



THE REFLECTION OF THE DEVELOPMENT OF THE URBAN PLANNING CULTURE OF THE ANTIQUE KHOREZM IN HISTORIOGRAPHICAL STUDIES

Matyakubov Xamdani¹, Jumaniyozov Doniyor²

¹Associate Professor, Department of History, Urganch State University

²A Graduate Student of the Urganch State University "History" Department, Urgench, Uzbekistan

ANNOTATION

This article discusses the history of the first cities that arose in the Khorezm region and the issues of its source studies. In addition, the history of the socio-economic and political relations of the people who lived in this area is also described.

KEYWORDS: *Tozabog'yoq, Amirabad, Southern Aralbuvi, Central Asia, reservoir Okchadarya, M.A.Itina, S.P.Tolstov, I.Markvar, Khorezmian,*

According to the writings of S.P. Tolstov, the conclusions of I.Markvart, V.Tarn and other researchers on the Khorezmian kingship, including South Turkmenistan, Khurasan, and Sogdiana are not accidental, this is a confederation of military democracy of the tribes of political association and it became a state unification, completion of this process is peculiar to the 8th and 7th centuries BC and exactly at that time Khorezm's great irrigation system was erected.

The consideration of the Khorezmian kingship based on the study of written sources was developed in the 50s of the last century by V.B. Henning and I. Gershevich and was put into practice as a problem of "Greater Khorezm"[1].

I.Markvart and S.P. Tolstov compared the borders of the Khorezmian kingdom to the territories of Parphria, Khorezm, Areia and Sogdiana, which were united in the 16th satrap state of the Ahamanides, which was written by Greek historian Herodotus. V.B. Henning and I. Gershevich wrote that the center of this state was located in the oasis of Herirud-Tajan river, in Herat and Marv until the occupation of Ahamanids i.e. according to this conclusion, Parphria, Areia (Aria) and Marghiana were included into the composition of "Greater Khorezm" state and its regional center was Marv and Herat. Khorezm oasis was illustrated as a part of this state. This idea originated from the idea that the Khoresmians were located in the south until the occupation of the Ahamanides.

In the 50s of the 20th century, V.V. Strouve wrote the following about the ancient statehood of Central Asia: "... in the lower reaches of the Amu Darya there was Khorezm and in the upper flow there was Bactria. Their cultural and political domains were extensive, covering the Khorezm Kopetdag Mountain foots and Tajan and Bactria covered Murghab Oasis"[2].

According to the ideas of V.M. Masson narrated in the late 1950s of the 20th century, the relatively simple crop-livestock culture was developed in 8th and 7th centuries BC exactly in the territory of Khorezm oasis and ruins of big cities were not investigated. In the Khorezm soil there were not identified houses, fortresses or defensive walls built of raw bricks and wattle and daub walls peculiar to that period. On the basis of such conclusions, V.M. Masson denied early appearance of statehood in Khorezm[3]. The researcher also concluded: "Undoubtedly, at that time, there occurred the destruction of primitive communal relations in Khorezm even if not so intensively compared to the southern provinces, the union of the Saks in the first half of the 6th century BC transmitted its political influence to some southern provinces". But the issue of the territory where the Saks' united politically remained open. V.M. Masson connected the Akes River, belonging to the historic geography of the Khoresmians in the written sources, with Tajan.

The views on the political union of Greater Khorezm, whose center was located in Herat and Marv, were reflected in the publications of various scholars and even calling it as Herat-Marw union was suggested[4].



Some researchers say that during the reign of Kiaksar – the King of Mussel (625-585 BC), the southern provinces of Central Asia and Khorezm were in the composition of Mussel state. I.M. Dyakonov wrote that Girkania, Parphia, Areia and Khorezm were separate administrative regions of Mussel. According to the ideas of B.A. Litvinsky, a part of Sogdiana was also included into the territory of Mussel along these regions i.e. it was supposed that the Greater Khorezm union - Parphia, Khorezm, Areia and Sogdiana were formed in the composition of Mussel.

M.G. Vorobyova analyzed the existing conclusions about the Greater Khorezm kingdom and she offered her ideas that it hadn't been confirmed historically and on the basis of archeological data that this state united the territories of Kopetdagh Mountain fots, Kuchan-Mashhad oasis, Nishapur surroundings, Tajan-Herat oasis, Khoesmans were not moved from the south to the Lower Amu Darya regions during the period Ahamanides, Khorezmian people originally formed as a nation in Khorezm oasis, the southern borders of the ancient Khorezm state stretched to the regions of the Middle Amu Darya[5].

Similarly, I.P. Khlopin wrote that the state, founded by the Khoesmans in southern Central Asia until the time of Ahamanides, was not developed.

E.V. Rtveldze analyzed the data collected in the field of historiography until the recent years and concluded that the state-association Greater Khorezm was a legend created by scientists. To clarify his point of view, the scientist offers the following arguments:

- The story of Herodotus about the use of the Akes River's water does not contain any information about the Khorezm kingdom or Herat (Areia) and Marv (Marghiana);
- Herodotus' reports don't contain information about certain features of the state either: borders, capital, administrative apparatus and political institutions;
- The Greek historian did not write about the political leadership of Khorezm and the military alliance of different nations under Khorezm.

It's possible to agree with the conclusions made by the researcher as Herodotus and his earlier Greek historiographer Hekatey did not mention the state of Khoesmans and the kingdom of Khorezm, the Greek historians only mentioned about Khoesmans.

In particular, it is important to identify the period of formation of the first statehood and town-planning culture in Khorezm territory. Various dates were included in the relevant scientific literatures, besides, beginning of the 6th century BC (M.A. Itina)[6], the first half of the 6th century BC (M.G. Vorobyova), the border of 7th and 6th centuries BC (O.A. Vishnevskaya, Yu.A. Rapoport), by the middle of 7th and 6th centuries BC (M.M. Mambetullaev), 7th and 6th centuries BC (Q. Sobirov, R. Abdirimov), 7th and 6th centuries BC (G. Khodjaniazov).

In our opinion, according to archaeological data, it's expedient to mark the beginning of that process by the end of the 7th and the beginning of the 6th century BC. Compared to this period, connecting the formation of statehood and town-planning culture in Khorezm with the last quarter of the 6th century was the result of the traditional view of the relocation of the "Khoesmans" from the south during the period of Darius the 1st – the king of Persia.

Before the emergence of the Kuzalikir culture, the early Saks settled in the Sarikamish regions and livestock tribes, which were conditionally as "kuyisay people", were representatives of the indigenous people. They were the heirs of the tribes that created the culture of Amirabad. The memorials of the first discovered Saks found in the steppes and foothills of Central Asia are characterized with the 8th and 7th centuries BC. It is well-known that cattle-breeding was important in the economy of immigrants. They propagated lots of cattle, small cattle and horses. Livestock became the main property of immigrants. The book "Yasht" in "Avesto" contains information that leaders of the tribes and leaders of the countries sacrificed "one hundred horses, one thousand cows and a great deal of sheep".

Starting from 8th and 7th centuries BC, livestock breeding farmers in the Aral Sea region achieved great success in the military field and equipment production. Horsing equipments, bronze and iron weapons were found at grave-strongholds Tagizken, Uygarak and Sakarchaga. The horsing equipments, daggers and arrows of the Saks resemble those of the nomadic tribes of Eastern Europe steppes (Savromats, Skifs).

In Avesto, there were mentioned about two-sided sharp arrows, stone mallets, military pole-axe, bayonets, daggers, shields, helmets, military carts with horses and "warriors with horses". That time is described in connection with constant attacks and wars, tragic events, robbery, demolition of homes and evil deeds.

The formation of the first statehood in Khorezm is associated with the culture of Kuzalikir. The large centralized state uniting Khorezm oasis did not develop until the time of Ahamanides. It is likely that the first statehood had been established on the basis of a livestock breeding farm in separate districts (Kuzalikir, Khazorasp) (Annex 4).



As you can see, Saks joined military-political unions. Some researchers have suggested that massagets were at the stage of collapse of kin system in development during the period of Cyrus II and Darius I and this suggestion is not expedient[7]. The views existing in scientific literatures deny this approach.

The connection between Khorezm and the Lower Amu-Darya regions, which was mentioned in Persian texts, is a historical fact.

In the last quarter of the 6th and the 5th century BC, Khorezm became a part of the state of Ahamanides, together with Parthia, Areia and Sogdiana and organized a special military-administrative country – the sixteenth satrap. Satrapids in the Persian Empire were forced to pay tribute in the form of agricultural, livestock and handicrafts, as well as certain silver taxes. The view of the representatives of 23 satraps – the view of bringing taxes by various nations in the swelling annexes on the wall of long and wide staircase, made from stone blocks leading to the great gate of the palace Darius I in the ancient Persian city of Persepolis, is very famous. Khorezmians organized the seventeenth group and there were described their conditions of carrying weapons, bracelets and horses. The Saks with long peak caps were depicted in the eleventh group, carrying clothes and leading horse[8].

The Ahamanides' administration tried to promote trade, handicraft and agriculture in the subordinated provinces. During the period of Ahamanides, virgin lands were cultivated in Khorezm oasis and the cultivation of crops, based on artificial irrigation, was widely developed. The tasks of satraps managing in the military-administrative areas were to collect annual taxes in special kinds and quantities. During the military campaigns, troops were sent to the center from the country.

A special communication service was set up in the state of Ahamon, with the purpose of delivering the commandments of Persian rulers and getting the necessary information from the satraps. Khorezm was connected with the centers of Persian Empire through the waterways in the Uzbay River and the Caspian Sea. In the 5th century BC, Uzbay's water level was much higher and navigation was developed along its flow. So, land communication lines and transport vehicles were also widely used.

After the administrative reforms of Darius I, the Aramaic language and writing became the language of communication between the state law-courts. The Aramaic writings also spread in Khorezm oasis. Two ancient Khorezm inscriptions based on the Aramaic alphabet and written on the surface of the pottery found on the Great Oybuyirkala and Khumbuztepa, is peculiar to the borders of 5th-4th centuries BC.

In conclusion, it's possible to say that the views on the Greater Khorezm state, which was introduced on the basis of the study of the earliest sources, have not been proved. These views are based on the scientific assumptions of various generations of scholars and do not correspond to the historical reality. The Khorezm government or kingdom was not mentioned in the first written sources.

Some scientific views and approaches belonging to the ancient Khorezm history, adopted in the Central Asian historiography for many years, became antiquated and they need to be observed again. In the 8th-7th centuries BC, the idea of constructing a large irrigation system in the Khorezm oasis, the use of "thousands of slaves" in the production of long and wide canals and the linkage of these processes with the centralized state policy have lost their significance. (In Khorezm, a centralized state was developed in the 4th-3rd centuries BC and there appeared a large irrigation system at the same time). The population peculiar to the period of Kuyisoy and the early Kuzalikir and the culture of the Saks in Khorezm was settled and half-settled livestock breeders. Cultivation during this period (until the last quarter of the 6th century BC) developed as an auxiliary branch of economy.

The transition to the first statehood system in the southern Aral Sea region was due to the emergence of political associations of livestock tribes. By the end of the seventh and early sixth centuries BC, the first statehood structures were developed in the separate districts of Khorezm (Kuzalikir – in the west, Khazorasp – in the south). They represented a small state organization on a territorial basis. The first statehood in all provinces of Central Asia was formed on the basis of separate oasis-regions. This common-continental characteristic feature also belonged to the history of Khorezm.

REFERENCES

1. Henning W.B. *Zoroaster: Politician or Witch-Doktor*. – Oxford, 1951. – P. 40-42; Gershevitch I. *The Avestan hymn to Mithra*. – Cambridge, 1959.
2. Струве В.В. *Древний Иран и Средняя Азия // Всемирная история*. – М., 1955. Т. 1.
3. Массон В.М. *Древнеземледельческая культура Маргианы // МИА*. – М. – Л., 1959. – № 73.
4. Лившиц В.А. *Древнейшие государственные объединения // История таджикского народа*. – М.: ИВЛ, 1963. Т. 1.
5. Воробьева М.Г. *Проблема «Большого Хорезма» и археология // Этнография и археология Средней Азии*. – М.: Наука, 1979.
6. Итина М.А. *История степных племен Южного Приаралья // Тр. ХАЭ*. – М., 1977. Т. X.



7. Дандамаев М.А., Луконин В.Г. *Культура и экономика древнего Ирана*. – М.: Наука, 1980.
8. Уилбер Д. *Персеполь* / Пер. с англ. Е.Л.Власовой. – М.: Наука, 1977.
9. Razzokova Guzal, Abidova Zaynab. *The role of Avesta in the formation of a healthy lifestyle in the Khorezm oasis*. EPRA International Journal of Socio-Economic and Environmental Outlook (SEEO). Volume 8, Issue 1. – January 2021. Pp.8-10.