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al-Farabi Kazakh National University, Kazakhstan, Almaty**THE ANCIENT OF CENTRAL ASIA AND SCIENTIFIC HERITAGE
OF THE HISTORIAN I.V. PYANKOV**

This article is devoted to the complex research of the scientific heritage of historian I.V. Pyankov, which belongs to a plied of scientists engaged in the study of the ancient history of Central Asia. His main field of scientific research is the information of ancient (Greek, Latin) authors about the countries and peoples of Central Asia. Scientist distinguish and describe the characteristics of ancient sources, analyzes the information and reveals various problems. Based on the analysis of ancient sources, as well as the attraction of other alternative information (archaeology, ethnology, geography, etc.), scientist establish that Central Asia is part of the world civilization. Therefore, the purpose of this article is to analyze the study of the conceptual views of the scientist, which were reflected in numerous works of the historian. Every fundamental work of I.V. Pyankov is a significant contribution to the study of the ancient History of Central Asia and at one time gave impetus to the development of the study of ancient historical tradition.

Many publications of the scientist have an important historical and practical significance in the study of topical issues and the ancient Kazakhstan. In this connection it is necessary to systematize some I.V. Pyankov's views. The article brings also some results of the study of antique sources.

Key words: Igor Vasilyevich Pyankov, Central Asia, Avesta, Zoroaster, Massaget, Dah, Usun, Kang.

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әл-Фараби атындағы Қазақ ұлттық университеті, Алматы қ.**Көне Орталық Азия және тарихшы И.В. Пьянковтың ғылыми мұрасы**

Мақала Орталық Азияның ежелгі тарихын зерттеумен шұғылданған ғалымдар қатарына жататын тарихшы И.В. Пьянковтың ғылыми мұрасын кешенді түрде зерделеуге арналған. Оның ғылыми зерттеулерінің негізгі саласы антикалық (грек, латын) замандағы авторлардың Орталық Азия елдері мен халықтары жайлы мағлұматтары болып табылады. Ғалым еңбектерінде антикалық деректемелердің ерекшеліктерін бөліп көрсеткен және сипаттап берген, мәліметтерді талдап, түрлі мәселелерді айқындаған болатын. Антикалық дереккөздерін талдау және де басқа мәліметтерді (археология, этнология, география, т.б.) ғылыми айналымға тарту барысында ғалым Орталық Азия әлем өркениетінің құрамдас бөлігі екендігін нақтылаған. Сол себепті де бұл мақала мақсаты тарихшының көптеген еңбектерінде көрініс тапқан ғалымның концептуалды көзқарастарын талдау болып табылады. И.В. Пьянковтың әрбір іргелі еңбегі көне Орталық Азия тарихын зерттеуге қосқан қомақты үлес саналады және өз уақытында антикалық тарихи дәстүрді зерделеуді дамытуға серпін берді. Ғалымның көптеген еңбектері көне Қазақстанның да өзекті сауалдарын тарихи және тәжірибелік тұрғыдан зерттеуде маңызы зор. Осыған байланысты И.В. Пьянковтың кейбір көзқарастарын жүйелеу қажеттілігі туындап отыр. Мақала сонымен қатар антикалық деректемелерді зерделеудің кейбір қырларын да қорытындылайды.

Түйін сөздер: Игорь Васильевич Пьянков, Орталық Азия, Авеста, Зороастр, массегет, дах, үйсін, қаңлы.

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Казахский национальный университет имени аль-Фараби, Казахстан, г. Алматы**Древность Центральной Азии и научное наследие историка И.В. Пьянкова**

Статья посвящена комплексному исследованию научного наследия историка И.В. Пьянкова, который относится к плеяде ученых занимавшихся изучением древней истории Центральной Азии. Его основной областью научных исследований является сведения античных (греческих, латинских) авторов о странах и народах Центральной Азии. Ученым выделяются и описываются характерные особенности античных источников, анализируются сведения и раскрываются различные проблемы. На основании анализа античных источников, а также привлечения других альтернативных сведений (археологии, этнологии, географии, и т.д.) ученым устанавливается, что Центральная Азия является частью мировой цивилизации. Поэтому целью данной статьи является анализ изучения концептуальных взглядов ученого, которые были отражены во многочисленных трудах историка. Каждый фундаментальный труд И.В. Пьянкова является весомым вкладом в изучение древней истории Центральной Азии и в свое время дал толчок на развитие изучения античной исторической традиции. Многие публикаций ученого имеют важное историческое и практическое значение при изучении актуальных вопросов и древнего Казахстана. В связи с этим необходимо систематизировать некоторые взгляды И.В. Пьянкова. Статья подводит также некоторые итоги изучения античных источников.

Ключевые слова: Игорь Васильевич Пьянков, Центральная Азия, Авеста, Зороастр, массегет, дах, усунь, канг.

Introduction

Igor Vasilyevich Pyankov was born on January 30, 1936 in Yekaterinburg. In 1958, he graduated from the Faculty of History and Philology in the Ural State University named after A. M. Gorky. In 1963, the graduate school of this university. From 1963 to 1994 worked as a research fellow of the Institute of History, Archaeology and Ethnography of the Tajikistan Science Academy. Since 1994, he has been working as a professor of the Department of General History of Novgorod State University named after Yaroslav Mudruj.

In 1966, he owned his candidate thesis on the theme "Oriental satrapy powers Achaemenid in Ktesija compositions". His doctoral dissertation "Central Asia in the ancient geographical tradition (source analysis)", was protected in 1984 for many years worked in the Institute of History, Archaeology and Ethnography of the A. Donoshin's Tajikistan Science Academy. Here for several years he was the head of the Department of Ancient History (Herald of Ancient History, 1996: 204).

Being engaged in translations of works of ancient authors, I.V. Pyankov widely acquainted the scientist world with source base of antiquity. By right, it can be called both the historian and the geographer, as the contribution of the scientist in the study of ancient history and geography of Central Asia is especially important. He published about 90

scientific works, also written a number of monographs devoted to the history and historiography of Central Asia of ancient times. It is enough to recall the author's fundamental studies, which are the quintet of long-term works, such as: "Central Asia in the news of the ancient historian Ktesia (text, translation, note) "(Dushanbe, 1975);" Bactria in the ancient tradition "(Dushanbe, 1982);" Central Asia in the ancient graphic tradition: source analysis "(Moscow, 1997), etc. (Baigunakov, 2009: 26).

Research of the scientist covers almost all problems of the ancient period of Central Asia, which became the subject of his scientific researches: life and creativity of ancient authors, geographical names of objects, geographical tradition, orographic schemes, military and social system of ancient tribes, Zoroastrianism, beliefs and burial rites of some peoples, social system of farmers, ancient state education, ancient cities and topography of settlements, migration paths, ethnogenesis, language situation and more.

Of course, one article we will not be able to fully disclose all the conceptual views of the scientist this or that problem, so let's focus only on some of them.

Some problems of the history of tribes and peoples

I.V. Pyankov always paid special attention to the problems connected with Massagets. According to

some experts, Massagetæ the Union emerged in the late seventh century BC on the territory of the Caspian-Aral area. The scientist managed to systematically analyze Herodotus' reports about Massagets. I. V. Pyankov indicates that the question of localization Herodotus' Massagets closely associated with the identification of Herodotus' Arax (Araks) because, "father of history" had not only one, but three Araxes. The first of them – a large river with Islands (abounds in fish). To the East of it live the Massagetæ, at the time, forcing the Scythians. About the second Arax in the text of Herodotus only implies that this river is located on the border and it is through it the Persians, having built a bridge from the ships, attacked the possessions of Massagetæ.

Third: originates in the land of the Mathien and is divided into many sleeves, one of which flows into the Caspian sea, and the rest – in the swamps. I.V. Pyankov comparing the information of other authors comes to the conclusion: the first Arax is the Volga, the second is the Amu Darya, the third is the modern Arax. Herodotus Massagets, according to I.V. Pyankov lived at first, in the East of the Araks (Volga), and partly, perhaps, directly at this river: secondly, in the East of the Caspian sea, occupying the "vast plain", where they were separated from the possessions of the Persians (apparently, from the Hirkan) by another Arax (Atrek) (Pyankov, 1975: 66).

First of all, I.V. Pyankov drew attention to the question of the route of the campaign of Cyrus II to Massagetæ, rightly noting that this problem is not firmly established, as it requires localization of events. Ancient sources dimly reflect the route of the campaign of Cyrus II, in particular, indicated a large river through which Persians crossed. Some researchers call this river Amu Darya (Herman, Struve, etc.), others-the Syr Darya. I.V. Pyankov adhered to the opinion of researchers of the first group. In due time V.V. Struve on the basis of sources of the ancient period has placed Massagetæ on the right side of the Amu Darya, in the east of the Aral Sea and what is interesting, put there Daes, Caspians, Saks for beyond Sogda, Saks over the Sea (Struve, 1946: 239-244).

According to V.V. Struve, all this is the name of the same people. Of course, I.V. Pyankov did not support the point of view of this scientist, saying: "it is impossible to put the sign of equality between them" (Pyankov, 1964: 122). It should be taken into account that the name of the dominant tribe or genus in most cases became the common name of all the tribes included in the tribal Union, and neighboring Nations, it was perceived as the name of the

whole ethnic group. With the change of the ruling tribe and changed the name. There are many such cases in historiography. Although many ancient authors placed the Massagetæ in the desert plains East of the Caspian Sea all the way to Bactria and Sogdian, some (Megaspin, Eratosthenes, etc.) considered them as a neighbor of the Indians. Referring to these sources, V. V. Tarn called them at the time a nomadic tribe involved in the defeat of the Greek-Bactrian Kingdom. However, I.V. Pyankov seemed explanation of this researcher complex and artificial, as the above-mentioned author did not rely on any source. He himself denied this information, analyzing and comparing other ancient sources, thereby proving that between the Indus and Cafemom in ancient times lived assakanes (aspakens, hypasians, aspasians) with a capital of Massage, not the Massagetæ (Pyankov, 1977: 56).

A special place in the scientific heritage of the scientist is occupied by his work in the field of movement of the steppe population and its interaction with the population of the oases of Central Asia. According to I.V. Pyankov, there are three main ways of travel and two-phase relations in the III century BC – I century AD the nomads and the settled population. He called the movement of tribes and peoples from Zhetisu to Kang (the right Bank of the Middle Syr Darya) "the middle way": 1) the Movement of Dakhs and Aorses: the first of them pass the Syr Darya, invade the oases and settle from the Atrek valley to the Caspian Sea (the 1st half of the III century BC). Aorses with the III century BC appear in the Northern Caspian Sea, then along with Roxalanne from the II century BC in the sea of Azov. The former population, Massagets and Sauromats, was superseded by the Dakhs and Aorsami. 2) Usuns from Zhetisu replaced Saks and Saki-Sakarauki appear near to Syrdarya (middle of the 2nd century BC), then spread to the northern borders of the Arshakid state (second half of the 2nd centuries BC). 3) The Usuns migrate from Zhetisu to Kang (the turn of the AD) and Alans appear in the Northern Caspian and Azov Sea regions (mid-1st century AD).

Zhetisu was occupied by the Huns (1st century A.D.) and around the same time Alans occupy the territory of Aors. The next "southern route" came from the Central Asian Mesopotamia through Fergana and Altai. In VI-III centuries BC Saki of Amiurgi occupied Fergana, Vakhsha, **Surkhob**, Eastern Pamir, western part of East Turkestan. From the regions to the East Khotan in the land of Saks in the middle of the second century BC tribes and Peoples under the name Asiev (career) and Tokhars

(Juechzhi) moved. They have been living in Bactria south of the Amu Darya since the 1st century BC. The Kingdom of the Kushan was founded. The northern route was directly linked to the territory of northern Kazakhstan: Dinliny-tele settled west of Usuns (Pyankov, 1979:42-43). It raises many issues related to as, historical geography, political history and many other historical disciplines refers to the history of Central Asia during the early Iron Age. The author has tried even some archaeological culture to associate with a certain ancient ethnoses. However, it has some inaccuracies, for example archaeologists (Bernshtam, Kozhombardiev, etc.) Kenkol Culture consider as a Hun, instead of Usun as points to it I.V. Pyankov. Nevertheless, I.V. Pyankov, being freed from pseudohistorical images, was one of the first to try to reconstruct the ancient migration processes on the territory of Central Asia.

Problems of religious beliefs

The name and deeds of the legendary prophet Zoroaster (Zarathustra, Zoroaster) have always been the focus of attention of many specialists for several centuries. It is not surprising that specialists find themselves in difficulty, as the life of the Zoroaster is covered by the gloom of the unknown. Some doubt the real existence of the Prophet, others believe that he fell into his mouth in disgrace and was deliberately forgotten. About it there is no reliable information, there are only legends, as well as the time of its existence in different sources varies from VI to XIII centuries BC, some even drawn out this date. Therefore, the problems of place, time and social content of Zoroaster's activity in the world historiography are still completely unsolved. In his article "Zoroaster in the History of Central Asia: the problem of place and time" I.V. Pyankov acknowledging the historicity of the Prophet sought answers to questions such as "What is behind the" legend "of the Zoroasters, which was a mysterious figure of the Prophet in the real historical reality, or more precisely, where and when the prophet lived, in what historical environment acted?" I.V. Pyankov believes that the tradition of containing information about Zoroaster from the very beginning developed in two directions, the first-theological, the second-the heroic and ancient Zoroastrian tradition considered the birthplace of the Prophet Sogd. The scientist also analyzed a lot of sources and having conducted a historiographical review on various problems of "Zoroastrianism", after E. West, A.V. Jackson and some other scientists, agreed with such Dating "(years BC): 660 – the birth of Zoroaster, 630 – Revelation, 618 – the appeal of Kavi Vistaspa,

583 – the death of Zoroaster" (Pyankov, 1996: 17). Thus, the time of the prophet's life he defined in the pre-Achaemenid period, i.e. VII-VI centuries BC.

The funeral rite of the ancient population of Central Asia is one of the issues that was fruitfully engaged I.V. Pyankov. It is known that the funeral rites were traditional ideas about the afterlife. In his article "on the funeral rite of the Bactrians" I.V. Pyankov conducted a detailed source analysis on the reports of ancient authors, which stated that the ancient Bactrians and other peoples of their dead, even living old people were thrown to be eaten by dogs, i.e. "exposed", as it was considered such death of the most blessed. Looking for answers to questions which the author of the above ritual is first described and compared with Zoroastrianism tradition and a rite according to I.V. Pyankov originated from indigenous tribes who lived "East of Bactria, in mountain areas from Gundukush and the Pamirs to Kashmir, which ignorance, and after them the Greeks" called "Caspians" (Pyankov, 2005: 363). The sources reported dogs Caspian Sea with military honors were buried in graves. It should be noted that the cases of dog burial are known in the Eneolithic Botay culture of Northern Kazakhstan, as well as Usun monuments of Kyrgyzstan and other regions of Central Asia (Zaibert, 2009: 87-108). Therefore, it seems to us that the proposed hypothesis of the scientist is premature.

Conclusion

In conclusion, we would like to say, Igor Vasilyevich Pyankov at the time when he lived in Central Asia, following the best traditions of antiquity, fruitfully engaged in scientific activities, and continued his scientific research concerning the Central Asian history of the early Iron Age, and in Russia. He is the author of the topics in the fundamental textbooks that distinguish the sharpness, clarity and, conceptuality. He made a great contribution to the translation of the most important ancient sources. His brilliant knowledge of ancient texts and broad scientific erudition enabled him to propose and brilliantly substantiate a number of original and elegant hypotheses, covering socio-economic and political issues, history and culture of Central Asia in a new way. Of course, all of them cannot be affected in one article. In addition, in each of his work, the author puts forward several new scientific hypotheses, thereby attracting a wide range of sources. We have limited ourselves to only a small, showing some conceptual views of the scientist on a particular issue, having a brief excursion on the scientific heritage of I.V. Pyankov, as noted above.

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