THE ANCIENT HISTORY OF SAMARKAND IS IN SOME WRITTEN SOURCES

M. H. Isamiddinov
Professor of the Department of World History, Fergana State University, Uzbekistan, Fergana

Abstract
The ancient history of Samarkand is preserved in the written sources of many ancient historians, in the articles and books of many historians, and in archaeological sources. The oldest of such sources is the work called "Strabo's Geography" written in the 1st century BC, the events and events written in it, the mention of the name of the city of Samarkand dates back to the last quarter of the 4th century BC, to the period of Alexander the Great's march to Central Asia (329-327).

Keywords: Samarkand, Strabo's Geography, Alexander the Great, Achaemenid Empire, Greek-Macedonian army, Quintus Curtius Rufus, Arrian.

INTRODUCTION

In 334 BC, Alexander the Great conquered the main regions of the Achaemenid Empire for 5 years with an army of 30,000 infantry, 5,000 cavalry, and 150 ships along the coast. The last king of the Achaemenid Empire, Darius III (336-330 AD), was defeated in three major battles and began to retreat further eastward. The fate of the Achaemenid Empire was decided after the battle near Gaugamela on October 1, 331 BC. Alexander conquered the city of Babylon, the residence of the Achaemenid Empire - Susa, Persepolis, Pasargada and other large cities and headed towards the Caspian Gate.

Thus begins the second stage of Alexander's march towards the eastern regions. However, the battles in the eastern regions of the empire differed dramatically from those in its western regions. All that is said is that in the eastern regions, especially in the regions of Sughd, fierce battles began against the invaders under the leadership of Spitamen. Indeed, Alexander had never faced such fierce resistance during his conquest of the entire eastern territories of the Achaemenid Empire.

According to Alexander's plan, his "triumphant campaigns" were to be recorded by historians and writers. Cicero also informs about this: according to the assignment of Alexander the Great, he ordered that historians and writers should participate in his campaigns and record the victorious campaigns of the Greek-Macedonian army continuously and seal them for eternity [19: 10]. Aristobulus, son of Aristobulus, son of general Aristobulus, and Ptolemy, son of Laga, were among those who recorded the events and incidents in the army. It was their writings that were used in much later works.

The accounts of Alexander's eastern campaigns were left by historians such as Arrian, Quintus Curtius Rufus, who lived several centuries later but had access to the primary works written by historians and writers about his campaigns [20: 113]. A particularly detailed, accurate and convincing account of Alexander's campaigns in Central Asia is well given in the Greek Arrian (2nd century AD). However, although the works of the Roman philosopher Quintus Curtius Rufus (1st century AD) also contain a great deal of information about Alexander's campaigns in Central Asia, most of them are rich in philosophical observations, even if only a little, still much can be gleaned from his works, because the information is given in detail in his works. At the same time, Alexander's battles in Central Asia are hardly mentioned in the works of Plutarch (I-II centuries) and Justin (II century). The XVII book of Diodorus Sisilisky, who lived in the 1st century BC, is called "Historical Library", and it seems that all the campaigns of Alexander the Great are detailed in its contents. But the whole point is that the information about his battles on the right side of the Amudarya has been lost.
Among the works that have come down to us, the two most important are those of Quintus Curtius Rufus and Arrian. Alexander Anabasis (Alexander's March) is a work written in Greek by Quintus Epius Flavius Arrian. This work consists of 7 books, based on Alexander's personal letters, diaries kept in the palace, participants of the campaigns, especially Aristobulus and Ptolemy Laganin, and sources that have not reached us. Arrian was originally a military writer who served in various provinces of the empire and wrote works on military art. But his book about "Alexander's Campaigns" in Central Asia is among the most reliable information [1].

Unlike Arrian, Quintus Curtius Rufus (at the beginning of the 1st century) is a writer who tried to glorify the words of his heroes, often philosophical observations, writing in artistic language. Therefore, the value of his works is lower than the value of Arrian's works. Nevertheless, the presence of places in the works of Quintus Curtius Rufus that are not found in the works of Arrian is valuable for all of us [4].

Sources report that from the third quarter of the 4th century BC, the eastern provinces of the Achaemenid Empire, including Bactria and Sughd, were ruled by the satrap and his relatives, installed by the Achaemenid authorities. But local nobles played a major role in society and administration. Especially during the attack of the Greek-Macedonian army, they directly surrendered to Bactrian satrap Bess. At other times, there were times when he was unfazed by both the central government apparatus and the Bactrian satrap.

Sughd - Greek sources mention that the border of Sughdiyona is bounded by the Amudarya in the south and the upper reaches of the Syrdarya in the north [13]. Complete information about Sughdiyona can be found in the works of the geographer Claudius Ptolemy. He based this information on the information of the geographer Marina Tirskyi (II century AD), who has not reached us. According to Ptolemy, "a part of the southern border of Sugdiyana is called Ok (from Amudarya), and another part is called the Caucasus Mountains, the Indian Mountains." Here the continuation of the Paropamis mountains is meant. (Paropamis is the Indian name for Turkey Mountains).

According to Ptolemy, Sugdiyana was separated from Marghiana in the west by the river Oxus. In the north, the "Ox mountains" separate it from the country of "Scythia", and in the east, the Yaxart (Syrdarya) river and the Komed mountains form the border between the Sakas and Sugdiyona.

Thus, during the campaigns of Alexander the Great, the border of Sugdiyana was the Amudarya in the south, even the territories of southern Tajikistan, the Surkhandarya region of Uzbekistan (also medieval Tokharistan), and the northern and eastern borders were the Syrdarya. However, this border in later times, especially in the Middle Ages, Arab geographers understood only Zarafshan valley by Sughd.

In the inscriptions left by the Achaemenid kings of the VI-IV centuries BC, the term Suguda (Suguda) was used in the list of satrapies conquered by this kingdom. In one of the written letters, there is a message that precious stones were brought from Sughd, lapis lazuli and red ceralite, gold from Bactria, and "black stone" from Khorezm to decorate the palace of Darius III, king of the Achaemenid Empire. But Badakhshan was considered the main place where lapis lazuli was mined in Ancient Asia from the 4th millennium BC [21: 232-233]. In fact, the presence of lapis lazuli deposits in the Sughd region is not known. Therefore, the area with lapis lazuli mineral may have entered the Sughd satrapy during the Badakhshan Achaemenid Empire. Thus, according to the inscriptions of the Achaemenid dynasties in the 6th-5th centuries BC, it is necessary to understand that Sughd was mentioned as a separate satrapy.

In the list of districts paying taxes to the Achaemenid Empire, there is a message that Sughd Parthia, Khorezm and Aria (province on the site of present-day Khrot) were included in the XVI district. This list shows that during the reign of one of the Achaemenid kings, Xerxes (486-465 AD) and Artaxerxes I (465-423 AD), the eastern Iranian satrapies became much larger. Another interpretation of the records of the Achaemenid period is that the information about the much older period of this empire, when interpreted according to Herodotus, is a source that reminds of the political administrative division of the period of Cyrus, Cambyses and Darius I, and even the period of the Median Empire [2: 349-357].

In the information of Arrian and Quintus Curtius about the time of King Darius III, who lived in the IV century BC, the region of Sughd is found together with the Indians and the Bactrians, that is, in the composition of the Bactrian satrapy. According to them, the Achaemenid Empire always relied on the help of various satraps in its struggle against the Greek-Macedonian army. For example, during the reign of Darius III, the Sughds participated in battles with the Bactrian satrapy led by Bess, together with the Indians (which should be the tribes of the northern borders of India). Arrian reports that the Scythians (Asiatic Scythians) also took part in the battle of Gawgamel, but they did not attack Bessus, but participated directly in the battle as an
ally of Darius and achieved great success. In this battle, the Sakas were led by Mavak, who were skilled in horse control and archery [1: 5]. According to Quintus Curtius Rufus, the movement of the Eastern Iranian and Central Asian troops is described as follows: On the left wing of the army, a thousand Bactrian horsemen, as many Daxians, Arachos and Susians formed four thousand people. Behind them are a hundred sickle-shaped chariots, and behind them are Bactrians with 8,000 horsemen. 2,000 massagets were moving behind these cavalry Bactrians. In most cases, the infantry were not placed with the cavalry. But each troop group tried to stay with their group. Then Ariobarzan and Orontobat took the Persians and the warriors and the Sogdians [5: 12].

Thus, we can clearly see which satraps and nations supported Bess in the example of his military action at Gaugamela. In this war, the Greek-Macedonian army gained the upper hand. Now, in the fight against the Greek-Macedonian army, the peoples who had previously been part of the united army of Iran had to fight against it. The nations of eastern Iran, including Central Asia, which had previously paid heavy Iranian taxes, had to fight against Alexander's enormous military machine. Persians themselves did not participate in these battles. Achaemenids were exempted from taxes during their time. The Achaemenids' annual tax collection from the satraps would have been 14,560 Eubei talents. It was worth four tons of silver. Most of these taxes were paid to the satraxes in the west. Because these regions were among the most economically saturated regions. The peoples of Eastern Iran and Central Asia also had to pay a lot of taxes. According to Herodotus, Bactria 360 talents, Parthia, Khorezm, Sugd and Aria 300 talents, Sakas and Kaspi 250 talents. Thus, the three satraxes of Central Asia had to pay the Achaemenids 910 talents of silver. This amount was only slightly less than Babylon and Assyria, the richest satraxes paying taxes to the Achaemenid Empire [14: 92-93]. In addition to these, the population of the satraxes also paid a natural tax. Such taxes were given to kings (probably also satraxes) in the form of gifts of various products, especially wine. Written information about the introduction of taxes on water in Central Asia, especially the tax for opening sluices in reservoirs, has been preserved [14: 117].

Sogdians were forced into forced labor. In addition, the population of all satraxes, including the Sogdians, were forced to perform compulsory military service. They were forced to fight as soldiers of the Achaemenid Empire during military conflicts. Soldiers of different satraxes were forced to serve in military garrisons in different parts of the Achaemenid Empire.

Thus, Alexander the Great's army felt the military strength of the Central Asians, the strength of their weapons, and especially how high their resistance was.

About Sughd and the regions included in it, the oldest work of religious content and narrations, Avesta, the oldest of the information given in the VIII-VII centuries BC, and the main parts of these works were copied in the IV-V centuries AD, we have such valuable materials. The information of the Avesta that has come down to us is also very short, and a large part of it has been lost.

The most important of the information we need is the presence of information about Sughd and its various regions. In particular, this work contains information about the regions from the Parapamis mountains near Khirot to the Marv oasis, from the shores of Amudarya to the regions around the Aral Sea and Sirdayo. It is noted that all this was due to Mitra. And in these regions it is written that rivers boil and overflow to Ishkat and Parut, Hirot and Marv, Sugd Havas and Khorezm and bring water from the mountains. The term "Sug'd Gava" is found in the Videvdat I chapter of the Avesta, which deals with the processes of creation of the world. It says that as soon as Eranvej was created, the great god Ahuramaz created Havan, the place where the Sughds lived [22: 269]. According to orientalists, the term Hava originally meant "cabin for animals", then "dwelling, village" and "dwelling place". Some scholars compare the term "Gav" with "Qay" - "Fay" mentioned by Arabic sources. Because, according to V. V. Bartold, the term "Qay" should be read as "Fay" in Arabic [3]. Therefore, the name of one of the largest canals in the Central Sughd region was called "Nahri Fay".

Many scholars have pointed out that the term "Gava" is a synonym of the term "Sug'd". He described Havana as one of the seven most important lands on Earth. Sources of the Middle Persian period also inform about Sughd. There is a whole cycle of legends with the country of Hava, the most famous of which is Gopatshak, who is described as the king of the country (Gopatshak is the owner of the world). It is known that the image of this king is depicted in works of fine art [15: 28; 16: 71-86]. In the Avesta, the name Gopadshak occurs during the details of the battle between the Aryans and the Turks, and the same episodes are also found in the medieval Shokhnoma.

The term Sug'd appears in written sources from the 6th century BC. In Achaemenid and Old Persian sources (Elamite and Akkadian inscriptions) it is written as Suguda (Suguda), indicating that the term Sug'd is the correct spelling. The Greeks called this term Sogdiana. In Avesta, the term Sug'd is given as East Iranian form Sugda, Sukh, in ancient Armenian texts Svdik.
(Sovdik), in Syriac language Sod (Sod), in ancient Turkic runic inscriptions as sogd, sogdiq, in Mahmud Kashgari's dictionary as sogdak. The Sughds themselves referred to their country as Sughd, Sg'ud and Sughd. In the 7th century AD, the Chinese traveler Xuan Jianguo refers to Sughd as Suli and includes the area from the Chu River to the Iron Gate.

Of course, the borders of Sughd became increasingly narrow from the earliest times to the Middle Ages, and in the work "Little Qandiy" it is stated that the kingdom of Samarkand is fifty-eight farsangs and includes the territories from the Khojand River to the Iron Gate, as well as the "towns" located around Samarkand, and at the same time He writes about "towns" located around Sughd [8: 353]. In fact, there is ethnographic information that the people who lived in the Kitab-Shahrisabz oasis called themselves Suguti, that is, Sugdians [9: 56-57].

Thus, the sphere of influence of the Sugdian region and the Sugdians was very large, and they had their villages, not only in the Zarafshan and Kashkadarya oases, but also in the regions of the Fergana valley, the Tashkent oasis, East Turkestan, and the Chui valley.

Alexander's march to Samarkand. In 334 BC, Alexander the Great began his campaigns to conquer the territories of Iran. Humanity did not know such a large-scale march until that time. In the end, the entire empire surrendered to Alexander's army.

The battle of Gawgamel decided the fate of the Achaemenid Empire, but the army of the Bactrian satrapy led by Bessus did not lose its military power. Therefore, this army retreated to the east and began to prepare its army to fight against the enemy. After the death of Darius III in 329 BC, Bessus proclaimed himself king, took the name Artaxerxes, and earned the title "King of Asia". He quickly called the soldiers who fled the battle, the Bactrians, the Persians, the Sughds, the Sakas and other tribes living along the Tanais to help, and began to replenish his army [1: 25; 4 VI: 6,13]. Alexander's army, marching along the Caspian Sea, did not encounter any serious resistance, and as a result, after completely occupying Parthia, after giving his army some rest, began to march towards Bactria.

As much as possible, Bess tried to recruit the fighting population from the regions of Bactria to the banks of the Tanais Syrdarya. He tried to save the Achaemenid throne, their dynasty, using the feeling of the local population to protect their land from the enemy. Although Bess managed to form a coalition of eastern provinces (Bactria with Sughd, Areya, southern provinces of Afghanistan), he could not create an army equal to the enormous power of Alexander the Great.

After suppressing the revolt organized in Areia, Alexander went to conquer Bactria under the leadership of Bessus. In the spring of 329, Alexander crossed the Hindiqush mountains and entered Bactria and captured the city of Drapsaku (should be Kunduz). Arrian reports that by this time, 7,000 Bactrian captives imprisoned under Darius were freed and joined Bessus's army. They also came from the dachas on the other side of the Tanais. Nevertheless, the total number of Bessus's army was less than half that of Alexander's army. Moreover, the Bactrians themselves did not support Bess much. Bess could not lead an active partisan movement. He only tried to turn all the places that Alexander was invading into deserts. Alexander moved with great difficulty, because there was a lot of thick snow in these areas [10: 241]. Bessus, after losing Bactria, crossed the river Oxus towards the territory of Sughd, and from there his aim was to gather forces against Alexander's army. Along with Bess, Spitamen from Sughdian, Oxyart, a representative of the Bactrian nobles, Catan from Peretaki, and the Dakhs who came after Tanais also crossed the river from Oxus. However, after crossing the river, when they found out that Bess had fled, all the warriors who came with him dispersed [1 III: 10-28]. Thus, Alexander conquered Bactria almost unopposed. He first captured Bactria's Aorna (now Tashkurgan) and the country's capital Bactra.

After that, Alexander began preparing for an attack towards Sughd. Alexander's conduct in Bactria and Area, his treatment of the natives, was a great school for the natives, who knew that what they were doing to the Greeks was worse than the Achaemenids, and for the Sugdians, Dacians, and other peoples who took part in the battles. Especially the combatants from the surrounding area studied the composition of the Greek army, their ways of moving and using various tricks. The experiences of the battles here were sure to give positive results for future battles in Sughd.

About the movement of Alexander the Great in the Sogdian territories. V.V. Grigoriev's work "Alexander the Great's march to Western Turkestan" by V.V. Grigoriev [11: 175-208], German astronomer F. Schwarz's "The march of the Greek-Macedonian army to the back of the Amu Darya" by the English [10: 102] historian V.V. Tarn, who studied the war period and gave his evaluations to Spitamen, the liberator of the Sogdians [23: 390-400], it is possible to see the bravery of the Central Asian peoples in their struggle against [17; 18; 20] the Greek-Macedonian invaders of the Soviet era orientalist K.V. Trever, B.A. Litovsky's deep study of the political history and military tactics during the Greek-Macedonian invasion [10: 236-274 ; 523-532].
After crossing the Amudarya, Bess left for Nautaka, burning boats and ships. Many scientists still say that this city should be the ruins of Uzunkir and Sangirtepa in the Kesh valley.

It took 5 days for Alexander's army to cross the Amudarya. Rafts were made by stuffing straw into meshes made of leather, and with the help of them all the soldiers crossed to the right bank of the Amudarya. The place of kechuv in Amudarya is not so clear. Scholars say that this kechuv may be Kelif, Chuchkha Guzar, or Termiz.

The first thing Alexander did after crossing the Amudarya was to come to a town where the Greek-Branchids lived. The Branchids actually came from the Greek city of Miletus and gave Xerxes the valuable treasure kept in the temple of Apollo Didymeis, entrusted to them in the 5th century BC, and fearing that this would anger their countrymen, they left with Xerxes for Asia. From then on, when the Milesians saw the Branchids, they hated them because they were traitors. Some sources report that Alexander hunted down the Branchids where they lived and destroyed them without leaving a single one. Thus, despite the fact that more than a hundred years have passed since the Branchids gave away the things stored in the temple to strangers, the sons and daughters or grandsons of those sinful people responded, that is, the grandsons were executed for what their fathers had done.

Soon the castle where Bess is hiding is found and she is captured. After that, Alexander filled his army with local horses and headed towards Marakanda, the big capital city of Sughd [1 III: 30].

There is a debate among scholars about the direction of Alexander's road to Marakanda, and one of them, M.E. Masson, says that after crossing the Amudarya around Kelif, he passed through the sandy desert zones and came to the largest and oldest city ruin in the Karshi oasis, Yergorgan. Because he thinks that the city of Navtaka should be the city instead of Erkurgan. But at the moment, most scholars believe that the city instead of Erkurgan should be Ksennipa, and vice versa, Navtaka may be in the Kesh-Shahrizabz oasis.

Thus, Alexander's troops went to Marakanda from the direction of the village of Jom, bypassing the Zarafshan mountains from the south-west through Navtaka. That is probably why the steppe areas around Jom are called "Dashri Iskandar" by local residents. Some historians write that Alexander came to Marakanda and took it without a fight as a result of negotiations. However, according to Quintus Curtius, after taking Marakanda, Alexander left a garrison there, exterminated the inhabitants of the surrounding villages and burned their houses [6: 6-10]. Leaving a garrison in Marakanda, Alexander headed towards Syrdarya through Ustrushana. However, ambushes awaited this army in the mountainous regions. Alexander will be forced to focus a large force on the mountain Sogdians. Mountain Sogdians fiercely resisted the enemy using various ambushes. Many were wiped out. The total number of mountain refugees was 30,000. Only 8000 of them survived. This war took place in the mountains of Ustrushona, and the sources called it "the mountains of Sugd" [7: 12, 2].

After breaking the resistance in the Sugd Mountains, Alexander headed towards the Syr Darya River. After reaching the Yaxart River, Alexander negotiated with ambassadors from the Scythians on the other side of the river.

The culture that emerged during this period was called "Hellenistic culture", and in some places "Hellenized culture". As a result of the mixing of the old cultures here with the intruding cultures, it has led to the emergence of completely new cultures, or mixed cultures, in these areas as well.

Alexander spent almost half of his campaigns in Asia in the regions of Sughd and Bactria. The fact is that the Greco-Macedonian army faced such fierce resistance that it had never encountered anywhere else. In this regard, Alexander had to change the tactics of his campaigns, even if only a little. That is, he really wanted the inhabitants of the occupied lands to live as one nation. One of the ways to bring these people closer together was to marry Greek-Macedonian army commanders to local girls.

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