



## **EXPRESSION OF THE FIRST CENTRAL ASIAN STATE TITLES IN MATERIAL SOURCES**

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<b>Received:</b> 22 <sup>st</sup> August 2021 <b>Accepted:</b> 13 <sup>th</sup> September 2021 <b>Published:</b> 18 <sup>th</sup> October 2021	Based on Avesto sources, this article summarizes the titles used for the highest rulers in Central Asia before the Achaemenids - "Kavi", "Genius of All Geniuses" and "En", "Ensi", "Lugal". . The study of the history of the titles of state rulers in Central Asia is also one of the most pressing issues. In the study of the subject, the Avesta, the first epigraphic, the role of numismatic sources is of great importance, and the works of ancient authors also contain information about the titles of rulers. Based on the above sources, the evolution of religious and secular titles that existed in ancient times in Central Asia is reflected in the article.
<b>Keywords:</b> "En", "Ensi", "Lugal", "Avesta", "Kaviy", "sastar", "dah'yu sasti" title, epigraphy, numismatics, Bactrian kaviy, yuechji-kushan, altar, Zarathustra.	

### **INTRODUCTION**

The emergence of the first state titles dates back to the history of Mesopotamian statehood. The terms "En", "Ensi" and "Lugal" are the beginning of the titles of rulers. When it comes to the political governance and titles of Mesopotamia's first city-states, M.T. Larsen and P. Garelli's works are of great importance [Larsen M.T., 1971. - P. 285, Garelli. P. 1982. - P.76]. The great orientalist G. Maspero, E.D. Mayer, S.; Jacobson, S.; Kramer, I.M. Dyakonov, V, V. Struve, B.N. Mukerje and A.A. Vigasin created unique works on the history of political and religious rule of the ancient eastern countries. The study of the history of the titles of state rulers in Central Asia is also one of the most relevant scientific directions. The role of the first epigraphic, numismatic sources in the study of the subject "Avesta" is great, and information about it is preserved in the works of ancient authors. However, no fundamental scientific literature has been created on the history of the emergence and evolution of the titles of rulers of the Central Asian countries. The main reason for this is the lack of resources and specialists conducting research in this area. In this study, we aimed to compare the titles and evolution of rulers present in Mesopotamia and Central Asia.

### **MATERIALS AND METHODS**

The question of the emergence of Central Asian state titles by researchers has been raised by academician E.V. Rtveladze, V.A. Livshits, B.I. Weinberg, I.M. Dyakonov, E.V. Zeymal, S.P. Tolstov, O.I. Smirnova, V.B. Henning, G. It is covered to some extent in the works of scientists such as Boboyorov. Researchers have been studying the emergence of religious and secular rule in the Avesta, a major source in the study of the history of titles, since the Middle Ages to the present day. During this period, scientific works have been created and research work has been created, which enriches the general theory of the subject and is devoted to the issue of titles of the Avesta. The first title of the rulers of Central Asia was "Kavi". This title was used for the rulers of Bactria and Drangania in the pre-Achaemenid period [Rtveladze E.V, 2009. - S. 330]. The meaning of the title Kavi and the history of its origin are extremely controversial, and I.V. Pyankov interprets the origin and evolution of this word as follows: blacksmith (magician) - divine poet (scientist, teacher) - ruler [Pyankov I.V., 2001. S-79]. In our opinion, the last stage of the scientist, i.e. the ruling stage, is based on historical sources, but the stages such as blacksmith, magician, scientist have not been proven and are derived from the scholar's scope of thinking, but it should be noted that I.V. Pyankov made a very convincing proposal. The evolutionary path of the word "Kavi" that he proposed can be easily accepted, because the time when the Kavis were sung is the period of the emergence of iron in Central Asia [Sagdullaev A.S., 1982. - P.229-234]. At that time, the use of iron was kept secret, and only "magicians" could make things from it. We believe that the second proposition, that is, whether a divine poet, a scholar, a man, or a teacher, could guide the people on the basis of his teachings and reach the level of a ruler. I.M. Dyakonov also calls the title "Kaviy" "poet, priest" and suggests that it has become the title of rulers over time. V.A. Livshits linked the title "Kavi" with Iranian mythology, calling him a "good king," a patron of Zoroastrianism and Zoroastrianism, and a "Kavi." considers the assumption that the title "a ruler higher than the head of the tribe" is close to the truth [E.V.Rtveladze, 2009. - p.331]. However, the avestashunos A. Bahor translates the title "kavi" as "peshvo, priest" and believes that in other parts of the world the word is used as a common name for the enemies of Zoroastrianism. It is clear from the

information given that Avesta scholars have repeatedly stated over and over again that the Kavis possessed religious and secular authority. From a chronological point of view, it is clear that this tradition has been preserved in the history of public administration. For, in the iconography of the coins of the Yuechji-Kushan state, the ruler is depicted in front of the altar (altar, fire), that is, while performing the duties of a priest [Rtveladze E.V., 2006. - p.332]. Hence, numismatic sources show that the Yuechji-Kushan rulers, like the Bactrian Kavis, ruled secular and religious power. In addition to uniting religious and secular authority, the Kavis became the supreme priest who also supervised the performance of religious ceremonies by the tribes. According to the Avesta, the Kavis were initially opposed to the teachings of Zoroaster. Because in the first versions of the Avesta they were condemned as "tyrants". It is known from the texts of Gath and Videvdot that he had a good attitude towards the Kavi rulers who converted to Zoroastrianism. In particular, this situation can be better understood from the description given to Kavi Vishtaspa [M. Ishakov, 2001. p. 11].

### RESULTS AND DISCUSSIONS

Rtveladze E.V. expressed his views on the system of Kavi governance, arguing that "Kavi" was a method of local government that emerged in Central Asia and was used for almost one and a half thousand years [Rtveladze E.V., 2006. -p. 334]. This idea is based on the occurrence of the word "k'w" in the coins of Bukhara in the VI-VII centuries, found in the territory of Bukhara. Bukhara considers that the names of the rulers are preceded by the words The scholar I.V. Pyankovdir [Pyankov I.V., 1989. - S. 334-348]. The ruler who received Zarathustra, the ruler who helped him create the Zoroastrian doctrine, was Kavi Vishtaspa (Gushtasp). If Vishtaspa is his name, Kavi is the title, i.e. a sign of dominion. Hence, it is clear that Bactria was ruled by the Kavis, not by kings. Researchers Sh.Shaydullaev and N. Supporting and developing the opinion of the Ikramovs, we consider it expedient to use the phrase "Bactrian Kingdom" instead of the phrase "Kingdom of Bactria" (Shaydullaev, Ikramov). The main reason for the use of Bactria as a kingdom is that it came in as a result of translations from Russian and English literature. On the history of the rulers who held the title of Kavis and the first state they created, I.V. We are in favor of not only accepting the scientific interpretations proposed by Pyankov, but also developing them archeologically. When referring to secular administrative titles in Avesto sources, in addition to the title of Kavi, a number of titles representing the system of government have survived in the oldest Gat and Yasht parts of the Avesto, one of which is "sastar" and the Avesta scholar V.A. According to Livshits, he was the ruler of the region [Rtveladze E.V., 2009. P.334]. The same idea was echoed by academic E.V. Rtveladze also used it, and in archeological sources in the Avesto he recognizes the land of Bandikhan as a sastar and points to the monument of Bandikhan I as the center of the country [Livshits V.A., 1963. P.147]. According to the scholar, the ruler who ruled the country also served as a military commander. The sastar, mentioned in the oldest Gat and Yasht parts of the Avesto, can be recognized as the ruler of an irrigated area. A man with the title "Sastar" lived in the arch of this center and also served as a military commander. The person who ruled the country was a "kavi," meaning a religious, secular authority, and his military commander was given the title of "sastar." Sastar was usually the governor of the Dahyu capital, and when the country was in a state of war, he was also entrusted with the task of military command. According to the Avesta, the sastar could also rule one of the Dahyu districts. Hence, his duties also included commanding the country's military forces and managing the capital or country. The ruler, who received the title of Sastar, was nominated by V.A. Livshits explained that he was the ruler of the province. There are a total of 17 sastars in Bactria, each of whom lived an economically independent life. The Sastars lived in arches separated from the main population. They defended their territory, but were not politically independent, as in the Avesto There is also information about the Kavi, who were the rulers of the farming lands.

Thus, as a result of scientific analysis, it can be said that the title "kavi" was used for priests, kings and rulers. The titles of the Sumerian titles "En" ("ensi") and "Kavi" in the Avesta are the ruler of the country, possessing religious authority, as well as managing the administration of the temple, building irrigation facilities and conducting religious ceremonies. the function is very similar to each other and we can see that the position of En and Kavi is ideologically based on religion. The powers of the En were limited by the council of elders, and the powers of the Kavi were limited by the council of governors. Since En and Kavi were high priests, we think that the temple was the main center of power, and perhaps the Kavis also lived in a temple like En. In the process of studying the sources on the history of the titles, we can see the similarity of the functions of religious and secular rulers in Ancient Mesopotamia and Central Asia. I.M. According to Dyakonov Avesta sources, He points out that there were military federations in Central Asia, such as the federation that united the cities of Mauru and Mesopotamia. At the head of the federation were military forces with the title "dahyu sasti", whose powers were limited by the "dah'yunam fratemadata" - the council of governors [Rtveladze E.V.,. 2009. p-334]. The fact that in Mesopotamia the powers of En and Ensi were controlled by a council of elders also reflects the above view of the system of government.

### CONCLUSION

Based on Avesto sources, we can conclude that the highest-ranking rulers in Central Asia before the Achaemenids We can see that the fact that two titles were used by him - "Kavi" and "The genius of all geniuses" - is reflected in the material sources.

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