



KAVIS' REIGN IN THE FIRST TERRITORIAL STATEHOOD OF ANCIENT BACTRIA

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Article history:	Abstract:
Received: September 8 th 2021 Accepted: October 7 th 2021 Published: November 22 th 2021	It is illuminated the history of Kavi, the essence of the term in this article. The title of Kavi was not used in Bactria in the Achaemenids period, satrapies was introduced this territory as in the whole territory of the empire, and lasted for two hundred years. In the period of the Empire of Achaemenids, along with Kaviylik management, the phrase Kaviylik has also been forgotten. In the post-Achaemenids period, especially during the reigns of Alexander the Great, the The Seleucid Empire, Greek Bactria, and the Kushan Empire, the title of kavi was not used in coins.
Keywords: Avesta, Ancient Bactria, Kavi, Vishtaspa (Goshtasp), Yasht, Zoroastrianism.	

INTRODUCTION

In the Avesta, the word caviar is used to refer to kings and rulers. Many of the rulers were initially opposed to the teachings of Zoroaster, and are described in the Avesta as demon-worshipping, liar-like words:

I was so lucky
Holy Ardivi Sura.
Angry Tentravent,
Devparast Peshanuvni
Kazzob Arejataspni
In the battle for goodness,
I will win.

In many generations of the Avesta, the Kavis are described as tyrants. Most Avestan scholars, including M. According to Ishakov, the term "caviar" refers to a social stratum that included both the ruler and the priest before Zoroaster. Kavi-priests were initially hostile to the teachings of Zoroaster. Later, when Vishtaspa adopted the teachings of Zoroaster, attitudes had to change. However, the old tradition of the Avesta, the Kavians, remained the enemy. This confirms the idea that the various layers of the Avesta were the product of pre-Zoroastrian times.

MATERIALS AND METHODS

It is known that Vishtaspa from Bactria was the first among the Kavis to adopt Zoroastrianism. That is why the Avesta uses only positive phrases about Vishtaspa. Among them: "Mighty Vishtaspa", "Vishtaspa from many scholars", "Pahlavon Vishtaspa". In describing him, the prophet seems to have used all the good words of Zoroaster:

That, Kavi Vishtaspa
He landed on his head,
To be a true believer,
Let the word of faith speak,

That he may do good;
Then Kavi Vishtaspa
Accepting Behdin,
Then he turned away
The devil is a demon
(He was saved
He rejected the religion of the demons.

It is clear from this definition that Vishtaspa had the title of Kavi before he converted to Zoroastrianism. Sovereignty, power, and action do not belong to everyone. In the Avesta, the bird of luxury is called hvarno. Whoever claims the kingdom and dominion without hvarno (farr) is considered to be illegitimate, and the notion that Ahura Mazda will bestow Kavi is prevalent:

Kavicha Hvarnodir,
He is the father of Mazda.

It is said that the rulers, kings, and Kavis possessed powerful power, which they inherited, and that this power was inherited not only by them but also by their descendants and heirs:

Rulers, kings
From the power of possession,
Their heirs
He is blessed with power
There was a caviar,
It was good for Kaviusan.

Thus, the passing of the title of Kavi from generation to generation, from generation to generation, was confirmed by Ahura Mazda, who ruled in Bactria and Drangiana until the Achaemenid Empire.

In addition to the title of Kavi, a number of titles representing the system of government have been preserved in the oldest Gat and Yasht sections of the Avesta, and it is possible to reconstruct the history of social relations by comparing them with archeological data. One of such terms is "sastar", and the Avestan



scholar V.A. According to Livshits, he was the ruler of the oasis and its center. The very idea of E.V. Rtveldadze also used the concept of sastar in the Avesta with archeological sources, that is, he recognized the land of Bandikhan as a sastar, and pointed to the monument of Bandikhan I as the center of the region. According to the scholar, the ruler who ruled the country also served as a military chief.

How many such lands have been identified in ancient Bactria, and what is the historical meaning and significance of the oasis in general? In our opinion, the word "agricultural land" in Uzbek has a historical meaning. For example, Bandikhan is a farmland, a river or canal that provides water to the country, irrigated land for agriculture, a complex of monuments, and large pastures. The ruler of this peasantry may have been called a sastar in the Avesta.

The term "Dahiyupati" means "governor of the province." E.V. Rtveldadze compares these regions to the countries of Gabaza, Paretaka and Bubakena, which are mentioned in Greek sources. Archaeologically, several agricultural lands have united to form the province. In particular, the Ulanbulaksai and Sherabad agricultural areas are Paretakani, the Jondavlattepa monument in the capital Sherabad, the Bandikhon, Mirshodi, Sangardak agricultural areas are the Bubakena region, and the middle and lower reaches of the Surkhandarya are the Gaza agricultural areas. The Dakhyu Dahupati formed a regional association, Bactria.

It is known that Bactria is one of the oldest states in the history of the peoples of Central Asia. In the mil. avv. Formed in the VIII century in the upper reaches of the Amu Darya, it includes the territories of modern Southern Tajikistan, Northern Afghanistan and Southern Uzbekistan.

Bactria has gone down in the history of our country as a "kingdom". But it was ruled not by kings, but by satraps during the reign of the Kavis and the Achaemenid Empire, as we have analyzed above. The main reason why Bactria was used as a kingdom in the history of the peoples of Central Asia is that it came from a translation of Russian literature, that is, the phrase "Ancient Bactrian kingdom" was translated as "Ancient Kingdom of Bactria". We have translated and used the word "king" in the history of the peoples of Europe as "king" (kingdom). This phrase applies not only to Bactria, but also to Khorezm, that is, "Ancient Khorezm kingdom" is used as "Ancient Khorezm kingdom". Even if our history is written in Russian, it is not right to use the word "tsar", because in the history of Uzbek statehood there was no "tsar".

In order to clarify this confusion in our history, we cite information about the rulers of the ancient Cavia and Bactria. The Avesta's Yasht section contains information that Usan and Khausrav, the first Kavis, "sought to rule over the whole Aryan country." Or the fact that the wrestler Khausrav is portrayed as "the hero who united the Aryan country into a single ruler" shows that the first Kavis built a strong state.

The question of the country of the Kavians or the state of the Kavians for the first time Christensen and I.M. It is clear from the above information that Dyakonov was introduced to science. The scientist, who is currently developing this idea and enriching it with new ideas, I.V. It's Pyankov. The ruler who adopted Zarathustra and helped him to create the teachings of Zoroastrianism was Kavi Vishtaspadi (Gushtasp). Vishtaspa is his name, the title of Kavi, the sign of dominion. So it turns out that Bactria was ruled not by kings, but by the Kavis. Based on this, we consider it appropriate to use the phrase "Kingdom of Bactria" instead of the phrase "Kingdom of Bactria".

Let's take a look at how the title of Kavi was forgotten. It is known that King Darius I of the Achaemenids introduced new reforms in the Achaemenid state. He raised administration and finance to a new level, and introduced the method of dividing the entire territory of the empire into satraps. Satraplik territories were divided on the basis of the borders of the former local states and the ethnic groups of the population. Occupied lands during the Cyrus or Cambyses were ruled by local rulers, but under the new reform, satrapical chiefs were appointed by the Persians.

The satraps and their military chiefs were under the constant control of the king of kings and the central government. Sales management and inspections were carried out by Hazarapat (commander). At the same time, he commanded the king's bodyguard.

The method of managing the local satrapies and the composition of the cabinet were exactly the same as the structure of the chief office in Suza, i.e. the head of the office, the treasurer, the initiative suppressors, the accountants, the judges, the calligraphers and others.

It is natural that the Kavis lost their independence after the Achaemenids conquered many other parts of Central Asia, including Bactria. Tanioksark (Oxiart) was the ruler of Bactria during the Cyrus invasion. Reliable written information has been preserved. In his work, Diodorus wrote the details of the battle of Bactria against the Assyrian king Nin. At the beginning of the work, the details of Nin's



marriage to Semiramis are described. According to Diodorus, Ning knew that it was difficult to defeat Bactria, that it had a large population, that it was skilled in battle, and that it had many castles. Nevertheless, he gathered a large army and in the first battle was defeated by Bactria Cavisi on the plain of Oxiart. Nin prepares for a new battle with Bactria.

Diodorus describes the capital city of Bactria as "... Bactria is one of the largest cities, it is a beautiful, invincible fortress". Nin Baktr besieged the city for a long time. The city is occupied as a result of the trickery of Semiramis. Happiness is defeated. Bactria Kavisi is killed. Nin robs Bactria of its riches.

Pompey Trog, Arrian and Xenophon also narrated these events in their works. However, there is some confusion in the details of the events, in the definition of the rulers. Xenophon writes that the war between Bactria and Assyria took place during the reign of the Assyrian ruler Kiaksar.

RESULTS AND DISCUSSIONS

Researchers have argued that the above data should be removed from the pages of history, given the long distances between Assyria and Central Asia, especially Bactria. It is well known that I.M. Dyakonov clarified. Ancient Assyrian historians have relied on the following information from an Assyrian spy's letter to the king: " It is known that Bactrian lazurites are highly valued in the Middle East. Thus, the science of history received information about the ancient Bactrian cavalry.

Now we come to the part where we talk about the Achaemenid rulers of ancient Bactria. In this regard, E.A. Monchadskaya's research is noteworthy [1].

Ruling period BC	The name of the satrap	Appointed Emperor	Historical source
529 – 522	Tanioksark (Tanaoksar-Smerdis - Bardiya)	Kir, Kambiz	Herodotus, III, 30 Behistun inscription III, 3
522 – 486	Dodarshish	Kambiz, Doro I	Behistun inscription III, 15
486 – 480	Ariamen	Xerxes	Plutarch, 173
480 – 465	Masista	Xerxes	Herodotus, VII, 82
465 –	Artapan,	Artaxerxes I	Diodorus,

423	Gistasp		XI, 69
423 – 335	No data		
335 – 329	Bess	Doro III	Diodorus, XVII, 74

It is clear from the table that during the Achaemenid period the title of Kavi was not used in Bactria, as it was in the whole territory of the empire, and satrapy was introduced here as well. In the post-Achaemenid period, especially during the reigns of Alexander the Great, the Seleucids, the Greeks, the Bactrians, and the Kushans, the title Kavi was not used on coins minted.

E.V. Rtveladze, in his study of the history of state titles, expressed his views on the Kavi system of governance, arguing that the Kavi title was a method of governance that originated in local Central Asia and had been used for almost a thousand and a half years. This idea is based on the occurrence of the word k'w in the coins of Bukhara, found in the territory of Bukhara, in the VI-VII centuries. Bukhara believes that the names of the rulers were preceded by the word k'w, meaning "king." Bukhara coins are well studied by experts. The word k'w is not pronounced as 'kaviy', but as 'kava', because the dashes placed after the two letters (kw) have the same expression and the same sound. Given the similarity or similarity of the letters W and N in the Bukhara inscriptions, the researchers also read this inscription as "kana" and wrote that it was not the title but the name of the ruler of Bukhara.

Based on the above information and considerations, we would like to suggest that our history would be somewhat more accurate if we used the term Ancient Bactrian Kavian instead of the term Ancient Bactrian Kingdom in our written histories.

It is known that archeological sources or objects of material culture are of great importance in the study of our history of unwritten times. Since the middle of the last century, the scope of research and discoveries in Central Asian archeology has greatly expanded, and today many leading scholars acknowledge that special schools have been created in this area. One aspect of the case that needs to be addressed is that turning archaeological data into history greatly enriches our understanding of the many undiscovered and controversial aspects of Uzbek history. Research in this area has been intensified in recent decades. For example, A. While Askarov, with archeological data, has clarified the ethnogenesis of the Uzbek people, Sh. Shaidullaev describes the history of Uzbek statehood on the example of Bactria. Eshov, on the other hand, actively directed archaeological data into history in the



formation and development of the first urban culture in Central Asia.

Continuing this tradition, we will try to bring some of the archeological sources known to us about the Bactrian cavalry into the debate about the existence of the Kavian dynasty. However, it should be noted that comparative analysis is important in this process. Thus, on the basis of the above data, we can conclude about the Kavis that they appeared in the territory of Eastern Iran and Bactria in the late ninth century BC and ruled until the time of the Achaemenid invasion of Iran.

Their activity is divided into two periods, the first and the last Kavi. This union sometimes disintegrated and sometimes became a strong political union. In its early days, Zoroastrianism was not formed as a religion. The second period is associated with the activities of Zoroaster. From that time on, the prophet Zoroaster was supported by Kavi Vishtaspa, and the Avesta was founded. From that time on, religious views and teachings began to war. As a result of the support and patronage of Kavi Vishtaspa, the teachings of Zarathustra began to spread throughout Bactria. From this period, it is observed that Ancient Bactria began to have a place in the ancient Eastern world.

It is impossible to study the history of the ancient Bactrian people from an anthropological point of view. On the one hand, if we consider them as descendants of the Sopolli culture, they formed an ethnic group with the population of Murgab, Central and Northern Iran and spoke one of the dialects of the ancient East Iranian language. The Avesta was created on the basis of this language.

A significant contribution to the formation of the Indo-European language family was made by comparing the words found in Sanskrit, Latin, and Slavic languages with the terms "Avesto".

From the point of view of historical toponymy, we can conclude that in Bactria there are terms for many languages, such as Indo-European, Indo-Iranian, Iranian. This shows the geographical location of Bactria, the emergence of ancient civilizations and their role as a cultural bridge between them.

The main reason for the similarity between the Indo-European languages is to be found in the great migration of the Aryans. The first homeland of the Aryans and their way of spreading to Asia and Europe is as follows: "Arianam Vaejo", which is remembered in the "Avesto" for ten months, and the Andronovo culture spreads to Siberia, Altai, Kazakhstan, the Kuy Amu Darya. It is spread across Central Asia, Iran, India and the Caucasus.

CONCLUSION

We have described ancient Bactria as a "kingdom". But it was ruled not by kings, but by satraps during the reign of the Kavis and the Achaemenid Empire, as we have analyzed above. The transmission of the title of Kavi from generation to generation was confirmed by Ahura Mazda, who ruled in Bactria and Drangiana until the Achaemenid Empire. The main reason why Bactria was used as a kingdom in the history of the peoples of Central Asia is that it came from translations from Russian and English literature. During the Achaemenid period, the title Kavi was not used in Bactria, as it was all over the empire, and satrapy was introduced here, and during the two hundred years of the Achaemenid Empire, the term Kavi was forgotten along with the rule of Kavi. In the post-Achaemenid period, especially during the reigns of Alexander the Great, the Seleucids, the Greek Bactria, and the Kushans, the title of Kavi was not used. Based on the above information and considerations, we would like to suggest that our history would have been more accurate if we had used the term Ancient Bactria in our written history instead of the term Ancient Bactrian Kingdom.

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