



THE EMERGENCE OF TERM “KHOREZMNIANS” IN TERRITORIES OF LOWER AMUDARYA AND ITS REFLECTION ON SOURCES

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ANNOTATION

In this article the ethnogenesis and ethnic history of population along the ancient Lower Amudaryo are gone through.

KEY WORDS: *The Lower Amudaryo, Gekatey, The Khorasmians, Heradot, Tadjan, Murgab, Toltoy.P, Ya. G.Gulyamov.*

INTRODUCTION

Being based on this information the scientific task about Khorasmians' first locative situation was put forward at the beginning of the 20th century and later it became a discussable debate. In the 70s of the 20th century I.V. Pyankov looked through this task thoroughly and generalized the conclusions which had existed in the science of history by I. Markvart, A. Hermann, S.P. Tolstov, V.B. Henning I.M. Dyakonov, I. Gershevich and other scientists.

MATERIALS AND METHODS

The researcher connected the location of Khorasmians with the piedmont lands of Turkmen-Khorasan and the Khirat oasis and came to the conclusion that Khorasmians were moved to Lower Amudarya territories from the South during the time of Akhemenides[1]. It is important to pay attention to basic conditions which were narrated in the works of Greek historians being based on the information of Gekatey and Herodot about Khorasmians.

The river Akes began from the mountain surrounding the valley. This river which was divided into five riverbeds provided those peoples' lands with water. Scientists compared the river Akes with various rivers, besides the Amudarya, (S.P. Tolstov), Tadjan (Herirud) or the Murghab (V.B. Henning), Tadjan-Herirud (V.M. Masson), Atrek (I.N. Khlopin)[2].

I.V. Pyankov generalised Herodot's story about the valley surrounded by the mountain and this mountain was crossed by five ravines and about the river Akes that it was divided into five riverbeds. According to his writings, it is a complex task to come to definite conclusion, because on the basis of this story there are imaginations about Hindu Kush – the main source of rivers. Wide rivers began from Hindu Kush mountains and those rivers provided the lands of various ancient tribes with water [3].

To identify the river Akes from modern geographical maps is a really difficult task. According to Greek historians' works the land on which Khorasmian people lived was situated in the southern part of Central Asia according to its historical-geographical peculiarities.

This problem is very discussable and researchers commented variously the location of Khorasmian people. Some scientists wrote that Khorasmians permanently lived on the lands of Lower Amudarya and others describe them as the tribes moved to the territory of South Aral Sea and the first homeland Khorasmians was connected with the oasis Tadjan-Herirud and Murghab (Marv).

I.V. Pyankov came to the following conclusions about Gekatey's Khorasmians being based on existing historical arguments by the 80s of the 20th century:

- Beruni and al-Maqdisi illustrate the history of Khorezm from the time when people began to move;
- at first Khorasmians located themselves in Herirud oasis and piedmont regions of Turkmen-Hurasn;



– to the north of them in Khorezm oasis nomadic or semi-nomadic massgets lived;
– the aim of ancient Persian kings Cyrus II and Dara I military fights was Khorezm oasis. The fight of Dara I ended with luck and massgets were defeated who lived in Khorezm oasis and neighbour lands;
– in order to strengthen the governing Dara I and his heirs moved the Khorasmians from the south to the lands of Lower Amudarya to develop basic agricultural territories.

K.C. Tolstova analysed the historical information and wrote that the people of the southern territory of Central Asia moved to the territories of the Aral Sea during the late Bronze and early Iron period. There is some information in the historical myths of Khorezm oasis that the local people moved to the lands of Lower Amudarya from far lands such as Badakhshon, Balkh, Marv i.e. from the territories of ancient Bactria and Marghiyona[4].

A question was put forward by V.N. Pilipko that there would appear a possibility to identify the migration ways of Khorasmians from Tajan oasis to Lower Amudarya lands at the result of learning the ruins of ancient fortresses and cities (Karki, Odoitepa, Koshkala) which belonged to the first half of the one thousands B.C. in the Middle Amudarya shores.

According to the conclusion of B.I. Vainberg, the Khorasmians who had moved from Iran to Khorezm oasis lived in the condition of livestock in the 7th century B.C. and originated Kuyisoy culture[5]. But I.V. Pyankov wrote that this conclusion have no sense, in the writings the information about Khorasmians belong to the end of the 6th and end of the first half of the 5th century B.C.

It is possible to agree the researcher's idea, it is real that the Kuyisoy culture was "sak faced" i.e. this culture had the peculiarities which are suitable to livestock breeders. According to the writings Khorasmians owned the central city named "Khorasmia", that's why the question of I.V. Pyankov is worth attention that how Khorasmians who gained the ability of city construction culture had turned into livestock breeder tribes.

The opinions about the migration of Khorasmians to Khorezm oasis are based on the hypothesis of scientists. There is an ethnonym "Khorasmians" in the works of Gekatey and Herodot, but Khorezm was not considered as a country or region. This condition was not paid attention by scientists.

M.G. Vorobyova said that Gekatey had known about Khorezm lands in Middle Amudarya. These lands were located to the North-East of Parthia.

The idea is worth attention that Khorasmians (people of Khorezm) didn't live in the South of Central Asia but they appeared in Khorezm as a nation at the result of assimilation – joining of regional and migrated groups of people of Marghiyona and Bactria; and the acknowledgement that the process of spreading of news in material culture in Khorezm oasis, building raw-brick houses and defensive walls and formation of city construction culture was the result of the migration of Bactrian and Marghiyan people to Khorezm oasis in the 7th century B.C[6].

During the last years A.A. Askarov and S. Baratov tried to illustrate this task. A.A. Askarov wrote as follows being based on Herodot's information about the usage of the water from the river Akes: "Akhamernid kings built barriers to the ravines flowing from Hilmend mountain valleys and turned the water flow to the ancient Hilmend, Khirat of the time – homeland of Khorasmians in order to gain yearly huge tax from the Eastern Iran tribes by pressure. At the result of this, there appeared a lake and Khorasmians helplessly left their motherland and they were to move to the lower territories of Amudarya". According to the researcher's assumption, there appeared new macrotoponym "Khorezm" after the Khorasmian people entered the territories of Lower Amudarya. And there was conclusion "till this time Khorasmian people lived settled in Hilmend valley (Khirat oasis).

But from geographical point of view there is no territorial connection of Hilmend valley with Khirat oasis. Khirat oasis (Kharaiya in "Avesta, in Greek sources – Areya, Ariya) was situated on middle flow territories of the river Tajan-Herirud. So, there were no memorials identified in Khirat oasis which belonged to the 7th and 5th centuries B.C. This serious historical argument located the homeland of Khorasmians in Khirat oasis.

S. Baratov wrote being based on the conclusions of I.M. Dyakonov like the following: "In the first half of the 7th century B.C. Khorezm, Parthia, Marghiyona, Sugd belonged to the composition of the state Midiya, ancient Persian king Cyrus II included these regions to the Persian kingdom as Midian heritage". According to the hypothesis of the researcher, in the first half of the 7th century B.C. one part of Khorasmians moved from Sarakhs oasis in the middle flow of the river Tajan-Herirud to Lower Amudarya territories. S. Baratov narrated that the territories in the South of Parthia belonged to Khorezm, Khorasmians left their motherland because of the heavy tax policy of ancient Persian king Dara I and moved to Lower Amudarya lands. The researcher emphasized that Medes, Parthians and people of Marghiyona who had made an uprising against Dara I escaped to Khorezm oasis in order to find a safe location.

It is evident from this that according to S. Baratov's assumption Khorasmians' migration happened during two periods. The researcher said that in the first half of the 7th century at the result of the migration of



Khorasmians to Lower Amudarya lands, “high degree technological knowledge” spread among regional livestock breeder people – cities and temples were built on fallow lands, broad irrigation affairs were carried out and there were organized production of crafts.

But it is important to emphasize that there is no information in the written sources about the location of Khorasmian people in the South (Sarakhs, Khirat and other places) during the 7th century B.C.

According to the assumption of Yu.A. Rapoport, Herodot’s story about the river Akes appeared from the memory about a short time dominion of Khorezmians – Saks in the homelands of Girke, Parphs, Sarah and tamaneyns.

A.S. Sagdullaev wrote that probably Dara I defeated the Frada revolution in Marghiyona and moved away the rebellious groups of people of Marghiyona to Khorezm. The researcher considers the moving policy of the Persian kings as an argument of his ideas. In the 5th century B.C. Barka people were moved from Northern Africa to Bactria and Greeks from the city Miletus in Little Asia [7].

It is probable that in 522 B.C. some groups of rebels were moved to edge regions of the state after the uprisings in Parthia and Marghiyona were defeated by Dara I. Generally, the location of various tribes is observed in the territories of the state of Akhamenides because of economical and military-political reasons. There is some information in the writings that people of Bactria, Sugdiana, Khorezm and Saks lived in Egypt, Front Asia and Babylon.

E.V. Rteveladze analyzed the historical information about Khorasmian problem and realized his scientific views. According to the researcher’s writings, it is spoken about five separate rivers in The Herodot’s messages. It is possible to compare them with the rivers Tajan (Herirud), Murghab, Safedrud, Shirin-Togao and Balhob which began from Hindi Kush Mountain. Khorasmians lived in the plains and middle-high mountains between the rivers of Murghab and Amudarya in the 6th century B.C. those lands were the north-western territory of ancient Bactria. The memorials Tillatepa, Kutlugtepa and Oltintepa, which belonged to the beginning of the Iron period, were situated in those lands i.e. Khorasmians gained high cultural traditions in the branches of especially architecture and urban planning like Bactrian people.

Because of Cyrus II’s military attack, in the second half of the 6th century B.C. Khorasmians left North-western Bactria, they reached Marv through Kalif Uzboyi and later took the road to Middle Amudarya shores. There they originated Odoitepa and Khorasmians moved Southern Khorezm (Khumbuztepa, Khazorasp).

The approach of E.V. Rteveladze to this task is quietly different from the above scientific hypothesis about Khorasmians’ location (piedmont lands of Turkman-Khurasan, Khirat and Sarakhs oasis). But there are some questions about this approach.

Some historical information about this task was observed by N.A. Egamberdiyeva by 2001. At present, generalized conclusions from scientific literatures are as follows:

- Khorasmians lived in Tajan-Herirud and Murghab oasis before the attack of Akhamenides;
- Khorasmians lived in the territories of Western Bactria, because of threat of military attack of Cyrus II they migrated to Khorezm oasis in the second half of the 6th century B.C.;
- Khorezmians didn’t migrate from the South, they were formed as a nation in Khorezm oasis, the southern borders of ancient Khorezm spread to Middle Amudarya lands;
- Khorezmians appeared in Khorezm as a tribe at the result assimilation of regional livestock breeder and agricultural tribes with the groups of people Marghiyona-Bactria migrated from Middle Amudarya.

Here we can see that there are various ideas about it in scientific literatures. Their sides under discussion were discovered above.

It is possible to offer the following conclusions about the appearance of “Khorasmians” – ancient Khorezmian nationality:

At the 7th and beginning of the 6th centuries B.C. complex ethno-cultural processes turned up in the history of Khorezm. They are commented by the spread of people of Kuyisoy – the heirs of the society of Amirabad culture, first migrated saks and people who created the culture of Kuzalikir. The massaget tribes didn’t live permanently in Khorezm oasis, they moved from place to place in the territories between Southern Front Urals and riverbed Uzboy. The culture Kuzalikir is connected with the early Iron time culture of Parthia, Marghiyona and Bactria according to its main features (craftsman, methods of building construction and architecture). The traditions of this culture have deep root in the South.

CONCLUSION

The representatives of the Parphs could move to the lands of Sarikamishbuyi through the Eastern Caspian and Uzboy shores. The basic center of the migration of Marghiyona’s and Bactria’s people was Odoitepa in Middle Amudarya. The entrance of the groups of southern people into Khorezm happened peacefully step by step. Firstly, craftsmen and builders moved to the territory of the oasis. They carried out the affairs – pottery-making



production (Khumbuztepa) and building strongholds like Khazorasp, Kuzalikir. It is not accidental that in the early time Kuzalikir livestock breeding took the advantage in the economy. The representatives of basic societies were livestock breeders, migrated groups of the southern people were at first craftsmen and building constructors, besides new bases of agriculture by artificial irrigation developed step by step.

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