

EXPRESSION OF THE TITLE "KAVI" IN "AVESTO" SOURCES

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ABSTRACT

Based on the Avesta sources and the works of Greco-Roman authors, two titles were used for the highest-ranking rulers in Central Asia in the period before the Achaemenids, that is, before the second half of the 6th century BC. "Kavi" and "The genius of all geniuses" these titles are expressed in the works of Greek authors under the title "Vasilevs". It may have meant the highest title in the hierarchical structure of confederal type state associations that existed in the central and western parts of Central Asia in the first half of the 1st millennium.

Keywords: "Kavi", Bactria, "Avesta", "dahyupati of all dahyus", title, rulers, king, "Zarathushtrotem".

INTRODUCTION

The fact that the oldest title of Central Asian rulers known to science was "Kavi" is reflected in the Avestan sources. "Kavi" was the title of the rulers of the ancient Aryan tribes, who at the same time performed the duties of the chief priest in religious ceremonies. The fact that this title was carried by the kings of Bactria and Drangonia in the pre-Achaemenid period has been researched through Avestan sources¹. The texts of the Avesta speak about petty rulers, opponents of the prophet Zarathushtra and his teachings. If we admit that "Avesta" was created in Bactria, it becomes clear that there were many small estates in this country, whose rulers were named Kavi, just like the king of Bactria². Analyzing the sources of the Avesta, we can say that this title was worn by both the rulers of small estates and the kings of Bactria. Kavi Vishtasp also had the title of Kavi, like the kings of Bactria. He was one of the kawis among the rulers. But, being superior to other kavis, he also received the title "dahyupati of all dahyus", That is king over all territories.

DISCUSSION AND RESULTS

As for the meaning of the word "Kavi", the history of its origin is extremely controversial, and I.V. Piyankov interprets the emergence and evolution of this word as follows: blacksmith (magician) - divine poet (scientist, uztoz) - as a ruler. In our

¹ Ртвеладзе Э.В. История государственности Узбекистана. Ташкент, Ўзбекистан нашриёти. 2009 й. 330-б.

² ГОЛАМРЕЗА ДЖАВАДИ. ИСТОРИЯ ГОСУДАРСТВЕННОГО УПРАВЛЕНИЯ В ИРАНЕ И СРЕДНЕЙ АЗ ИИИ В ДРЕВНОСТИ. Диссертация на соискание ученой степени кандидата исторических наук. Душанбе -2004. С. 109.

opinion, the last stage of the scientist, that is, the ruler, is given on the basis of historical sources, but the stages such as blacksmith, magician, scientist are not proven and originated from the thinking of the scientist, but it is worth noting that I.V. Piyankov made a very convincing proposal. The path of evolutionary development of the word Kaviy proposed by him can be easily accepted, because the time when Kavys were sung is the era of the appearance of iron in Central Asia. At that time, the use of iron was kept a secret, and only "magicians" could do it. We believe that the second proposal, that is, a divine poet, a scholar or a teacher, can rule the people based on his teachings and reach the level of a ruler.

I.M. Diyakonov also puts forward the hypothesis that the title "Kavi" was a nickname for "poet, priest", "saint" and over time became the title of kings.

V.A. Livshitz, on the other hand, we think that the title "Kavi" is closer to the truth that according to Iranian mythology, "good kings", the patrons of Zoroastrianism and the Zoroastrian religion, and the ruler with the title "Kavi" is higher than the chief of the tribe³. This name mentioned in the Ghats, in his opinion, dates back to the time of the Indo-Iranian communities, BC. II. It belongs to the 2nd millennium⁴.

However, Avesta scholar A. Bahar translated the title "kawai" as "leader, priest". In other sections of the Gokhs, this word is expressed as a common name for the enemies of the Zoroastrian religion.

The word Kavi (kai) means "knowledgeable person" (Farhangi Avesta, T, I). This meaning goes back to ancient times, when the title of kavi was chosen for people who were respected among their fellow tribesmen⁵.

As a result of their researches, Avestan scholars proved that poets were the owners of religious and worldly power. Even then, this tradition was preserved, because in the iconography of the coins of the Yueji-Kushon state, the king is depicted in front of a fire altar (altar), that is, he is depicted as a priest⁶. So, we can learn from numismatic sources that the Yuechji-Kushon rulers managed secular and religious power like the Bactrian kawis.

The title "Kavi" mentioned in the Ghats corresponds to the period of the Indo-Iranian communities, that is, to the end of the II millennium BC. Kavi combined both religious and secular power, and were considered the high priests of the tribe. From

³ Э.В.Ртвеладзе. История государственности Узбекистана.Т. Ўзбекистан нашриёти.2009.331-бет.

⁴ Лившиц В.А. Общество Авесты // История таджикского народа. Т. 1. М., 1963. С. 147, 508. Прим. 64.

⁵ ГОЛАМРЕЗА ДЖАВАДИ. ИСТОРИЯ ГОСУДАРСТВЕННОГО УПРАВЛЕНИЯ В ИРАНЕ И СРЕДНЕЙ АЗ В ДРЕВНОСТИ. Диссертация на соискание ученой степени кандидата исторических наук. Душанбе -2004. С. 109.

⁶ Ртвеладзе Э.В. Титулы правителей государств и владений Средней Азии в начале I тыс.до н.э // ОНУ. –2006. - № 5-6. – - Ўзбекистан нашриёти..332-бет.

this it can be understood that the Kavi was also considered the high priest who supervised the performance of religious rituals by the tribes.

From the title "Kavi" comes the name of the second legendary dynasty of the Eastern Iranian peoples - the Kavils, the founder of the dynasty was Kavi Kavāt ("Keyqubad" in Shakhnoma), and "Kavi" and the name Kavāt were combined in his name. So, we can say that the term "Kavi", which is the title of kings, was the basis for the name of the Kayani dynasty in Iran.

According to the "Shakhnoma", the founder of the Kayani dynasty, Kai-Qubad, was elected as the king of all Iran at a general meeting of tribal chiefs⁷. The Avestan term "khshatravaira" meaning "chosen authority" also refers to the election of the supreme authority in Aryan countries⁸. The positions of heads of provinces (dakhyupati), districts (zantupati) and villages (vispati) were also elected. The head of the region was elected by the heads of the district, the head of the district at the meeting of the village heads, and the head of the village at the meeting of the elders of the neighborhood and the heads of the patriarchal families. Thus, in the Avestan country there was a clear hierarchy of authority with vertical subordination from bottom to top. The head of each territorial-administrative unit had his own rights and powers. They had great independence in deciding local issues, but they were subordinated to a higher authority in deciding national issues. Thus, the power in the ancient Aryan countries had a clearly hierarchical structure with the determination of the rights and powers of each of them. This shows that even in the period when "Avesta" was created (2nd half of 2nd millennium BC), sufficiently developed state bodies were created in Aryan countries.

Kavi are priests-kings before Zarathustra. At first they were against Zoroastrian teachings. That is why in "Avesta" Kavyas are condemned as strongmen. The kings of the Kayani dynasty held the functions of priest-king. Kai Qubad, Kaikovus and other dynasties are also mentioned as priest-kings in Iranian mythological epics⁹. The fact that Vishtaspa, who accepted Zoroastrianism, was written with the title Kay Bishtaspa added to it is based on the sources of the Avesta.¹⁰

Gushtasp is used in "Avesta" as "Vyashptospa". It means the owner of a saddled horse. A contemporary ruler of Zarathustra. Zoroastrian, who began to promote the teachings of the Mazdaists among the people, finds refuge in the presence of the ruler Gushtasp. In the Ghats, Zarathustra mentions the name of this ruler in three places in

⁷ Firdavsiy, 2-jild, 1964, 454-460-betlar

⁸ Puri Dovud, Yashti, I, 1999, 92-bet

⁹ М.Дрезден. Мифология древнего Ирана. М.: Главная редакция восточной литературы издательства "Наука" нашриёти. - 1977.339-бет.

¹⁰ Мирсодиқ Исҳоқов.Авесто яшт китоби.Тошкент 2001. Шарқ нашриёти. 11-бет.

the form of "Kavai Vishtaspa" (Kay Gushtaspa). "Kavai" or "Kai" is a title of rulership added to the names of Kaiyan kings. For example, from Kai Qubot to Kai Gushtasp, this title was added to the ruler's name. Sometimes, and in other sections of the Avesta, this title also represented the general name of the enemies of the Zoroastrian religion¹¹.

E.V. Rtveladze, in his research on the history of the titles of the rulers, expressed his attitude about the system of kavi management, "kavi" is a local management method that appeared in Central Asia, and the title "kavi" has been used for almost one and a half thousand years. puts forward the idea that¹². This idea is based on the occurrence of the word kw on Bukharakhudad coins of the VI-VII centuries found in Bukhara region. Bukharakhudad believes that the word pwy\r XWB k\w\, i.e. "King of Bukhara property" XWB-mulk, k\w\ - "king" was written before the names of the rulers. Coins of Bukhara have been well studied by experts¹³. The word KW is read as "kava" rather than "Kavi" because the consonants after the two letters (kw) are pronounced the same and sound the same.

Bactria was ruled by a tribe from the local Nautar clan¹⁴. One of the representatives of this clan, Vishtasp (Goshtasp, Gistasp), accepted the title of Kavi, and it is clear to all historians that Vishtasp founded the dynasty and geneology of Kavi in Bactria. It is also clear that, as a result of Vishtaspa's support, the Zoroastrian doctrine of Zarathustra came to the surface, which served to raise Bactria to the level of a dominant state in the whole of Eastern Iran and Central Asia, while Zoroastrianism it expanded beyond the mentioned regions and became one of the world religions, spreading to the Caucasus regions.

If we pay attention, we can see that the "Yasht" part contains more information about the poets. It contains the names and titles of the rulers of Ory lands. It is possible to know that Kawi rulers performed the main task in the socio-political life of the community. The geneology of the Kavalis is given in full in Avesta sources. In the ancient Aryan peoples, the community - tribal rulers and religious leaders, managers of religious affairs had the title of kawi.

For the first time, poets functioned as a layer of the religious population. According to the analysis of "Avesta", the word poet can be translated as "to feel", "to know", "knowledgeable", and as we mentioned, the title of poet was passed from generation to generation. In the "Gat" section of the "Avesta" the poets are

¹¹ Мэри Бойс, Зороастрийцы. Верования и обычаи. М., «Наука» нашриёти, 1988,125-б.

¹² Ртвеладзе Э.В. Титулы правителей государств и владений Средней Азии в начале I тыс.до н.э // ОНУ. –2006. Ўзбекистан нашриёти. -№ 5-6. – - .334-б.

¹³ Смирнова О.И. Очерки из истории Согда. - Москва.Наука нашриёти, 1970-г. 24-б.

¹⁴ Пьянков И.В. Зороастр в истории Средней Азии: проблемы места и времени (опыт исторической реконструкции). ВДИ, Москва.Наука нашриёти. №3, 1996. 9-б.

highlighted as the rulers of the community, while in the "Little Avesta" they are placed among the giants and are sung as rulers. So there are two homonyms of poets. The first were the rulers of the time of the giants and were far from Zoroastrianism. The second was the ruler of the Kaiyan dynasty, who worshiped Zoroastrianism, supported and developed the religion.

Oturbon is expressed as "asravn" or "asaurvana" in "Avesta", "osravan" or "osrun" in Pahlavi. The meaning of the word "Oturbon" means "guardian of fire". It was considered a prestigious title of religious leaders¹⁵.

Hence, the passing down of the Kavi title from generation to generation, from generation to generation, was confirmed by Ahura Mazda and reigned in Bactria and Drangiana until the Achaemenid Empire. The history of state structures in Iran and Central Asia dates back to ancient times. This is confirmed by legal legends recorded in written sources¹⁶.

The question of the country of poets or the state of poets was first raised by A. Christensen and I.M. It is clear from the above information that it was introduced to science by Diyakonov¹⁷. The scientist who is currently developing this idea and enriching it with new ideas is I.V. It is Pyankov¹⁸. Kavi Vishtaspa (Gushtasp) was the ruler who accepted Prophet Zarathushtra and helped him to create Zoroastrianism. Vishtaspa is his name, the title of Kavi, that is, the status of ruler.

So, it turns out that Bactria was ruled not by kings, but by poets. Based on this, we think it is appropriate to use the phrase "Bactrian Poetry" instead of the phrase "Bactrian Kingdom" in scientific literature.

About the history of rulers with the title of Kavi and the first state they created, I.V. We support not only acceptance of the scientific innovations proposed by Piyankov, but also archaeological development.

CONCLUSION

According to the sources of the Avesta, each part of the society of that time - house, village, village and region - had its own religious leader who had a certain title of the country and was the head of the state. The priest had the title "Zarathushtrotem". This term means a singer of religious songs and prayers. This title was given by the prophet Zarathushtra himself. In addition, "zarathushtra" (performer of religious songs), "aturpat" (chief priest of fire in temples), and magupat is the chief magician,

¹⁵ Мэри Бойс, Зороастрийцы. Верования и обычаи. М., «Наука» нашриёти, 1988, 51-бет.

¹⁶ Форснома, 1989 ; Кристенсин, 1971; Бахор, 1992; Яъкубшох, 1994, с. 4-20 ; Яъкубшох, 1999, с. 7-24.

¹⁷ Дьяконов И.М. Восточный Иран до Кира (К возможности новых постановок вопроса). История Иранского государства и культуры. Издательство Академии наук СССР. - М. 1971. - 138-141-б.;

¹⁸ Пьянков И.В. Древнейшие государственные образования Средней Азии. Москва. Наука нашриёти. 334-348-бет.

i.e. The existence of religious titles such as chief priest, "khirpat" - Avestan Aetrapati (head of the temple and religious events) is confirmed in the Avestan sources¹⁹. The most important religious ceremonies, including the preparation of the holy drink hauma, were led by the high priest himself. He is assisted by six other priests - aturvakhsh, ospatar, rospi, zaut, sraushavarez and hovanan fraberetar²⁰. The large number of this class and the variety of titles indicate the existence of a hierarchy in the temples.

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²⁰ Avesto, 1-jild, 1991, 904-905-betlar.

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