

Central Asia in the Administrative System of the Achaemenian Rule

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Abstract: The peoples of Central Asia were part of the Achaemenid state for more than 200 years, and during this time (539-329 BC) the ruling order and titles (status, position) characteristic of the ancient Persian Empire prevailed in the region..

Keywords: Hazarapati, "Kara", Achaemenid's, datapati, satapati, spāda, satrap, ganzbara, spasaka, king of kings, "king's eye" and "king's ear".

INTRODUCTION.

The army formed by Cyrus II played a major role in the formation of the Achaemenid state and strengthening of political power. The empire did not have a standing army until the Greco-Persian wars. The army was compulsorily gathered from representatives of Elamite and other subjugated peoples. The army served as the main support in internal and external political issues of the state. In the army, cavalrymen are asabara, Arab warriors mainly fought on camels, they were called usabara and were composed of foot soldiers(pasti). Chariots were used as special unit units. The basis of the army was the unit of "immortals"(amrtaka) and the personal guards of the king. The king's personal guard soldiers were a unit of a thousand "immortals". Hazarapati (prime minister), the most trusted servant of the king of kings, led these thousands of selected troops. He supervised the activities of the central cabinet, all government agencies, officials, and was the head of the king's personal guards. He informed the king about the complaints and petitions received by the Central Dewan.

MAIN PART.

Not only in the ancient Iranians, but also in the Eastern nations in general, the king was elected at the people's meeting from certain clans, i.e. tribal clans claiming to rule, related to the rule ("Kara" - people-army). According to the Achaemenid tradition, the king of kings (khšāyatha khšāyathiyānām) was elected at this meeting. The king's name was not only glorified, but also deified, equated with gods, "compared" to gods. Along with worldly affairs, he also managed religious affairs and rituals.

Achaemenid's way of governing the state makes true military despotism invisible [1, P. 225]. Because the Achaemenians were completely alien to the management methods of the state, such as legislative, executive or judicial bodies. The king or the king of kings was considered the owner of all power.

"Hazarpat" - thousand head played a major role in the central administration. He was the military leader of the "immortal" warriors who guarded the king and the palace at the same time. In our opinion, the reason this unit is called immortal is that every soldier killed in the unit is immediately replaced by a new one. Therefore, their number was the same, giving the impression that they could not be killed. Khazarpas was responsible for security and order in the palace. The closest adviser to the king during the campaigns. He monitored the relations of the palace with the outside world and reported to the king about all important events and supervised visitors during royal receptions. According to sources, he was one of the most influential people in the judiciary. In short, the supreme control over central and local officials rested with the Hazarpati ("thousand chief") [2, C. 36].

The Persian army was the first army to be organized according to the decimal system of command. Including a small unit of ten people databamga datapati(dathapati), a unit of one hundred soldiers satabamga satapati(thatapati, sat-Persian hundred)[3, P. 57], The commander of the Hazarabam army, which formed the "immortal regiment" of one thousand selected people, had the title of Hazarapati, and the head of the Baivarabam military unit, which consisted of ten thousand people, had the title of Baivarapati. In addition, commanders called paskasatapati who served as assistants to centurions (satapati) were also part of the army[4, P. 19].

At this point, let's pay attention to the term spada, which is often found in the sources of the Achaemenid period. The word spāda (army) was used to denote a regular army during the Greco-Persian Wars. In Persian sources, the title spadapati is also found as a military leader. Analyzing the written sources, spādapati was later changed to sipahbad - head of the infantry - during the Sassanid period. We conclude that the word sipoh is a modified form of the word spa.

According to researchers, the institution of satrapy was not introduced by the Achaemenids, but by the Median kingdom. But there are many views on the term satrap, which are similar to each other. The root of the term is different, but the meaning is also close. In Old Persian it was used in the form xshatrapan, and according to scholars, this term is closer to the Median language[5, C. 109]. The term satrap was used by Greco-Roman historians. This Old Persian term uses the root xshatra from the Avesta, xshatrapan "province", the title satrap in Greco-Roman sources means "satrap, executor of satrapic authority"[6, C. 255]. The term satrap is in Old Persian inscriptions (khšaçapāvān), ahšadrapanu in Akkadian, ahašdarpan, hšatrapan in Aramaic and Hebrew, Hštrpnva in Egyptian sources, praefectus in Latin [7, P. 204] written in the form The word хшачапаван in Persian texts is formed by adding vān- to two independent words, хшача "independence" and па "to protect". The word šaçapāvān has the same meaning as the Greek word satrapes. This word in Old Persian is known as protector of empire or independence. The word xshatrapan also appears in Assyrian documents of the 8th century BC. Again, about this term E.A. Grantovsky, while analyzing, initially emphasizes that this term is not a term of state and administrative management, but a title of a person meaning "guardian of power or kingdom", "who carries out the protection of the kingdom"[8, C. 285]. Apparently, the above-mentioned dahu - a term meaning country, province, changed to xshatra during the Achaemenid era.

The main administrative center of the Achaemenid Empire was the city of Susa. The imperial cabinet is located here, and all documents are kept here. The head of the activities of the State Secretariat and the head of the ulama had the title "Dabirpat". The officials of the ministry include: the head of the treasurers who receive state taxes - "ganzbara" (ganzbar), heralds who announce the news about the political life of the state, the time of tax collection - "azdkara", accountants - "hamarakara", court investigators - "frasaka". the owners also entered [2, C. 36]. The main positions in the state apparatus in the central and satrapy regions were occupied by Persians.

In court proceedings, the second rank after the king was occupied by the chief judge. He was appointed by the king and made decisions within his powers based on the laws in force. In Old Persian, a judge is "databar" (the official title of judges is of Persian origin, from *dātabara- ("owner of the law"), Akkadian da-(a-)ta-ba(r)-ra, and Elamite da-ud-da -bar-ra, called Aramaic dtbr dtbry'). However, Central Asian satraps did not have databars. Because the judicial power was completely concentrated in the hands of the satraps.

The king of kings, Emperor Darius I, implemented new reforms in the administration of the Achaemenid state. He brought management and finance to a new level, introduced the method of managing the entire empire by dividing it into satrapies. Satrap territories were divided based on the borders of former local states and ethnic groups of the population. During the reign of Cyrus or Cambyses, the conquered lands were ruled by local rulers, but according to the new reform, satrapy (khšaça-pā-vān) chiefs were appointed from the Persians[5, C. 271].

The analysis of the word khsacha-pā-vān is as follows: khsacha- "empire-country", pa-linking word, van - "protector", i.e. protector of the country. During the reign of Cyrus II and Cambyses II, the title

khšacha-pāvān was combined under one word in the written sources of the period of Darius I, also defined as bandaka (vassal)[9].

Central Asian satrapies and their military leaders were under the constant control of the king of kings and the central government. State management and inspections were carried out by "Hazarapad". He was considered to be the second in command of the Ten Thousand Immortal Regiments at the same time, second only to the King of Kings. Greek authors called this title "xiliarch". "Hazaropat" title (grec. – ρηγίσξρο, ρηγάξρεο, ρηγαξρνληνο) first mentioned in Arrian, where he writes of an Achaemenid official: "Nabarzan, hiliarch of cavalry" [10, III. 21]. In the sources of the Achaemenid period, representatives of the Sak and Massaget tribes are mentioned as skilled horse warriors. The cavalry of the Persian Empire was called asabam, and their leader was called asapati, which means "master of horses". Herodotus is one of the most famous asapati miles. avv. It was Masistus who participated in the Battle of Plataea in 479[11].

The sources repeatedly mention the titles of military commanders, the most common of which are the titles "karan" and "satrap". In the Persian Empire, the army was traditionally commanded by those closest to the king. They got the title they called "karan". In Persia, the army was divided into three types: cavalry, infantry and fleet. In turn, the infantry is divided into such groups as spearmen - "arstibara", sparabara - shield bearers, archers - "wakabara"[12, C. 221]. Karan's unique task analysis E. Considered by Rung in his monograph "The Position of the Military Leader in the Achaemenid Empire"[13, C. 45-64].

The highest-ranking cavalry in the army consisted of 5,000 Persians, composed of nobles called the Huwaka. They had the honor of eating with the king, and even people of lower rank were obliged to respect them[14, P. 77-87].

Some historians believe that the title "karana" is derived from the word "army" (Old Persian - kara-) [15, P. 123]. Another group of researchers, P. Chantrain and X. Frisk believes that this title comes from the ancient Greek word "head", "chief". The term kara used in the Behistun script means both "army" and "people".

In our opinion, a person with the title of karana was a confidant of the king, a commander of the army in the campaigns, and his duties: both in peacetime and in wartime, he was in military command of a part of the king's army belonging to a certain toparchy territorially, and was responsible for the collection of troops. The Karanas were subordinate to the king of kings, the commander-in-chief of the general army.

In the Achaemenid state, Central Asian satrapies were divided into provinces and districts, as in other regions. Their governors are Persian "fratarak" (Aramaic prtrk) had the title [15, C. 115]. In Central Asia, the origin of small property governors (fratarak) had a local basis. The title prtrk has been read by some researchers as "keeper of the fire". Famous Iranian scientist F.K. According to Andreas's interpretation, we agree that he should understand this word as Old Persian prtrk "ruler, ruler". They managed agricultural regions and districts. One of the main tasks of the governors was to collect annual taxes and tributes. The main keeper of the treasury in Central Asian satrapies, i.e. the chief treasurer, was called "khazinadar" in New Persian, the Old Iranian form of this word is unknown. In the satrapies, the manager of the warehouse where tax revenues were stored was called hamabaravara, while the tax collectors were called "bazikara". Local governors (fratarak) obeyed the satrap implicitly, for example, Horien and Catan were subject to Bactrian satrap Bess[17, B. 101].

CONCLUSION.

When talking about the management, control and inspection systems in the Achaemenid satrapies, it should be noted that, according to the archival documents of South Bactria, the eyes and ears institutions of the satraps, that is, spies similar to the gaushaka (the ears of the king of kings), operated in Central Asia as well as in other countries. giving information about the political situation in the regions. In Persian inscriptions, it is expressed as "spasaka" (gwšky in Aramaic) rather than "king's eye" and "king's ear". It is known that the word "Spakhaka" or "spas(a)" means spy, watcher, watcher,

and the administrative mechanism is an intelligence agency. In fact, the word "spakhaka/spas(a)" appears in the Avesta. In Achaemenid sources, spaşa also appears as spasaka, a spy of the king named Mithras. An officer nicknamed "Spas(th)aka" was obliged to conduct an inspection once a year under the supervision of the king [18, P. 234]. He monitored the general responsibility of the Khshacha-pāvāns, the socio-economic situation in the dāhyava, the activities of the administration, and reported directly to the king.

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