

Manifestation of Ancient Religious Beliefs in Material Culture

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Abstract: *This article examines the manifestation of ancient religious beliefs through material culture, focusing on archaeological findings and artifacts as primary sources of evidence. Material remains such as ritual objects, architectural structures, burial practices, and symbolic motifs provide valuable insights into the worldview, spiritual perceptions, and religious traditions of early societies. By analyzing these sources, it becomes possible to trace the evolution of sacred concepts, the role of religion in social organization, and the interrelation between spiritual life and economic as well as cultural development. The study emphasizes the significance of comparative analysis of material evidence from different regions, which allows for a more comprehensive understanding of the diversity and commonalities in ancient religious practices. Ultimately, material culture serves as a crucial medium for reconstructing the origins and development of early belief systems, offering a deeper perspective on the spiritual heritage of humanity.*

Keywords: *Ancient religion, material culture, archaeology, sacred symbols, spiritual heritage, ritual practices.*

The people of the world have had different religious views since primitive times. The diversity of religious beliefs was due to the geographical location of the regions, their nature, the lifestyle of the population and the resulting worldviews. The natural environment played an important role in the emergence and development of early religious views. The first religious ideas appeared in the Late Paleolithic period (40-12 thousand years BC) [1, p. 179]. Such religious views include totemism, animism, magic, and fetishism. According to ethnographic data, religious beliefs have been one of the main beliefs of the tribes, mainly engaged in hunting and herding. Later, as a result of the development of agriculture, the world of land and plants, their renewal, transformation and other properties of nature, the aspects necessary for man, led to the worship of them and led to the development of this condition.

It is natural that many are interested in the question of when religious views arose. Some material evidence suggests that religious views originated in the Neolithic period. Because it is believed that shamans' belief in spirits began at the same time. This is also reflected in the way of life of primitive people. For example, primitive people at one time imagined that there were some special forces that were invisible to the human eye and disobeyed. According to a pamphlet published in Germany in the late twentieth century, a painting painted about twelve thousand years ago in the Frer Cave in Troyes, France, depicts a shaman dancing covered in animal skin [2, p. 3]. In fact, it is closer to the fact that religious views emerged in the last stage of the Stone Age (40-12 thousand years BC). This is because the first religious ideas in the way of primitive people emerged in the Late Paleolithic period. Ethnographic data testify that religious views have been one of the main beliefs of the tribes, mainly engaged in hunting and herding.

Later, during the development of agriculture, the earth and the plant world, their renewal, transformation and other properties of nature, the qualities necessary for man, gave rise to the worship of them. V. According to Basilov, due to the emergence of agriculture, rituals associated with the deification of the forces of nature took center stage, and these traditions deprived religious views of their important place in society and squeezed them out [3, p. 10]. A. P. Okladnikov noted that "the set of ideas of religious

views has very ancient roots and goes back to the Paleolithic ideas" [4, p. 32], O. As a result of Kayumov's expedition observations in Sarmishsay gorge in Navbahor district of Navoi region in 2003-2004, among the paintings carved on Sarmishsay rocks in the Middle Paleolithic period, it was found that there were images of ancient people gathered and mentioned [5, p. 16-18]. In general, these monuments should be studied not as an example of ancient applied art, but as a record of the shamans of primitive times. True, the interpretation of certain rituals has always been controversial. In particular, a characteristic feature of religious beliefs is the belief in spirits, without which religious views cannot be imagined.

Belief in spirits shows that animism has an effect on religious views. If the worship of spirits was formed in the Paleolithic period, it also follows that the religious views associated with spirits also originated directly in that period. There are other views on this as well. Including, V. According to Basilov, "religious ceremonies are more developed in peoples engaged in hunting and animal husbandry. Due to the emergence of agriculture, rituals associated with the deification of the forces of nature became central, and these traditions deprived and suppressed religious views of their important place in society. Considering that agriculture was formed in the Neolithic period, religious views emerged before the Neolithic period and passed their high period to the Neolithic period. People had certain ideas about the Earth, the Sky, and the nature that surrounded them. Later came the shamans, the people who systematized and protected these perceptions.

If Herodotus noted that religious views originated in the XI century BC [6, p. 49], archaeologist R. L. Kyzlasov argues that shamanism originated in the Siberian Turks in the first century BC, based on ancient depictions of shamans in rock paintings found in Lake Tuzkol in Khakassia. Among all the peoples of the world (North and East Asia, East Africa, Australia), religious views existed in one form or another, in different forms.

They were engaged in lying and invisible communication, convincing people that influences exist in nature, convincing people that influences exist in nature or in each other. Belief in the existence of souls, spirits, and ghosts is a characteristic of primitive people. According to their understanding, spirits select and educate shamans, helping them to grow into individuals with divine power who are different from other people and who serve that spirit and those around them. It should be noted that religious views differ from other ancient religious ideas totemism, animism, fetishism. If in totemism they worshiped animals and plants, in animism they worshiped spirits, and in fetishism they worshiped inanimate objects, in religious views they worshiped man - the shaman, the priest of the time. These cases were a great innovation in the evolution of religious ideas. Later, changing the content of religious ideas, people began to worship gods, prophets, various saints.

The question of the origin of shamans is interpreted differently among the people of the world. For example, in rubies it is believed that the spirit of the shaman is born from a sacred tree and enters the body of the shaman in the mother's womb, while the tungus believed that the shaman was born with the help of the devil. In addition, rubies had primitive notions that shaman and blacksmith originated from a spring. Thus, religious views are one of the earliest forms of religion, formed mainly in the middle-stage peoples of tribal development. Thus, the beliefs and traditions of religious views emerged at a time when the notion of the supernatural in the human mind was fully formed. These perceptions reflected the attitudes of people towards each other, the individual and society to nature.

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