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# THE ORIGINS AND HISTORICAL DEVELOPMENT OF THE TITLE KAVI IN BACTRIA

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**Abstract:** In the second half of the 19th century and the beginning of the 20th century, large-scale scientific research was carried out by European historians on the history of the first statehood and the emergence of management titles in Central Asia. M. Dunker[1], V. Geiger[2], E. Reich[3], V. Tomashek[4], J. Prashek[5], I.V. Pyankov[6], V.A. Liveshits[7], V.G. Lukonin[8], E. Bikerman[9], V. Tarn[10], O. Boperrachi[11], R. Gardner[12] such scholars dealt with issues of the history of early statehood and management and provided information about the existence of political associations and the title of ruler in the territory of Central Asia until the Achaemenid period. They mainly relied on written sources and archeological materials left by Avesta and Greco-Roman historians.

**Key words:** "Avesta", Bactria, "Kavi", Central Asian rulers, Early Iron Age, "poet, priest",dakhyupati, zantupati, vispati.

## INTRODUCTION.

In the 30s and 40s of the 20th century, S.P. Tolstov, on the basis of the information about the Bactrian fortifications and the city of Bactra, that is, the information about the city's powerful fortress walls surrounding the city, about the existence of statehood and specific governance procedures in Bactria and its neighboring regions before the Achaemenid-Persian Empire. wrote[13].

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Despite the fact that some researchers deny the scientific significance of the Avesta, we can see that behind the legends and traditions described in the source there are many interesting details for the topic of the dissertation and information for scientific research.

**MAIN PART.**

Although the topic of the researched dissertation has been famous as a separate field in world science since the second half of the 20th century, in fact, the study of the history of Zoroastrianism is the work of historians of antiquity and Muslim historians (Biruni's "Osor ul-Baqiya" work, A.Navoi's "The History of Novice") and writers (Firdavsi's "Shahnoma") were known for a long time. However, the real scientific research of the topic is related to the service of European science in the 20th century. Research on "Avesta" began in the Middle Ages and continues to this day. During this period, scientific works enriching the subject from a general theoretical point of view and illuminating the issue of management and titles of "Avesta" were created and researches are being carried out.

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 ancient Aryan tribal chiefs who held both secular and religious authority. He also served as the chief priest in religious ceremonies. The fact that this title was carried by the kings of Bactria and Drangania in the pre-Achaemenid period has been researched through Avestan sources[14]. The texts of the Avesta speak about the rulers of a small country, the opponents of the prophet Zarathushtra, and his teachings. If we accept that the "Avesta" was composed in Bactria, in this country there were many small estates in the Early Iron Age, whose rulers took the title of Kavi, just like the king of Bactria[15]. Analyzing the sources of the Avesta, we can say that this title was carried by both the rulers of small estates and the kings of Bactria. Kavi Vishtasp also had the title of kavi like the Bactrian kings. He was one of the rulers of the Avesta period. But, superior to other kavis, he held the title of "dahyupati of all dahyus" king of all regions[16].

There is information about the location of the Avesta in the Chirkhdod nask, on the shores of the Haitumand River and Lake Kansaiva, which flows from Ushudau Mountain, the homeland of the first poets. Avestologist G. Noli considers that Kansayva Lake, given in these data, connects Haitumand River with Helmand, Ushudau Mountain with Kokhi Khwaja Mountain, and corresponds to the territory of present-day Uzbekistan. It is good that no one opposed his opinion. Perhaps, in addition to this, R. I.M. Surkhdag monument found near the village of Girshman Nadiali. Dyakonov believes that it was the capital of the country of poets.

As for the meaning of the title "Kavi", the history of its origin is extremely controversial, and I.V. Pyankov interprets the emergence and evolution of this word as follows: blacksmith (magician) - divine poet (scholar, teacher) - ruler[17] as. We think that the last definition of a scientist,

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that is, a ruler, is based on historical sources, but the adjectives such as blacksmith, magician, scientist are not proven and come from the scientist's thinking, but it is worth noting that I.V. Pyankov made convincing suggestions in this regard. The evolutionary development path of the word Kaviy proposed by him can be easily accepted, because the time when Kaviys were sung is considered to be the era of the appearance of iron in Central Asia[18]. At that time, the use of iron was kept a secret, and only "wizards" could do it. We believe that the second suggestion is that only a divine poet, a scholar or a teacher could rule the people based on his teachings and reach the level of a ruler.

I.M. Dyakonov also hypothesizes that the title "Kavi" was a nickname for "poet, priest", "saint" and over time became the status of kings[19].

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 Zoroastrianism, and the title "Kavi" is a ruler who is higher than the chief of the tribe[20]. This title mentioned in Ghats, in his opinion, belongs to the period of Indo-Iranian communities, that is, to the 2nd millennium BC [21].

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

The word Kavi (kai) means "knowledgeable, learned person". This meaning goes back to ancient times, according to the sources of the Avesta period, the status of kavi was that the most respected and learned representative among the members of the tribe was elected at the general meeting of the tribes and was given the title of kavi[22].

Famous Iranian scientist R. Fry describes the title Kavi, based on Avestan and Indian sources, as meaning priest-sorcerer, connoisseur of magic, sage and poet[23].

In his research on the history of the titles of the rulers, E.V.Rtveladze expressed his attitude about the system of administration of Kavya, suggesting that "Kavya" is a local management method that originated in Central Asia, and that the title "Kavya" has been used for almost one and a half thousand years[24]. This idea is based on the occurrence of the word k'w' on Bukharakhudad coins of the VI-VII centuries found in the Bukhara region. Bukharakhudad believes that the title pwy\'r XWB k\'w\', i.e. "King of Bukhara estate" XWB-mulk, k\'w\' - "king" was written before the

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names of the rulers. Coins of Bukhara have been well studied by experts[25]. The scholar read the word K'W' as "kava" and not "Kavi" because he thinks that the consonants placed after the two letters (kw) have the same expression and mean the same sound.

According to the given information, the rulers with the first Kavi title lived on the banks of the Kansavya (Khamun) and Haitumant (Helmand) rivers. avv. They lived in the 9th-8th centuries[26]. They were of the Sam clan, of which Krsasp was the founder. Although there is no information about the later life of the clan of Shem in the sources, the clan chief Krsasp is widespread in later sources as Gershasp.

So, on the basis of the given information, it can be concluded that the original homeland of the poets included Lake Hamun, the banks of the Helmand River, the foothills of the Khwaja Mountains, Ancient Bactria and its adjacent regions, and this country is mil. avv. He ruled in the IX-VIII centuries.

If we pay attention, we can see that mainly in the "Yasht" section of the Avesta, information is given about poets. It contains information about the names and titles of the rulers of the Aryan lands. It can be seen that the Kawi rulers performed the main task in the socio-political and religious life of the community. In the ancient Aryan peoples, the community - tribal rulers and religious leaders, managers of religious affairs had the title of kawi.

**CONCLUSION.**

Based on the sources of the Avesta, it is observed that the poets first worked as a layer of the religious population. According to the analysis of "Avesta", the word poet can be translated as "feel", "know", "knowledgeable", and as we mentioned, the title of poet has been passed from generation to generation. In the "Gat" part of the "Avesta" the poets are 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 rulers of the Kaiyan dynasty, who worshiped Zoroastrianism, supported and developed the religion.

In many verses of the Avesta, the poets are described as oppressors. Most of the Avestan scholars, including M. This concept given by Ishakov through the title "Poets" represented a social stratum that combined the function of ruler and priest before Zarathustra. Kavi-priests were enemies of Zoroastrian teachings. Later, when Vishtaspa accepted Zoroastrian teachings, the attitude was to change. But the old tradition, which entered the "Avesta" - the view that poets are enemies, has been preserved. He believes that this case once again confirms the opinion that the different layers of the Avesta book were the product of the pre-Zoroastrian period.

Kawi leadership appeared in the regions of Eastern Iran and Bactria at the end of the 9th century BC and ruled until the time of the Achaemenid invasion of Iran. Their activity is divided

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into two periods, the first and the last poets. This union sometimes disbanded and sometimes turned into a strong political union. In its early days, Zoroastrianism was not formed as a religion. The second period, that is, associated with the activities of Zoroaster. From this period, the prophet Zarathustra was supported by Kavi Vishtaspa. "Avesta" was created. From this period, the battle of religious views and doctrines began. As a result of the support and patronage of Kavi Vishtaspa, the teachings of Zarathushtra began to spread throughout Bactria. From the time of Kavi Vishtaspa, it is observed that Ancient Bactria began to gain its place in the Ancient Eastern world.

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