



NAVIGATION ON THE AMU DARYA: WATER TRANSPORT, TYPES, MODES OF USE (ANCIENT AND MEDIEVAL)

Karimov Yashin Abdusharibovich

Assistant professor of Department of History at Urgench State University, Doctor of philosophy in History PhD, Uzbekistan. Urgench

ANNOTATION

The article deals with the development of the Amu Darya basin, Chinese sources, data of Arab geographers and tourists, the results of research conducted during the former Soviet era, the years of independence, the emergence and development of shipping in the Amudarya and its tributaries. The role of large settlements and cities built on the banks of the Amudarya in the ancient period and the early Middle Ages in the regional communication system is analyzed on the basis of historical sources on the example of ancient and medieval times.

KEYWORDS: Amudarya, shipping, ancient times, Middle Ages, Termez, Choharjuy, Kat, Karshi, Kelif, Kerki, Kamachi, Xonqa, Cholish, Zarafshan, Bukhara, Khorezm, Aral Sea.

1. RELEVANCE

In the Amudarya, the largest river in Central Asia, shipping, and determining the place of the Amudarya in military operations are among the scientific problems that need to be addressed. We will consider this issue using a complex of data from the results of archaeological research, written sources and scientific literature.

2. METHODS AND LEVEL OF STUDY

The history of the use of waterways and shipping in Central Asia is also believed to date back to the Neolithic period in the form of the use of small boats and sails on rivers and lakes. Some historians who have analyzed this process have shown that the speed of flow, unevenness and twisting of waterways in the upper reaches of the major rivers in the region hindered the development of shipping and boating, so shipping was formed in the middle and lower reaches of major rivers in the region emphasizing that the tribes that took the lead.

Therefore, the Kaltaminor culture living in the lower reaches of the Amu Darya can be recognized as one of the founding tribes of shipping in the region. . In 1940, 20 km from the present-day city of Nukus, by members of the XAEE, who conducted archaeological research in the lower reaches of the

Amudarya. rock carvings were found at the Beshtepa monument in the south.

When they were examined, it was discovered that the images contained an image of a ship with a flat bottom, mast and rudder, a turntable front raised high and a tail section lower than it. The head of the expedition, S.P. Tolstov, first carefully studied the image of this ship and compared it with the image of ships in other regions. Then, based on the analysis of all available data, it was scientifically concluded that the ship's image at Beshtepa resembled that of ships made in Egypt, Eastern Mediterranean and Mesopotamia and the Balkans, and could be considered Bronze Age [24.75].

Hence, the influence of the centers of Ancient Eastern civilization can be felt on these ships and in the ancient navigation of the region in general [19.245-247]. In our opinion, this image, first of all, shows that the development of shipping in the territory of the Ancient East and Central Asia based on common features, laws. Second, the lower reaches of the Amu Darya and the Aral Sea should not negate local foundations in the process of shipping.

The fact that Khorezmian ships dominated the northern part of the Caspian Sea on the eve of the Arab conquest and in the developed Middle Ages also confirms that shipping has ancient roots in the Khorezm oasis [24.15]. In this regard, the image of the ship found in the archives of the Khiva khans and used in the Ottoman Empire is also noteworthy.



Through this image, the use of ships in the Turkic world and the importance of shipping on a royal scale can be explained by the desire to assimilate any advanced traditions related to the development of shipping in the Ottoman Empire in the Khiva Khanate, which was interested in the development of shipping on the Amudarya.

There are also finds depicting ships at the Qoratepa monument in Old Termez. The image of a ship on a bulla (Bulla - a piece of wood or pottery sealed or stamped on one side (three parts)) found in this monument further expands the information about the shape and structure of ships used in the Amu Darya in ancient times. Experts who have studied the image note that its base has traditionally been flattened and covered with leather to increase water resistance on the wooden board. The front of the ship is high-rise and decorated in the shape of a dragon-like creature.

The ship's steering gear is located in the circular tail section, which depicts 18 oarsmen at the bottom of the ship. From this it can be concluded that the ship's crew consisted of 36 oarsmen and one steward. In its shape and appearance, this ship is reminiscent of the Assyrian round ships and similar to Babylonian cargo ships recorded in the scientific literature [19.247-248]. Based on this and other data, some experts believe that the centers of ancient Eastern civilization had a great influence on the formation and development of shipping in ancient times in our region, especially in the Amudarya basin [19.245-247].

At the same time, in our opinion, in the process of using ships in the Amudarya, mainly local needs played a leading role. The similarities noted in the images above show that, in our view, shipping in large river basins proceeded on the basis of general characteristics and laws.

It should be noted that the coat of arms of Termez, glorified in medieval sources as "Madinat ar Rajjor" ("City of the Brave"), also has the image of a ship (anchor).

The famous murals found in the palace of the Sogdian Ikhshidi Varukhman (late 7th century) in Afrosiyab also depict a ship. The ship depicts women and their servants crossing a large river. Many experts have expressed their views and opinions on this image. Some experts, based on the anthropological characteristics of the women on board, suggested that they were part of the Chinese embassy mission to Sogdiana [19.247-248].

But interpreting this image requires the involvement of a much wider range of data. For example, in the early Middle Ages, the custom of giving Chinese queens to Turkish rulers as brides was widespread in science [7.182-186, 12.98]. From this, it can be assumed that the Chinese princess and the

bride, who were escorted to the Sogdian prince in the image, had relatives and servants accompanying them [22.213-216].

It is also noteworthy that there are also images of two horses floating in the water next to the ships. It is known that horse power was also used in Central Asia to cross large rivers by boat. Therefore, the researchers note that this image may also symbolically represent the burial ceremony of the indigenous peoples associated with Buddhist teachings, i.e. the ritual of observing the dead in the afterlife [22.213-216].

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It is known that Sogdian traders also took an active part in trade relations along the Central Asian waterways and in international economic and cultural relations along the Great Silk Road [19.240-255. 25].

In the Middle Ages, shipping was further developed in our region. In particular, shipping has been established on the Amudarya, Syrdarya and other major rivers. Sources state that shipping was established on 12 rivers of the Caliphate, including the Amudarya and the Syrdarya [16.479].

The use of the Amudarya waterway will continue in the Middle Ages. Some sources contain important information on this subject. When Jamal al-Qarshi reported that a large ship had sailed across the Amu Darya to meet the Qarakhanid ruler Nasr Ilaqkhan Mahmud Ghaznavi (this meeting took place in 1001-1002.-Ya.K.) [8.91-105] the name of this crossing in the middle stream is derived from the name of the fort of Farob, located on the right bank of the river.

He crossed the river on the left bank of the Amu Darya (called Amul) and went to Kat, the capital of Khorezm. Writes that it is 50 farsah [10.57, 11.150].

3. RESEARCH RESULTS

Important information about shipping and shipping on the Amudarya is given in Greco-Roman and Chinese sources. This information is first found in works depicting the military campaigns of Alexander the Great. An analysis of the data in the works of Quintus Curtius Rufus and Arrian suggests that there was navigation on the Amudarya before Alexander's military campaigns.

The Greek geographer Strabo in his work "Geography" states that the Ox (Amudarya - Ya.K.) was one of the largest rivers in Asia, on which ships were established. According to this source, Indian products were transported by ships along the Amu Darya to the Gircon Sea, from there through Albania



and the Cyrus River to Pont Euxin (Black Sea - Ya.K.) [21.311].

It is worth mentioning that Strabo's information that Indian products were also brought to ancient Egypt by sea, during which time 120 merchant ships were used for this purpose [21.311].

Curtius Rufus Bess writes that after crossing the Amu Darya from Bactria to Sogdiana with his confidants, he ordered the burning of his ships in the river so that the enemy would not use them [14.464]. From this information it can be concluded that on the eve of Alexander's invasion, shipping developed on the Amudarya, and Bess and her men crossed the Amudarya on ships.

At the same time, in our opinion, the aridization that began in the II-III centuries in the region, i.e. the sharp warming of the climate, had a negative impact on the flow of the Amudarya, Syrdarya and other rivers. This has led to a decrease in the water level of the Amudarya and a decrease in the amount of water flowing into the Caspian and Aral Sea. At times when the river was shallow, shipping along the stream also came to a halt.

The period of Amir Temur and the Temurids can also be distinguished as a period when shipping was well established in the Amudarya. A lot of information about this has been preserved in the sources of this period.

In the Middle Ages, shipping flourished on the Amudarya. Ships have been used to transport cargo, serve officials, military and administrative officials, ambassadors, trade caravans, passengers, tourists and various other segments of the population. Such services were particularly well established at crossings near major cities in the Amudarya basin.

The famous Spanish ambassador, Clavijo, noted that sailors with special labels at the crossing near Termez would ensure that people could cross from one shore to another [20.100-101].

Nizamiddin Shami's account states that Amir Temur went to Khorasan during a power struggle with Hussein, crossed the Amu Darya in ships and reached Mohon through the desert [18.62].

Hafizi Abru's Geography tells of the ancient presence of sailors and passengers on the Amudarya in the Burdaguy fortress on the left bank of the Amu Darya river [12.524-529, 2.93, 3.86].

This fortress controlled not only the crossing, but also the Termez-Urgench waterway, and archeological excavations revealed that it was a bay for ships [9.51-52].

In the last Middle Ages, the use of ships on the Amudarya continued. A. Vamberi also reports that the Kerki Pass was controlled by a special officer, Daryobegi, who lived in the Bek fortress on the left bank of the Amu Darya [5.192]. Mir Izzatullo's Masir-i Bukhara ("Journey to Bukhara") states that

sailors lived in a fortress on the Kelif Pass and that they carried passengers across the river for a fee [15.20-22, 17.46]. The rent varies at different crossings and periods.

In particular, according to some Russian sources of the late 19th century, a person was charged a quarter coin, a donkey half a coin, a cart (with or without a load), and a horse and camel (with or without a load) for a coin [1.195]. . These data confirm that river crossings and waterways in the region, where maintenance is strictly controlled by the state.

In 1876-1878, he studied the Eastern Bukhara principalities for military intelligence. Bykov's report states that 2 ships cross the river at Qabodiyon, Pattakesar, Shurab and Chochkaguzar, 6 at Kelif and 4 at Kerki [4,879]. According to other Russian officers, in 1898-1900 there were 4 ships at the Pattakesar crossing (2 of which belonged to Bukhara, 2 to Afghanistan), and 3 ships (1 to Bukhara, 2 to the Afghans) at the Pig Crossing [6.64-65].

G.P., who conducted ethnographic research in the Khorezm oasis. Snesev had pointed out that there were views in the Amudarya that discriminated against sailors as low-class professionals. The term "boom" was added to their profession, the etymology of which is quite vague, and an information boatman in Hazarasp quoted the word "guzar + bom". One of the main reasons for such a low regard for the boat profession is that they polluted the water by swimming in the Amudarya for a long time, satisfying their natural needs on the water [23.159-161].

4. CONCLUSIONS

In short, the use of waterways along the Amudarya and its tributaries began in the II-I millennia B.C. Waterways played an important role in economic and cultural relations as an important network of communication in the region, along with the development of shipping professions (construction and repair of ships and boats) on major rivers, the emergence of cities and castles that control crossings, responsible for collecting taxes and duties. The activities of officials and other relevant infrastructure have been established.

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