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## COMMONWEALTH OF AVESTA AND RIGVEDA

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### ABSTRACT

This article focuses on the history of early religions. The earliest written sources on the history of Central Asia and Ancient India describe the history and similarities between the creation of the Avesta and the Rig Veda. Avesta and Rigveda give a scientific understanding of the archaeological culture of the Aryans.

### KEYWORDS

Avesto, Rigveda, Ahura Mazda, Aryanam Vaejo, Turan, Turkestan, Mavaraunnahr, Transoxiana, Iran, India.

### INTRODUCTION

A very large number of peoples of Asia and Europe, including the peoples of Central Asia and India, were called Aryans in ancient times. The oldest written source on the history of the peoples of Central Asia, "Avesta", has the following information about the Aryans: "I, Ahura Mazda, first created Aryanam Vaejo, a land on the Daitya river, as the first abode for people [1]. According to our understanding, Aryanam Vaejo is the historical is the oldest geographical term for our

region, i.e. like Turan, Turkestan, Movarunnahr, Transoxiana, Central Asia, Central Asia[2].

### THE MAIN RESULTS AND FINDINGS

- According to the ancient Indian source "Rigveda", the Aryans were divided into two in the 15th century BC. According to it, those who stayed in the land of the Persians, in the latitudes of Central Asia and

in the territory of India were called Aryans, and those who went west (to Europe) were called Javanese[3].

According to the researches of Elena Kuzmina, who conducted scientific research on the Aryan problem, the homeland of the Aryans and the way of their spread to Asia and Europe is as follows: the first homeland of the Aryans mentioned in the "Avesta", where there is a ten-month winter, was Siberia - Altai - Kazakhstan - the Lower Amudarya regions, then Central Asia - Spread to Europe through Iran - India – Caucasus[4].

According to a number of researchers (S.P. Tolstov, V.M. Masson, I.M. Dyakonov), the language of the Aryan community may have been formed in Central Asia, because it is possible that the peasants and herdsmen spoke the same language there.

Issues related to the appearance and distribution of Aryans in Central Asia are mainly solved on the basis of archaeological sources. There are no written sources for these periods. However, there is information about them in the religious works of the Aryans, including the Rigveda and the Avesta. The oldest parts of the Rigveda from the end of the 2nd millennium BC and the Ghat part of the Avesta, formed in the first quarter of the 1st millennium BC, are very similar in terms of language. Although the hymns sung about the gods in the Rigveda and the Gathas are different, they are characterized by common worldviews. The matching

of mythological elements, the same names of gods and heroes, and the similarity of the customs of worshiping the gods show that the creators of these works were peoples close to each other, that they had the same worldview and mythological concepts before being divided into Indo-Aryans and Indo-Iranians, lived in the same area, and confirms that they spoke languages close to each other.

According to the Rigveda and the Avesta, the Indo-Iranians were nomadic, had no temples and did not even know the pottery wheel. The composition of the nomadic herding population scattered in the Eurasian region is more consistent with these data. Elena Kuzmina, who compared archeological sources with the material culture of the Indo-Eron community mentioned in written sources, concluded that the Andronovo culture is the culture that corresponds to the written sources among the cultures spread in the Bronze Age[5].

The spread of the Andronovo culture, that is, the Indo-Iranian peoples, to Central Asia and through it to Afghanistan, Iran and India is considered an ethnic migration process. Elena Kuzmina does not deny that the Indo-Iranians acted as a small group and sometimes assimilated with the local population. According to his research, the Indo-Iranians marched to the south in stages. Based on archaeological data, he divides this migration process into three. The first stage includes the regions of the island where the

Tozabogiyob culture is spread, monuments belonging to the Zamonbobob culture series in the Zarafshan oasis. In the second stage, it shows the penetration of the Andronovo people into the areas where the farming culture is spread and the process of assimilation with them. The third and main stage is characterized by the entry of the Yaz I culture into the Central Asian region, and according to new chronological sources, this process corresponds to the 15th century BC.

The issue of the distribution of Andronovo people to the territory of South Uzbekistan is highlighted on the basis of material sources, on the example of the Jarkutan and Bustan monuments[6]. This process is characteristic of all regions of Oxus civilization. From this it can be concluded that the settlers penetrated all the lands of Bactria and Margiana and the process of ethnic mixing took place, a community typical of the Hindoarys was formed.

Let's continue this topic and focus on anthropological sources. The Zarafshan oasis is a place where two cultures, the Oxus civilization and the Andronovo culture, have come into contact with each other. The anthropological sources studied in these regions also confirm this, the skeletons of the studied graves are characterized by Europeanness and size[7].

If we conclude on the basis of archeological sources, the contacts between settled and nomadic

cultures were two-way. Previously, the Dashtli-Sopolli culture, which lived in the southern countries, moved to the north, and as a result of this movement, settlements and "quasi-cities" of nomads such as Arkaim and Sintashta were formed, then the opposite process began and was described in the "Avesta" and "Rigveda" from Central Asia to the Indian Ocean. Indo-Eronians and Indo-Aryans were formed.

In our opinion, it is wrong to consider the Rigveda as older than the Avesta texts. In fact, linguistic and religious innovations can be found in both. It should also be noted that it is also wrong to interpret the text of the Avesta as a reformed form of the Rigveda. Almost all the texts of the Avesta that have come down to us were used in rituals and were preserved in this way.

Some texts of the New Avesta represent a dialogue between Zarathustra and the supreme god Ahura Mazda, where the god answers many of Zarathushtra's questions, these texts constitute the open word of Ahura Mazda. Zarathushtra and Ahura Mazda appear in the texts of the Old Avesta, particularly in the sacred songs of the Gathas, which are interpreted as compositions of Zarathustra, but whose historicity is denied by some scholars. In any case, in the Gathas Zarathushtra is a hymn-singer, author, (Skjorvø, 2003) intimate interlocutor and sacrificer of Ahura Mazda and other divine figures, including the "creator of the cow" and certain divine beings - primarily aša (truth or

order) and vohu manah (appears as a propagator of abstract symbols such as a good idea). The first (aša) is etymologically and semantically parallel to ṛtá in the Vedas, and both are closely related to fire, but ṛtá is not a personality factor of the Rigveda.

The contrast between asha and druj (false, druh in the Vedas) is very important to the Ghats, reflected in the contrast between truthers (ašāuuan) and liars (drəguuənt), as well as between gods and devas, the devas being different from their Vedic counterparts (devas).

Compared to the Rigveda, the Gathas "describe the relationship between man and God as direct, direct and reciprocal." Later, in the texts of the New Avesta, the image of Zoroaster was further perfected and became a unique model and symbol for humanity. He turns from the image of a living being into the image of a hero who leads the world to the future (eschatological) renewal.

## CONCLUSION

Formed around the core of the Old Avesta, the New Avesta Yasna sections are composed of a variety of materials that glorify various material and divine entities, including fire, water, and haoma - the Avestan counterpart of the Vedic soma.

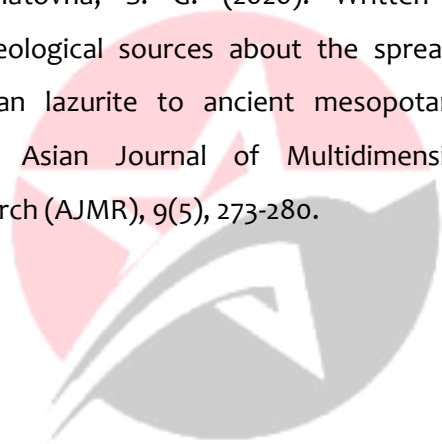
Haoma is both a deity and materiality at the same time, but is later mixed with ephedra in ritual practice and is

a liquid prepared by priests mixing ephedra twigs (with pomegranate twigs, holy water, and goat's milk) and reciting texts in honor of Haoma and other deities. The status of Haoma in the Ghats is controversial. Compared to the Rigveda, the Haomas of the Avesta are less important for the social order and the legitimacy of the ruler's authority.

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