces of the earth. The image of a bull that existed in the III-I millennia of ancient Egypt, Turkey, Sumer-Akkad, Iran, India, Central Asia, as can be seen from the above, the tribes in their mythological "god of the moon as" done ["Sovet Ensiklopediyası".1992]. The gates of Babylon, Baralef, illustrate the description of a wild bull, symbolizing the God of thunder ["Sovet Ensiklopediyası".1992].

During archaeological excavations in the area, a large number of pieces of clay bull were found. These are Baba Darvish [İsmayilov G. S.1966], Garakopektepe, Guneshtepe [İsmayilov Qudrat.1983], Uzuntapa [İsmayilov Q.1973] and others. Monuments have been reached. Made of small clay, in the form of a crescent bull figure, a monument to Al Hill, I am over 21, I was in Makstad 4 [Ashurov S.2012; Bakhshaliyev V.2012; Huseynova SA.2012; Aliyeva F. A.2012; Ashurov S. H. This type of Urmia foci in South Azerbaijan in the village, at the monument to the graves of the Bronze Age [Moshkova M.G.1981], including: the Golden Hill of Turkmenistan, the Black Hill Territory, etc., monuments were found [Masimov I.S.1973]. In the South Caucasus are known figures in the bronze bull. Vi. Thanks to Avdeev's beliefs, bullish beliefs are common in antiquity, the Middle East and the Caucasus. Artistic bronze images of bulls on products occupy a special place. Images of a bull by e. G. III-I millennia ancient Iran, India, Central Asia serve as the god of the moon ["Soviet Encyclopedia".1992].

It is known that the ancient eastern countries in the whole of ancient history are closely connected with history. Assyrian-Babylonian origin, according to the lighting of the area around the lake. The Nakhchivan and Zangezur districts of the kings of Assyro-Babylon and Urartu rocks were found in the article about the attack on these areas. We are talking about some trophies acquired while working with sources. Prey on bull figures to draw attention. For example: II Assurnasirapal (BC 884 859), the article says that the horrors of war, the fear of AMEC of my strength and the steep mountains endured. The king (AMEC), along with his troops, stood in the

flesh of Dagna. I sought out the wealth of countless items of copper, a wild copper bull ... the wealth of his house, took him to collect the treasures of the mountains [Qashqay Solmaz.2006].

Sargon II (Sarruken BC 721 705) The text reads: "Eight years in the country, and I Madaylar Mann made his march; the country of Mann, from Ellip and received the BAC of the president of mountain settlements; The head of the body and the number of countries is Gizilbunda Zizi BAC; None of the rulers is a tribute here, does not make me. I am the city of Musashir, I was surrounded on all sides by a divine shelter, precious trophies [...] including copper, copper, a cow. The calf and copper were taken [...] by God to Assyria. The remaining property of fire [blow] "[Qashqay Solmaz.2006]. Archaeological excavations of a cast-bronze bull (ESA) frontal pike are in the headlines. Thus, in the Late Bronze and Early Iron Age, sculptures were dominated by images of the heads of some animals, which were considered to be primitive animistic features of art. Head pike in the form of a pike (ESA), Mingachevir, Shemkir, Gedebe, another. Areas are known [Sttanovich G. G .1963].

The oldest layer of gold on the bull figure, taken from Mingachevir [Piotrovsky B.B.1963]. Shamkir, Gadabay regions, such as pike (ESA), the head of a single bovine triangle, carved on the forehead. Take the bull side of the triangle, giving it a symbol of power occurs in the minds of the Turkic tribes. The model describes the three parts of the world, as well as the beliefs of the ancient Turkic tribes, which end with his thoughts. It is known that the ancient Turkic model of the world consists of three layers. The model of the Trinity is the sky of the world over the middle-earth, the lowest underground world in the world (this world), how to explain it. It is also cidaların (rods), it is a symbol of power. There are figures of the head of a bull from Western Azerbaijan (Sevan region), in Iranian Azerbaijan [Kuftin B.A.1941]. A.M. Azerbaijani folklore Sagalayeva about ideas about the world, which occurred three times [Sagalaev A.M.1984]. In his statements there is some truth. Thus, triangles on artifact images are very common. Sometimes only a triangular geometric pattern on the head of a land forces bull, the god of mountain fire, death and so on. On the semantic point considered ["Soviet Encyclopedia".1992]. Apparently, the baculovirus head of a bull is a symbol of the triangle of power outages on their historical land rights, as is known. It consists of three layers of the world, the world of mythological mythology associated with the Turkic peoples. Most likely, these symbols for life itself, as well as soil fertility, which is a source of energy and efficiency, as well as a semantic sign have been passed. Apparently, the head of the animal in the eyes of the ancient tribes of nomads, farmers and primitive thoughts fully embodies the image of the product, the features of the image, and the images are designed for better understanding. According to archaeological excavations in the headlines for the head of a bronze bull a rod is thrown. This was perceived as a sign of semantic productivity. According to archaeological excavations in the headlines for the head of a bronze bull a rod is thrown. This was perceived as a sign of semantic productivity. According to archaeological excavations in the headlines for the head of a bronze bull a rod is thrown. This was perceived as a sign of semantic productivity. According to archaeological excavations in the headlines for the head of a bronze bull a rod is thrown. This was perceived as a sign of semantic productivity. According to archaeological excavations in the headlines for the head of a bronze bull a rod is thrown. Fork-isotope stay Konya, Turkey explored the Neolithic layer (VII-VI century BC), the images of bulls and bull-buffalo are represented as creators of the universe, and the universe is a symbol. We used the layers of the branched isotope IX-VI, found in the Neolithic monument, in the development of a real bull and skull head. This is also typical of early rock art styles. The 6th layer around the bovine horns is decorated with a common seat. It almost coincided with the sixth-second layer on the bovine horn, placed in each of the columns. As we saw in the previous period, bullish belief in the ceramics of Catalhuyukun, neolitd, they have already appeared. ["Soviet Encyclopedia".1992]. Islamic shrines in the last century, swaying in the mountains of Ingushetia, were decorated with the horns of a bull. The protective horns of tribal animals, as a sign of the time, used the skull in ancient times [Sokolova Z. P .1972].

The ancient Turkic tribes of Azerbaijan, including the skull of a bull horn and use it as a protective force of the field of the house wall and lower the head. The faith of the people today and the worldview remain religious and magical. The Kur-Arazian nasal culture of the early bronze zscheeukn characteristic bull to pieces (symbolic nature) captures. Handles on containers symbolize the bull sign. Bronze Age pottery is found in samples of bull images.

One of the first evidence that proves that belief in a bull spreads in the Bronze Age, some of the oldest architectural designs, including the Sun-Moon-Fire in January, and then the temples.

Kazakhstan region is the first residential building in the residential area of the Fourth Babadarvis, the balance of which was fixed in the clay hearth of the store. The shape resembles the hearth of an old fireplace moving objects. Ash and coal were found inside filled. The sides and the area were surrounded by a mud wall of mud walls. The back wall of a bull has corneous protrusions. Undoubtedly, the corneous groove in the area, which is the subject of adoration of the bull, the symbol. Square clay ovens on both sides of the fireside and sidewalks were built from a clay wall adjacent to the lower left edge of the circular holes [myfhology.info] clay. The first device is a fire resembling a fire, he built a simple plan. The fire had a semicircular shape, the left and right square was placed on the shelves. Behind them, two side shelves and clay earthen walls with a low level of fire were built next to the sidewalks. A large clay figure in the shape of a human head at the back of the kiln was completed. The shape of the nose and eyebrows is arched, and the ears are rounded. Part of a broken nose. The remains were found in the part on the opposite side of the burning fire. One square clay print here. The description of the world's busiest attention is attracted by the swastika brand ink [myfhology.info]. In fact, the statue was placed in the back of the stove is an image of the god Mithran. Its semicircular front, hornlike protrusions on the mantelpiece, most likely in a few months, and the symbol of daldrimides, a bullish cult. The left and right square was placed on the shelves. Behind them, two side shelves and clay earthen walls with a low level of fire were built next to the sidewalks. A large clay figure in the shape of a human head at the back of the kiln was completed. The shape of the nose and eyebrows is arched, and the ears are rounded. Part of a broken nose. The remains were found in the part on the opposite side of the burning fire. One square clay print here. The description of the world's busiest attention is attracted by the swastika brand ink [myfhology.info]. In fact, the statue was placed in the back of the stove is an image of the god Mithran. Its semicircular front, hornlike protrusions on the mantelpiece, most likely in a few months, and the symbol of daldrimides, a bullish cult. The left and right square was placed on the shelves. Behind them, two side shelves and clay earthen walls with a low level of fire were built next to the sidewalks. A large clay figure in the shape of a human head at the back of the kiln was completed. The shape of the nose and eyebrows is arched, and the ears are rounded. Part of a broken nose.

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The first one of the second temple is located in the south-west of the village Babadarvis. His reverence for room change the composition of the two planned asymmetrical. Ritual center was located in the bottom of the horseshoe on his second plan, which was supposed to be the image of God Mitranın large clay sculpture of a human head was increased. BC. Temple XII-VIII ccreferred to [Shukurov Agayar. 1956] Babadarvish excavations discovered two settlements have been discovered in the ruins of the house drops. Two of his compositions to explore the design of the temple complex, the rich had to change device. Yerlsgenin temple, nearly two-thirds of a horseshoe at a depth of 45 cm in height ritual mohregil change quarry was located, the horns of the bull on the altar was decorated with a pitch and divarcıgın meander and complex manner, the composition of the final bar culgalasmıs svastikalarla dekorlasdrılmıs. Pintaders sanctuary and ritual accessories niche [Shukurov Agayar. 1956] have been found.

Abroad, in the south of Turkmenistan, confident altars were found in the Sun-Moon-Fire. The area of the Blue Hill was studied, i.e. G. Studies in the sixth millennium BC. Sandstone Hill in a residential area, 64 square meters in the middle of a hill, was a house of prayer. In the painting of prayer houses polychrome ornaments are used, decorated with various ornaments and images of animals. On the walls of the house murals - frescoes of Central Asia resemble paintings of the Neolithic era. He studied the monument, was studied in several chapels. In one of the walls next to the shelves of temples are clearly reflected the bulls. At the top of the temple wall eastward in the form of a convex conical part, two protrusions of the horn on both sides of the bull forward, he recalls. Ancient monuments decorated with frescoes in the east, one of the monuments of this period in southern Turkey. Fork-isotope monument. The Anau Monument was found in wall paintings [Masimov I.S.1973] of the Bronze Age in the south of Turkmenistan, the "Solar and Lunar Odur", the Temple of the Golden Mountain and other monuments, the place of residence. The residential complex consisting of 50 houses and several of them

are home to 10 major monuments. The house has a rectangular shape, was built of brick. The walls are plastered with clay. It was built in two parts divardaxili shelves. The shelf was built on the east side, obviously the problem resembles. A careful examination of its internal depth in a bull symbolizes an image. On the western side of the wall it was discovered by a winged and wingless rocky fate in the form of a ledge. Without a doubt, drawings intended for religious ceremonies. Similar images intended for the ritual were found on the tablets. Dozens of women were also found on the figures of the monument and animals. Human figures, some of which burned on the stove. Here was found the figure of a bull. Black and down from go The figure of a bull is a close analogy. [Masimov I.S.1973]. Babadarvis, Garakopektepepe, and Makhta, Serkertepe and Saritapa and others. Turkmenistan, along with interesting mehrablarınin temples, the complex structure and composition of the settlement, they conducted rituals, the interiors of temples reflect people's beliefs that the characters. The temple, which is associated with the belief that the sun is an image of the gods, and chasing coins, a bull, bull's horns and a symbolic image of the moon, symbolizing faith in the development of its "Sun-Moon-fire", gives grounds to claim that in temples. The following historical stages (early, middle and late Bronze Age) of the tribes living in areas with a large number of religious beliefs, are found in the form of a religious "god". In Turkmenistan and ancient monuments, "Sun" -Mun-Fire "temples with the same characteristics were investigated, be it the sun, the moon and the safe room, which is associated with the" main god "as in the tribes living in the sacred" bull cult "image Simvollasdırmıdır. It can be concluded that the e. G. VI thousand tribes settled in these territories belonged to the same family roots and creeds. It should be noted that the 6th millennium settlements that lived in these areas belonged to the same same family roots and religion. It should be noted About the 6th millennium settlement, living in these areas, belonged to the same family roots and religion. It should be noted that the most interesting thing, despite the fact that for thousands of years the sun and fire remain in the memory of the Azerbaijani people today, the Azerbaijani signs religious beliefs and shrines to the gods are zoomorphic figurative sculpture. Without a doubt, performing rituals related to the religious beliefs of ancient tribes was used as a cult object. Apparently, Azerbaijan, Turkmenistan and other Turkic tribes of one family, this is one of the well-established ties with the family of victims of their religious traditions. The chapel belonging to families of Turkish origin, "Sun-Moon-Fire", the proximity of churches, temples "Solar Fire", figuratively worship animal gods, according to bull sacred places. Burning shows that during the first head part a bronze bull of total fire-fighting equipment was formed [Abibullaev O.A.1982]. Belief and horns of a bull on the head of a bull in the form of a stand with fire orijinallıqları objects. The shape of the head of a bull, where the characters of these devices create an idea. This type of luminaires in Fizuli Garakopektepe, Nakhchivan, Shortap I and II Kultepe in Armenia Seresblur, Moksrablur, Zvartnots, Tiknis village and so on. found [Ashurov S. H.2002]. E.I. Ashurov. Referring to the large, he writes that "this type of hearth at the edge of the forest is used in rituals associated with different beliefs" [Ashurov S. H.2002]. Belief and horns of a bull on the head of a bull in the form of a stand with fire orijinallıqları objects. The shape of the head of a bull, where the characters of these devices create an idea. This type of luminaires in the Fizuli district of Nakhchivan, Garakopektepe Shortapa I.

Thus, the early Bronze Age monuments of Nakhchivan common type of fire-fighting equipment from the square-shaped horn-shaped projection devices. The first examples of this type of device for the first time in the monument Shore Tepe [Vunyatov T. A .1957]. As you can see, the ancient tribes of fire fighting equipment, and gave priority to the development of the bull cult. So, Baba Dervish Gazakh region from the late Bronze Age and early Iron Age settlement in the «Sun-Moon-fire," the house fire burning in the hearth of clay was formed by a

bull's head, horns, crescent-shaped [Aliyev. V.1976] G. Ismailzade He notes that in many parts of the South Caucasus, Azerbaijan and domestic animals, in particular, has been an object of worship are sacred cows and bulls. Home and economy as a whole has an important place in the development of the economy in the first Bronze Age population of this species is likely to the practice of unnatural forces at the source of fire was noticed and brought them to the victim. Many of the advantages of such objects to the site in the form of a bull or a bull horn, decorated with patches. Another interesting aspect is that the fire-fighting equipment, such as black-and-dog monument not only for yourself, but not a practical significance was found in the small-sized models. The bull is a symbol of the universe, the lower part of the head of the "sun" and "moon" sign character took place. As seen from the image lions to protect sacred bull. The bull is a symbol of the universe, the lower part of the head of the "sun" and "moon" symbol character took place. As seen from the image lions to protect sacred bull. The bull is a symbol of the head of the lower part of the universe, "the sun" and "moon" symbol character took place. As seen from the image lions to protect sacred bull.

On archaeological material and cultural bull bull bull samples cult drawings folklore sources associated with mythological images. Turkic tribes and the song of the saga, based on ancient traditions; "Oguz-name", "The Book of Dede Korkut», «Gilqamis and sky Bull" song beliefs bull, bull, is reflected in mythology as the divine power. Schumer singing, poetry, «Gilqamis and Sky bull" in Gilqamis Inn goddess of love to deny him, and he is angry GilqamisIn order to avenge the gods, "the yoke of heaven" is able to create. Bull coming down from the sky, the river Euphrates, drinking water. At the end of the celestial bull Qilqamis wins. Schumer seal man, half-bull, half-man, the battle scene was described ["Soviet Encyclopedia." 1992].

Oguz Kagan "- Oguz mythological texts came from the people of Oguz said. Alex xaqan one of the founders of the Turkish, mythological and cultural hero. Oguz Kagan to the roots, which are even more ancient myths about the Uighurs, "Oguz-name" mythological text, written in the fifteenth century Karluk-Uyghur (XIII-XIV century) was discovered manuscripts.

Oguz Turkic tribes of ancient culture are very ancient. Oguz Goshgarli, QT, ethnographer and bull kagan, the month of marriage mentioned [Koshkarly K. T.1964]. Mirali Seyidov A.M. on the basis of Serbak, writes that the Paris National Library "Oguz-Name" manuscript for serious scientific work and prints it on Serbak A.M., that on the manuscript of the second row in the first and third words an image of a blue bull was obtained [Seyidov Mirali.1983]. Sumer and Akkad. Tanri Zien. Heavenly image of a bearded bull. In the mythology of the Sumerian and Akkadian "Moon" the image of the god Sin, the blue bull [Koshkarly K. T.1964]. Based on A.M. Bernstam Mirali Seyidov says that mother Oguz Kagandyr is a month. The scientific community has interesting ideas about the Kagan months, A.N. Bernshtam, the month of the Kagans, talks about its Akkadians, Sumerians, and later about the birth of gods and mother goddesses who will think like the famous Nystars. However, mother Nistara. The gods, as originally Nistar. Oguz Kagan for the month - half totemin, half god, half zoomorphic image of the mother [Seyidov Mirali.1983]. Mentioned "Oguz-name", Oguz Kagan was born in the morning married to his mother. He was born among athletes. For example, in the semi-Oguz mythical zoomorphic Alex, the monthly mating roles are described by Kagan and the Bull. That is why, on the territory of Western Azerbaijan, the fireworks "Solar Fire" and temples of the Late Bronze Age and the Early Iron Age Bronze Age Monuments bent over crescents the horns of a bull with images of those who deserve. Oguz (the mythological imagination of the ancient Turks) was described as follows: "His ox feet, legs, waist, worm, waist, shoulders joined his shoulder, his chest was like the moon," Oguz Kagan descended into the universe in the light of dawn with his daughter. the marriage of a girl and the eldest son of Oguz the Honored. the sun, the moon and the stars are born Marriage, the second best wife in the world, three sons, goy, mountains, the sea is born ["Soviet Encyclopedia." 1992] As can be seen from the mythical character of the sons of Oguz Kagan and

her. creating a marriage of the universe, according to Turkish mythology associated with images. Samples of material culture of Central Asia and İkcayarasından (for example, III-II millennium BC) bull "god of the moon", as it was in mythology, many legends associated with the Khakan-Oguz Turkic peoples, including the Sumerians , Akkad, Egypt, Mongolia, Turkey, including Azerbaijan and others. The mythological views of people took place. Mirali Seyidov Potaninn "Essay of Northern Mongolia" writes with reference to the task "West of Kyrgyzstan", one of the legends, a bull (cow), which is recorded in water. Another Kyrgyz legend has it that in ancient times there was no water on earth. big blue bull fed two people. They are thirsty. The sky began to dig for bovine horns, fountains, and two large reservoirs were overflowing with the flow of water. One of them is Zaisan Lake, and the other is the Tengiz Sea [Seyidov Mirali.1983]. Altai Turks say about the image of a bull legend: "The sea is at the top of the smoke, the smoke is djain-caindasi. The stone on the horns of a bull in the sky holds the sky "[Koshkarly K. T.1964]. Therefore, we took the bull of the ancient tribes for the zoomorphic totem-onkon. In the ancient Azerbaijani tribe, the horns of a bull stood on the ground, so it was assumed that it entered the creation of the world and the universe.

In many countries of the world, including the cult of ancient China, animals are controlled. The various forces of natural spirits, as well as the ancient Chinese, who appear in the face of legendary totem animals, such as the inanimate forces of nature and wildlife, create a connection between dead ancestors [https://translate.akademik.ru]. The growing importance of China, the cult of ancestors, "the survival of the soul from the body," led to the creation of a theory [https://translate.akademik.ru].

In general, the ancient East, including Azerbaijan. Visitors will also play an important role in shaping the image of animistic gods. In addition to images of gods and spirits living in developed mythology, but the rates were relatively low in the spirits of the mythological system. Mythological creatures are caused by religious beliefs, constantly interacting with people. According to the ancient religious beliefs of various spirits; they are the souls of all people and nations, the spirits of the ancestors (earth, animal, tree, mountain, river, etc.) are described in form. Azeri early Seljuks, Kipchaks and others. The combination of onkonunu with such tribes or tribes, sometimes afraid, my name is The myth of the head of the clan and religious associations, decreases [Ashurov S.H.2002].

The myth of the ancient agricultural gods was widespread in the east and killed by the resurrected; The Assyrian-Babylonian god Tammuz, Sumerian mythology, the god Dumuzi died and again raised the image of the beast. Water and soil, while the Turks in their mythological symbol, embodying them, were a sub-god god. People and animals were sacrificed to protect his illness [Mukhtarov N.M .2013;Badalova I.N.2013].

As you can see, the basic described as bullish beliefs are metaphorically explored, people living on the ideas of the philosophical religion duyumlarının, mythologies and religious beliefs of new ideas, mainly express zoomorphic and anthrozomorphic ideas, and ritual characters object to such zoomorphic images, pointing to the Use of archaeological monuments Bronze Age head, legs and horns of the bull as a symbol of strength in the attribute of ancestral worship to the totem and the bronze age, on average, to various types of monuments of the ages, including the main commemorative ki. and chapels, located on the walls of the castle. Copper gravestones and temples and adore the animal, contrary to popular belief, in contrast to the end of the first and middle Bronze Age, to make bronze even stronger. For this reason, at the time that leads to the transformation of sacred burial sites. The whole (bull) myth is associated with the cult of the same period as a result of mythology, there is a philosophical experience. Thus, in this area, during archaeological excavations in the ancient chapels of the head, fire equipment of the bull and horn-shaped forms, tombstones, burial of bulls, bull spectators from

different periods of burial customs, figures of bulls and descriptions of religious beliefs are widespread. God is associated with it and preserves the attributes of cult ancestors. Thus, including the ancient Turkish archaeological monuments and folklore texts are widely accepted bull (bull) images of different ways of representing mythology, but the same mythological features characterize and in the end all the creators of the universe, "Sun-Moon". Fire "temples" and "god of the moon" and closure.

Based on the above facts, we can say that the bull-farmer is a nomad of the mythological worldview, and is also associated with the world of darkness and the future life, in the image of God, reflected in mythology. Sometimes his artifacts are also accepted as an attribute on the moon on earth.

The architecture of popular art forms, tombstones, adherence to funeral customs, artifacts in controlled fairy-tale animal characters, everyday objects, symbolic images of animals and the image of the world, the universe, creativity and human evolution were associated with the study of philosophical and mythological ideas, reflect the Duyumlarının philosophy result of ancient works tribes of Azerbaijani history and spiritual culture of art, as well as part of art.

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