

науки не дозволила, вченому відповісти на запитання про причини цих розходжень. Не знаходить підтвердження в джерелах теза про зороастрийськом характері антимакедонського руху на сході Ірану. Порівняльний аналіз повідомлень античних джерел про магів й індійських брахманів не дозволяє казати про переслідування іранських жерців, в організації якого Олександра Македонського обвинувачують пізні зороастрийські джерела. Зороастризм на території Ірану в часи греко-македонського завоювання не був ні пануючою, ні широко розповсюдженою релігією. Населення Ірану в більшості поклонялося старим іранським божествам. Суспільно-політичний вплив зороастрийського жрецтва, на відміну від жерців Вавилону і Єгипту, було невеликим. Таким чином, позиція македонського царя стосовно зороастрийського жрецтва визначалася не його ворожістю, а тим, яку роль воно грало в ахемідському Ірані.

Ключові слова: Олександр Македонський, зороастризм, релігійна політика, жрецтво, А. С. Шофман.

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This article is devoted to the features of religious policy of Alexander Macedonian on territory of Iran. First in Russian-language historiography this problem was formulated by the Shofman's works, which a researcher should apply on regular basis. For a long time the article of this scientist «Religious policy of Alexander Makedonian» - the main work on this theme published in «Announcer of ancient history» published in 1977, remained in Russian historiography as a special unique research. The scientific search of Shofman was held during soviet epoch and was developed in its ideological limits. Today, when we celebrate 100 anniversary of this scientist, we feel necessity to back to the problem of religious policy of Alexander Macedonian and to try objectively estimate the Shofman's contribution of its development. It should be noted that the researcher in his analysis of situation used the following important moments: at first, Zoroaster was official religion of the Achaemenid empire, secondly, in Alexander's time this religion was of brightly expressed ethic character, thirdly, Zoroaster's priestess offered serious resistance to the Greek-Macedonian conquest of Iran. This work do allows us to say that many ideas of religious policy of Alexander Macedonian outspoken by Arkadiy Shofman thirty six years ago keep their scientific actuality. First of all, it's the declining of this policy idealization connected with the groundlessly exaggerated Zoroaster sympathies of Macedonian tsar. Next - searching policy reasons and features in that time socio-political realities. And finally here is principle important conclusion that the religious policy of Alexander Macedonian in Iran substantially differed from his policy in the Mediterranean countries. Unfortunately, narrowness of ideological limits of soviet history science not permits to the scientist to answer a question about the reasons of these distinctions. He supposed that the main one was in resistance of east Iran people often has adopted the religious (Zoroaster) colouring. Thus this, as considered scientist, long time hindered to rapprochement of Alexander Macedonian with Zoroaster priestess, where he aimed as the Achaemenid's heir. It should be noted that a thesis that Zoroaster character of antimacedonian motion of Iran east have no confirmations in sources. Vice versa, there are reports of transition of some magicians on the side of Greek-Macedonian conquerors of ancient authors. It is important to underline that on Iran's east noblemen not everyone was against Macedonian tsar, many passed for his side. The comparative analysis of ancient sources about magicians and Indian brahmanah does not allow us to speak about pursuit of the Iranian priests, although Alexander Macedonian was accused in it by late Zoroaster sources. Otherwise it is impossible to explain their silence of Zoroaster priestess repressions, with a background numerous recitals of Macedonian tsar relationship with Brahmins. Thus should be noted with circumstance that most ancient authors suppose isometric «wisdom» of Brahmins and magicians, and some even asserted, that wisdom of magicians came from India. Thus there are no grounds to consider that antimacedonian risings in Iran had religious colouring. We suppose that the features of religious policy of Alexander Macedonian in Iran could be explained with the religious situation held in Achaemenid state. Today situation is considered little different than in 1970-s when most researchers were sure that Zoroaster religion widespread in Iran on the eve of Greek-Macedonian conquest of country, and that influence of Zoroaster priestess was very substantial. To the moment of Greek-Macedonian conquest Zoroaster religion on territory was not religion neither dominating, nor wide-spread in Iran. The population in majority worshiped to the ancient Iranian deities in Iran. Zoroaster priestess social and political influencing, unlike the priests of Babylon and Egypt, was small. The critical study of ancient tradition about magicians helped to overestimating of the religious situation in Achaemenid's

Iran. As researches showed, ancient certificates about Zoroastre and magicians not reflected the Achaemenid Empire's situation, which most scientists of the last century used in their works. It is necessary to suppose these certificates, foremost, as monuments of ancient aretology – genre of the invented biographies of «philosophers-magicians». The reports about Zoroaster in ancient sources today are examined in a flow of the pedagogical myth created by Plato. From other side, the analysis of Persian documents also does not ground to speak about the Zoroaster study and Zoroaster rite general distribution in Iran IV c. A.C. The idea outspoken by the scientist about the Macedonian tsar personal non-acceptance of Zoroaster religion looked very perspective. However in this case, the main idea goes, on our opinion, on irreconcilable contradictions in sacral practice of Hellenic and Iranian traditions, but not about dogmatic distinctions between religions of Alexander and Zoroaster. Both the funeral ceremonies of Zoroaster and consuetude of blood-relative marriages were deeply strange to Hellenic consciousness. And Zoroastrers protested of practical worker of the Hellenic offering, when a fire was «desecrated» with the killed animals. That is why both Hellenes and Iranians which used the sacral elements of Zoroaster should experience cultural shock from the acquaintance of each other religious practice. That is why we should consider that Macedonian tsar position to Zoroaster priestess was determined by not by his hostility, but because of insignificant role of it in Achaemenid's Iran. Probably for a long time a Macedonian tsar did not see the special sense in rapprochement with it. Also we should consider that this rapprochement was impossible because of hellenes and Iranians non-acceptance of sacral practice elements of each other. A situation could be changed after the Indian expedition of Alexander Macedonian, which is related both to the unwillingness of Greek-Macedonian troops to go far to east and with their revolt on the Mesopotamia territory. Touching Zoroastrian texts Arkadiy Shofman quite well notes his opinion that most accusations against Alexander were formulated in late Sasanian epoch, under influencing of that time political state, when Zoroaster religion got universal confession on territory of Iran indeed, and Zoroaster priestess was required ground for the dominating position.

Keywords: Alexander Makedonsky, zoroastrizm, religious policy, priestism, Shofman Arkadiy.

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