

A PROOF OF CULTURAL RELATIONS IN THE THIRD MILLENNIUM B.C.

In the prehistory department in Iran national museum is keeping a Collection includes alabaster and soft stones. This collection is very important for archaeological studied especially in northeastern of Iran, south of Turkmenistan and eastern of Afghanistan and confirm cultural relations and intercultural in great Khorasan.

On the basis of available documents in Iran national museum, this collection has recovered from Khorasan and outwards similar to hissar and southeastern Iran samples and specimens of Afghanistan and Turkmenistan will promote Information of archaeologist about stone manufactures and their trade.

An attempt has been made in this article, presentation a classification these object, chemical analyze for to appoint type of stone, its origin, probable place of made, geographical distribution in Iran, Central Asia, Margiana and Bactaria, to compare together, to obtained surface resemblances and distinctions and presentation a table and probable chronology for these object.

Hassan Akbari, Morteza Hessari (Iran)

TO THE HISTORY OF THE ANCIENT AGRICULTURE OF MARGIANA

The ancient delta of the Murgab river was the main water source of a huge and complex irrigation system. At the beginning of the II millennium B.C. in the wide fan of the Murgab delta numerous settled-agricultural settlements appeared. The earliest of them were situated along the northern part of Murgab in the shape of long strip. These fertile areas with a whole network of the natural fluvial channels were the most favourable for developing the irrigated agriculture as they didn't require too much trouble. The Margushians solved the irrigation problem by means of simple dams and barrages, small canals and aryks (irrogation ditches). The irrigated territories were obviously worked with wooden ploughs which were pulled by bulls.

Owing to the normal ecological situation, fortunate combination of geographical, natuar and climatic conditions and, undoubtedly, diligence of the agriculturists Margiana has archieved an unprecedented progress in its civilized development.

Evidence of this are large isolated oases with the centres in Gonurdepe, Togolok, Adji-kui, Takhirbay, Taip etc. having appeared therein. They were prosperous green islets amongst the half-consolidated sands. According to the archaeological data, grain crops prevailed everywhere on the fertile lands of Margiana. In the most regions of irrigated and dry-farming agriculture, wheat and barley were mainly cultivated. The archaeological finds from the groups of settlements of Takhirbai, Togolok, Yazdepe and othe oases witness thereof.

The Takhirbai oasis, existed at the beginning of the I millenium B.C. already, was one of the most populated and prosperous. Traces of ancient canals, remains of mudbricks mixed with straw, huge khums (vessels) with a wide mouth for storing flour and grain, parts of "querns", mortars were found here. Carbonized grains of wheat, barley were discovered in the rubbish layers, as well as special granaries. The Togolok oasis includes about 30 ancient agricultural settlements. When carrying out archaeological excavations, remains of barley and wheat, seeds of legumes, fragments of querns and pestles were also brought to light.

The whole complex of palaeobotanical data, having been obtained within the recent decades, confirms the words outspoken by academician V.V.Struve about fifty years ago when he stated that the fertile soils and wealth of the earth's interior of Margiana, as well as neighbouring oases westwards, facilitated the origin of culture here in the estreme antiquity.

Annadursun Ataeva (Turkmenistan)

SOME EVIDENCES OF PAGAN WORSHIPS AMONG THE TURKMENS

Modern Turkmen language preserved not a few words denoting pre-Islamic pagan beliefs and worships related both to Zoroastrism (otparaz, i.e. fire-worshipper) and to Buddhism (butparaz meaning "idolater, pagan, Buddhist", in a broad sense). Most of relict rites of the modern Turkmens fixed by ethnographers have their roots also deep in the pagan epoch. These are, first of all, the rites of shaman-ot and gara-charshenbe (black Wednesday) connected with yearly ritual skips over the fire with the object of magical purification. In the period of antiquity there were functioned the Fire Temples wherein the eternal fire was kept. This continued, to all appearances, tradition is traced in the territory of Turkmenistan since the II millenium B.C. whereof the archaeological excavations of V.I.Sarianidi in Margiana testify.

The shaman beliefs also took a special place in the religious notions of the peoples of ancient Khorasan and Khorezm. The gist of the shamanism consists in the worshipping the Nature in general, including heavenly bodies — the sun, moon, stars, and also earthy elements, such as the fire and water. Relict displays of the shamanism still survive in the life of the Turkmens. These are expressed in worshipping sacred places; the folklore tradition preserved strongly marked cult of forefathers. One of the earliest and long-lived forms of religious notions among the Turkmens is totemism which echoes are traced in the names of the Turkmen kinds, tribes and local groups (such as oguz, gurt, tilki, shagal, gulan etc.).

Saparmurat Turkmenbashi the Great writes in his sacred Ruhnama as follows: "One of the factors that differentiates Turkmens from other nations is our approach towards religion. Our nation's view on religion has always been the same even in the centuries when religion was dominant. The main reason for this is the secular bases inherent in the character of the Turkmen nation. The nation has always based its behaviour on discipline in life. It has accepted Islam with its own interpretation. It managed to synthesize pre-Islamic beliefs and traditions with Islamic ones without deviating from the essence of Islamic principles. This strengthened the life of this nation because in this way the Turkmen nation was able to protect its own foundation.'

Guncha Ataeva (Turkmenistan)

ENEOLITHIC CRANIUM FOUNDED FROM ADJI KUI 1

The joint international archeological group of the Ligabue Research Center, headed by G.Rossi- Osmida (Italy), and Turkmenistan Ministry of Culture and TV and Radio Broadcasting (headed by B.Udemuradov till 2004 and assisted by A.Orazov since 2005), has been working at Adji Kui 1 monument since 2001.

Adji Kui depe 1 is located nearly 14 km westwards Gonurdepe. A cranium of 25-30 aged male has been founded at the monument in autumn 2004 in the pit n. 2, at a hill being close to Adji Kui. It has been dated to the Bronze epoch with a radiocarbon method.

Before that cranium was founded by B.Udemuradov, it was assumed that Adji Kui depe has been a little bit older than Gonurdepe on the basis of some ceramic fragment finds.

Cranium brief description. The cranium has an ovoid form, is hyper-dolichocranic (sc.ind.68,4), with a big longitudinal (190mm) and very small transversal (130 mm) diameter. The forehead is retreating with a well-developed nose bridge. The face is narrow, of middle height, being bluntly profiled in horizontal plane. The nose is not high, of average breadth, being bluntly projected (35o), the orbits are of average height and breadth. The canine's pit is deep.

A racial type of the present individual is identified as the Europeoid Oriental-Mediterranean one. On the basis of the cerebral and facial parameters the cranium from Adji Kui 1 pit n.2 is mostly resembles the Gonur series; there is also a near resemblance with Altyn-Depe, Parhay, Sumbar and Jarkutan series.

For the time being the cranium, which has been found at Adji Kui 1 pit n. 2, is the first and only one at the territory of ancient Margiana related to the Eneolithic epoch.

After the cranium has been found at Adji Kui 1, we may surely state that the Europeoid people have lived at the territory of ancient Margiana.

Oraz Babakov (Turkmenistan)

ETHNOGRAPHIC TRACES OF THE MOTHER GODDESS WORSHIP IN TURKMENISTAN

The customs of worshipping Mother Goddess survived till our days from the periods of Eneolithic and Bronze among population of the Amudarya river middle course. These customs were fixed during ethnographical expedition of 1992-1996.

Nubile girls and women are usually participated in the festivities dedicated to the Mother Goddess. One of such festivals is called "Bibi sishenbe". Field materials confirm that the name of the Mother Goddess was Bibi, and "sishenbe" connected with the day of the festival conducting. In the explanatory dictionaries the word of Bibi means queen, elder, great. The first daughter was named Bibi. Among tribes of Sakar and Geoklen the word of "Bibi" is added to the names of elder sisters and respectable women. And now the Turkmens call the saint women Patma-bibi and Aysha-bibi in memory of the daughter and wife of the Muhammed Prophet.

The festival goes as commemoration of the Mother Goddess. The participants of the holiday dress one of women and create image of the Mother Goddess. Her clothes should be especially beautiful. There are tied up to seven shawls on the head of the woman; or, otherwise, there is drawn a cylindrical head-dress (topby) and there are tied three shawls from outside. This head-dress personifies the crown of the Mother Goddess. Then, the woman, representing the Mother Goddess, is seated on the place of honour at the dastarhan, on seven or forty soft beddings (kerpeche).

Seven dishes are prepared for this fete. Every dish is given, first of all, to the Mother Goddess, she tastes it, and then it is passed to other women.

Another custom survived among population of the Amu-Darya river middle course. The festival dedicated to the Mother Goddess is called "Lechek toyi". "Lechek" is a head-dress of the most respected woman. In other regions of Turkmenistan it is called "hasaba" or "bogmach". The headgear covers also the breast part of the woman clothes and is decorated with gold and silver coins. After ritual putting on the head-dress (which is being the main part of the Mother Goddess's garment) adult women on both sides beat timbrels and sing joking songs of each dame who is coming to greet the festival heroine answering them with head dipping. Every greeting woman brings gifts. For this festival seven various dishes are also done, which are offered, in the first place, to the Mother Goddess, and then to the others. The holiday is continued with joking songs, dances, the playing of timbrels.

Agamurad Baltaev (Turkmenistan)

TOWARDS THE 3RD MILLENNIUM IN CENTRAL ASIA: THE RELATIONS BETWEEN AKCHADARIA, MARGIANA AND SISTAN

Among the Neolithic cultures in Central Asia, Jeitun in Margiana (Southern Turkmenistan) is famous for its way of life (agriculture, cattle breeding, sedentarisation), the only one of its kind in Central Asia. However bovine domestication also characterizes the Kel'teminar culture in Uzbekistan since the 6th

millennium BC, as shown by the recent excavations of Ajakagytra (Kyzyl-Kum) in the framework of the French-Uzbek expedition directed by myself and Muhiddin Khujnazarov (Samarkand). The relations between this culture in the Akchadaria region, especially during its second phase (5th millennium BC) and the agro-pastoral societies in Margiana are particularly interesting. Indeed, the question of the neolithisation of Central Asia, a process which led to producing societies and later to the Bronze Age cultures, is little investigated and thus still badly known. The same is true for the problem of the transition from the Neolithic (Jeitun) to the Chalcolithic (Anau, Namazga I-III) and from the Chalcolithic to the Bronze Age (Namazga IV) in Southern Turkmenistan.

Recent investigations at the site of Ulug-depe in Turkmenistan, in the framework of the French-Turkmen expedition directed by Olivier Lecomte (Paris) and Muhammed Mamedov (Ashgabat), has yielded significant results in this field. The critical review and comprehensive study of the archaeological data and the technological analysis of material culture from many parts of Central Asia that belongs to these periods allow proposing some new observations and hypotheses concerning the complexity of these phenomena. Doing so, we propose to reconsider also the relationship during the Late Chalcolithic (Namazga III) between the main sites in Margiana (Ulug-depe, Kara-depe, Geoksijur) and also between this region and the Iranian Sistan (Shahr-I Sokhta) with which many connections are known.

Frederique Brunet (France)

CULTURAL RELATIONS OF ANCIENT MARGIANA WITH NEIGHBOURING COUNTRIES

A series of archaeological data suggests that in the second millenium B.C. Margiana was in close contacts with other ancient oriental lands, from the Mediterranean area to Indus. In the North-Eastern Iran there is a settlement of Hissar with the Culture of Gray Glossy Ware, some forms of which have parallels in the Margianian vessels.

As is well-known, the homeland of cylindrical seals is Mesopotamia whence they were spread to the next territories by trade routes. Some part of them reached Margiana. However, plots on the seals (as a rule, mythological ones) and animals depicted thereon (bull, camel, horse) allow to assert that not all of hem were imported. We can nor except, that some part of them was manufactured in place, though raw material for their production (semi-precious stone) was undoubtedly imported. It should not be forgotten the the Bronze Age was the period of of enough high developed trade interrelations between Mesopotamia and India.

In the south of Iran, in Kerman oasis, in the southern edge of the Desht-i-Lut salt desert, the monument of Shahdat, belonging to the Bronze Age, is situated. Locating on the middle-way between India and Mesopotamia, Shahdat played a part of transshipment point in the trade between these two civilizations. Archaeological finds of this monument witness a well-arranged road to northward, towards Turkmenistan. The hill of Yahyadepe is located in the same Kerman oasis. Its upper IV layer is characterized by the Bronze Age materials similar to the Margushian ones. Parallels

with the material culture of Elam, a wide valley of Kerhe and Karun rivers in the South-Western Iran, are the great importance as well. For the first time the American researcher Rafael Pampelly paid attention to this fact 100 years ago.

Thus, there are all reasons to think that trade roads between the East and the West had already functioned in the II millennium B.C. Over this time, the cultural values of agriculturists of the Southern Turkmenistan not only imbibed the achievements of other centres of the Ancient East civilizations, but exerted its influence on their cultures. Margiana locating on the crossroad of caravan routes, preserved its original culture and enriched owing the international contacts and mutual influences.

Nurgozel Byashimova (Turkmenistan)

CIVILIZATIONS OF MARGIANA AND HARAPPA: HISTORICAL ROOTS OF CULTURAL RELATIONSHIPS

Turkmenistan and India are the Motherlands of ancient civilizations. In 20-s – 30-s of XX century English archaeologist John Marshal discovered the culture of ancient Harappa in India and later at the end of that century the Greek archeologist Victor Sarianidi discovered the culture of ancient Margush in Turkmenistan. These two great discoveries created a perfect opportunity to investigate the historical roots of these two ancient nations.

If we compare the ruins of the Harappan culture found both in the central cities of Harappa and Mohenjo – Darodan and in Gonurdepe, which is considered to be the capital of Margush, one may understand that ancient civilizations had highly developed into cultural centers and both nations had developed due to good cultural relations.

During the period of Margush and Harappa the population was engaged in farming and animal husbandry. Harappa's population planted cotton and wheat. The Turkmens' forefathers the white wheat seeds to the world while the Indians were the first to produce cotton thread and to plant sugar-beets. The stamps found in Altyndepe and Gonurdepe are the evidence of ancient Turkmens and Harappa people's cultural interrelation. In 2004 there were founded Harappa businessmen's goods in the ruins of the Churches and Palace in Gonurdepe by V.I.Sarianidi. Those goods had some inscriptions written in Old Indian and elephant's figure was depicted on it. They found the stamp used by a Harappa businessmen and it confirms the fact that Margush population was in close business contact with India, and it also proves that Gonurdepe was one of the main business centers.

Several Turkmen tribes migrated to India in different historical epochs and made their valuable contribution to the development of the Indian culture and science. Arian Turkmens were the first of them. After the decay of Harappan civilization the epoch of Arian Turkmens may be considered to be the important period in relations between Turkmen and Indian peoples. In his Sacred Rukhnama Saparmyrat Turkmenbashi the Great disclosed that the word «Är» (a man) has originated from the word «Ary». He simplified the issue of the Arians and pointed the way of its deep

study. Arians migrated to India in about the 15th century BC. Scientists could not give definite answers to the questions concerning the Arians' origin and their previous settlements for a long period of time. The existence of the Arians' traces in Asia Minor, the Caucasus, in southern steppes of Russia and Central Asia (particularly in Turkmenistan) made the issue more complicated. Scholars from different parts of the world tried to search the Arians' native land. The majority of scientists insist that Turkmenistan is exactly the Arians' motherland and that they moved to different parts of the world from there. After determining the role of Arians in Margush Culture by V. I. Sarianidi, the evidence of their migration to India from Turkmenistan has been increased. It is possible to deeply study the historical roots of the Indian and Turkmen cultural relations, comparing the contents of literary works as «Rigweda», «Awesta», «Shanama», and «Oguznamalar» and the particular words from them.

Jepbarguly KHATAMOV,
Jumamurat GURBANGELDIYEV
(Turkmenistan)

THE OASIS ENVIRONMENT OF BRONZE AGE GONUR DEPE

Archaeobotanical and archaeozoological studies conducted at the citadel of Gonur North provide insight into the nature of the oasis environment of Margiana during the initial settlement of this region.

In 1989 a six-by-six meter sounding for archaeological and archaeobiological materials was excavated on the southern slope of Gonur North. Today, the context of this sounding has been clarified by the recent excavations conducted by Viktor Sarianidi: the location of the sounding is within the area of excavation 9, the northern Water Temple. The sounding is located within the courtyard area near rooms 33, 34 and 35.

Seven stratigraphic layers were identified in the 1989 sounding. Three and one-half meters of finely stratified deposits lay on sterile sand, spanning from the earliest occupation at Gonur through the end of occupation on the north mound (both Namazga V and Namazga VI time periods). It is likely that the building complex 33-43 of Excavation 9 relate to the upper layers of the sounding (layers 4-5), as the walls of building complex 33-43 were built upon accumulated debris. In the lower levels of the sounding, the deposits were particularly rich in organic materials — carbonized seeds, charcoal and dense quantities of animal bones from food remains. It may be that such dense midden originated inside the main fortified building complex to the north during the earliest period of occupation of the citadel.

The analysis of the lowest sandy layer suggests that the settlement of Gonur was founded on a sandy arid plain — one lacking cultigens or field weeds. Likely, the vegetation of Margiana prior to the citadel occupation was similar to an unmodified desert and deltaic flora of the saxaul desert with thick tugai near the natural channels of the Murgab.

Archaeobotanical and archaeozoological data from the sounding indicates that with the initial settlement at Gonur, the entire environment was transformed into an irrigated, cultivated plain. This is indicated by the abundant cereal crops and field weeds from the sounding identified by Naomi Miller. These plants recovered in the lowest cultural layers of the sounding, are typical of traditional irrigated oases of Central Asia. Faunal remains from the sounding, identified by Katherine Moore, correlate with this impression, with examples of both domestic and wild desert animals being consumed throughout the cultural sequence.

Satellite imagery suggests that the Margiana environment was transformed in the past by removing the tugai and channeling waters to support agricultural fields. Data from the Gonur North sounding suggests that from the very earliest period of widespread occupation (ca. 2400 BC), settlers created an agricultural oasis which would have been particularly rich and productive for both agriculture and herding.

Fredrik T. Hiebert (USA)

INDUS AND INDUS RELATED SEALS FROM OUTSIDE THE INDUS TERRITORY

Some of square seals of Indus-type found in Mesopotamia, Oman and Turkmenistan etc. Are an evidence of direct trade contact of indus civilization with these lands. Along with indus seals, cylinder, circular and triangular-prizm seals that are indigenous to respective civilization or region are also found. Though their shapes are indigenous, depiction of animals in indus style and indus signs indicate close connection between the two.

These seals are compiled and compared in order to have more accurate understanding of Indus trade activity. Each respective style of seals can be attributed to respective group of merchants having different social backgrounds and origins. Trade activity during Indus period must have been very complex phenomenon of its own.

Manabu Koiso (Japan)

OBJECTIVES OF RESEARCHING THE ART CULTURE OF ANCIENT MARGIANA

Archaeological researches, conducted under the guidance of Professor V.I. Sarianidi in the old delta of the Murgab river, have presented the world sufficiently enough material and art evidences of existence of an ancient state known from the different historical sources as Mouru, Margush, Margiana with the capital centre of Gonurdepe. The culture of this state, which is not inferior to the civilizations of Mesopotamia, Egypt, India and China in its signifacance, is a phenomenon that now is rightfully achnowledged to be the fifth centre of the ancient oriental civilization from the point of view of science. Here,

on the Turkmenian, traditions that have been consequently formed into the first world religion — Zoroastrianism, were arisen among local tribes in the Bronze Age.

Monumental palace and temple buildings of Gonur, numerous works of art made of gold, silver, bronze, stone, mosaic panels with different plots and ornaments, collections of household goods and cult articles of the ancient Margushians confirm the high level of development of this culture. The most of these objects are the real masterpieces of ornamental and, first of all, plot compositions with diverse variations of anthropomorphic and zoomorphic motives. Art critics have to implement a stupendous work on classification and systematization of the ancient Margianian craftsmen's works of art that have been discovered by archaeologists. A professional iconographic analysis is required also. It will allow to understand better the content of the ancient Margianian art, to bring to light the style trends existed in the art culture of this region in the II millennium B.C., and to determine the place which it took within the context of the whole Bactria-Margiana Archaeological Complex, in particular, and in the art of entire ancient East, as a whole, taking into account the parallels with the Mediterranean world.

The heritage of Margiana of the Bronze Age, in that form we know today, appears in different planes, emotional aspects, attracting attention by its originality and the depth of the spiritual content. Today, at the beginning of the third millennium, the study of archaeological finds and the necessity to show the significance of the ancient Margiana cultural traditions from the new viewpoints, to ground the ethic and aesthetic values common to all mankind in the works of ancient Margushian craftsmen are one of the most important objectives in the history of art of Turkmenistan.

Gurbanjemat Kuraeva (Turkmenistan)

THE BURIAL GROUND OF GONUR TEMENOS

The migration of ancient agricultural tribes contributing to springing up a Margian archaeological complex in the ancient delta of Murgab River at the end of III — II mill. B.C. became an epoch-making event.

The results of the thirty-year large-scale complex archaeological studies in Margian carried out by V.I. Sarianidi serve as that evidence. The discoveries of last years at the Gonurdepe capital settlement confirm the existence of civilization of ancient oriental type and magnificent and rarest finds from the elitist burial ground represent pure masterpieces of the world art.

In October 2002, V.I. Sarianidi and N.A. Dubova discovered a burial ground located 150 m south of Gonur temenos referred to the Bronze Age.

In spring 2003, the area of the burial ground was investigated comprising 240 square meters where 11 burials and 4 "funeral" holes were found and cleared. The graves are dug in sandy soil and located at a depth of 0,25 m; 0,5 m and 0,6 m from the ground level. Four of them were plundered in antiquity. In two undercut graves upon availability of a funeral offerings (5 and 3 ceramic vessels, cornelian bead), there were

no bones of human skeletons. The funeral structures are divided in two types according to their design, namely: pit one and shaft (undercut) one. The burial orientation is north and north-west.

The funeral structures were used for individual burials. The buriers were placed in a squirmed position (with their hands in front of a chest and with bent legs), on right side, head directed to the north, north-west. At the head or in front of the chest there was a funeral set.

A set of finds from the burial ground is represented by clay vessels, bronze and stone wares.

Ceramic vessels comprising 51 units, 14 of which not damaged, are divided in some types: bowls, vase-shaped vessels on a hollow stem, goblet-shaped and jar-shaped vessels, jugs, cylindrical vessels with sub-triangular rim in its section, pot-shaped vessel with sloped low part.

Two burials (n.1 and n.2) were differed by the availability of individual decorations (gold and silver ear-rings, bronze clasp-pin with golden conical top; bronze pin with conical head, fragments of bronze bracelet; bronze, small silver, cornelian, faience, disk-shaped steatite and lapis lazuli beads) and metal ware (bronze small knife, pieces of two bronze mirrors, bronze cosmetic small spade, bronze thin-walled lid with through hole). In one of the graves, a faience seal with geometrical ornament was found. The stone, steatite bi-conical spindle whorls-beads are decorated with two or three solar signs.

The whole complex of finds from the burial ground of Gonur temenos finds a correspondence in archeological materials relating to the period of the developed Bronze (Namazga V).

Ejegul Muradova (Turkmenistan)

TERRACOTTA ANTHROPOMORPHIC FIGURINES OF NAMAZGA V PERIOD: A TYPO-TECHNOLOGICAL APPROACH

Terracotta anthropomorphic figurines of the Namazga V period have been largely found in the middle Bronze Age at various archaeological sites in central Asia. They have been considered as religious elements related to a fertility cult common to ancient Near East as well as central Asia. From a typological point of view, the human figurines of Margiana in the Namazga V period are very similar to each others and represent a strong analogy. They have been made in a standardized way and clearly we can distinguish an operation chain for the different parts of body.

Generally speaking, two main types can be distinguished: standing and seated figurines. Among the seated ones, female figurines are very common meanwhile the masculine representations are standing. As we can observe from these figurines, the mother goddess cult was the most important belief of Central Asian farmers at the Namazga V period, which roots go back to the previous periods of Namazga I-IV.

Rouhollah Shirazi (Iran)

MODERN LANGUAGE AS A RELIABLE SOURCE TO STUDY THE ANCIENT OUTLOOK

For the space of centuries the Turkmen language has been imbibing and has maintained till nowadays separate sides of outlook of the former generations, religious notions of distant forefathers, echoes of the past historical events, great social phenomena of the past etc. Unique, indeed, information can be found in the deep strata of lingual phylosophy and logic as a whole, and in the semantics of several words and word-combinations, in particular.

In the Turkmen language the sunrise (moonrise, stars' uprise) and the chaldbirth is denoted by one general verb *dogmak* testifying the significance which the distant Turkmen ancestors attached to the appearance of every new human on the earth. Thus, in the consciousness and language the childbirth formed a single semantic line jointly with the appearance of the heavenly bodies. Apparently, even earlier the delivery of the animals' young was denoted by other corresponding words: *goyun guzlady*, *baytal gulanlady*, *inen botlaty* etc. And it is no accident that in the Turkmen language the question *kim?* (who?) is asked with respect to the nouns, denoting only a human, and all other animate articles (i.e. all fauna representatives), along with the inanimate articles, are meant under the question *name?* (what?).

The word *olmek* (to die) and *ochmek* (to fade away) are closely connected etymologically with each other. This allow to speak about the identification of the human and in the remote past.

Results of archaeological excavations carried out by professor V.I. Sarianidi in Margiana demonstrate that the water and fire were the main objects of worship of the ancient Margushians. The echoes of those ancient beliefs preserved in the Turkmen language in the shape of a firm combination "*Ot belasyndan, suw belasyndan [Tangryryn] ozi saklasyn!*" ("Let [Tangry himself] keep us against the horrors of fire and water!"). As a rule, these words are included into a long prayer (*towir*) which is said by an elder after a hearty meal. Till recently, the elders (*yashuly*) have taught the youngsters (*yashkichi*) the obligatory greeting when the latter go to the large flowing water reservoirs to bring water (*chay, yap, aryk*). This greeting is "*Essa I amaleykum, Suw aga!*" ("How do you do, uncle Water?").

Based on the analysis of specific lingual factors, the paper consider some other problems of this perspective and very promising trend, which separate aspects were reflected in the author's works published before.

Muradgeldy Soyegov (Turkmenistan)