

**SOME INTERESTING STORIES ABOUT THE TERRITORY, POPULATION AND  
CARTHOGRAPHIC INFORMATION OF KHOREZM IN TRAVEL DIARY BY ANTHONY  
JENKINSON**

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DOI: 10.31618/ESU.2413-9335.2019.9.63.201

**НЕКОТОРЫЕ ИНТЕРЕСНЫЕ ИСТОРИИ О ТЕРРИТОРИИ, НАСЕЛЕНИИ И  
КАРТОГРАФИЧЕСКОЙ ИНФОРМАЦИИ ХОРЕЗМА В ТУРИСТИЧЕСКОМ ДНЕВНИКЕ  
АНТОНИ ДЖЕНКИНСОНА**

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**ABSTRAC**

This article, based on scientific sources, highlights some interesting facts about the population, terrain, ethnographic and cartographic data of Khorezm, as reflected in the diary of the English traveler Anthony Jenkinson, who wrote while traveling in the cities of Middle Asia.

**Key words:** Saroichik, Selizyur, Paropamiz, verst, Okus, mil, funt.

Historical information connected with the travelers' travel to Central Asia is very important to learn the history of the people during those periods. One of them was Anthony Jenkinson. Anthony Jenkinson arrived in Colomna city on April 28, 1558, which was 20 kilometers far from Moscow city. That year, on July 14, he visited Astrakhan city. He reached to Mangishlok on the coast of Caspian sea, on July 27. Loading his goods on 1000 camels, after five days walk with caravan he reached to another kingdom. Well-armed tatars (Central Asian people) met them on the way. Traveller wrote about this: « These soldiers were in Temur Sulton (Khojimkhon's brother), a king of the country called Mangishlok. These tatars stopped our caravan and took the due on behalf of their king. I myself met with the king and asked for him to take my caravan into his patronage and to provide our safety. King did my response and hosted me. They usually drink kimiz (a drink) and eat meat Ular odatda qimiz va go'sht iste'mol qiladi. They don't have bread. The king gave a label to trade."

The traveler wrote so about Temur Sulton: " This sultan lives in the desert without any city or palace. His residence was made of reed, the inside is was covered with a carpet. Sultan asked me about our kingdom, its laws, religion, reasons of my aim to visit there. The we continued our way. We passed the desert territory without water, a city for 20 days. We had to eat our horses and camels cause of lack of food. We again went to Caspian sea bay on October 5. Turken king's cutom officers met us and we paid a duty for the king and his neighbors".

Antony Jenkinson wrote so about Ukuz (Amudarya) river: «Oksus river flew into the Caspian Sea in the ancient times. This river begins from the Parpamiz (Hindikush) mountains in India. Now this river does not flow far. Now this river flows in the Chinese Lake , flowing 500 mile, combining with the Ardak river". When Antonio Jenkinson visited Central Asia, the Amudarya flew into Sarikamish lake.

Antonio Jenkinson arrived in Sellizyur fortress (Main fortress of Vazir fortress) with his caravan on October 7. He wrote so about the fortress: "Sellizure

fortress is located on the highest hill. The southern parts of the fortress are very fertile. Water for irrigation comes from the Ardak tributary of the Oksus River, which begins from the Parapamis (Hindikush) mountains in India. During this period, the Oxus River was not deposited in the Caspian Sea".

Antonio Jenkinson traveled 20-22 days on the coast of the Caspian Sea and arrived in Sellizyur 5-7 days later. 7-9 days drive from the Caspian Sea to Urgench. 600 versts from the Caspian Sea to Mangushlak <sup>1</sup>, 600 versts from the Caspian Sea to Mangyshlak. So, from the Caspian Sea to Urgench, it is 210-350 versts.

The road from Mag'yilly to Sellizyur passes through the Ustyurt Plateau. For twenty days caravans passed through the hot desert and deserted areas. The traders were tired of thirst in the desert, and reached the Sarikamish lake. Here, as well as in Mangishlak, merchants paid a heavy tax on the Turkmen tribal chief.

On the 16th of October, 1558, the caravan arrived at the capital of Khiva Khanate, Urgench, through Sellizyur or the City of Vazir. Localized struggles have led to a reduction in khanate production capacities. Urgench was the capital of the Muslim East in the XIII-XIV centuries. The city was located on trade routes from southeast Europe to Central Asia, to Mongolia and to China. In the mid-15th century, the city began to collapse. Antonio Jenkinson's information about city of Sarajik, the city of Khorezm and the city of Urgench is very valuable.

According to numismatic and written sources, The city of Sarojik was founded in the second half of XIII or in the beginning of XIV century, and is one of the centers of Ak Urda. The traveler wrote about the city of Saroychik:

"A day's journey from the riverside<sup>2</sup> (the ruins of this city are now on the left bank of the Ural River) there is a city called Saroychik. The city's governor, Mirza Ismail, is a ruler. No trade is here. The population does not use money. All of the population are warriors and livestock breeders ».

<sup>1</sup> Old Russian unit of measure. 1 verst -1.06 km. It was used to measure the distance between settlements until the XVIII century.

<sup>2</sup> Ахмедов Б. А. Государство кочевых узбеков. -М.: Наука. 1965. -С. 34-35.

He also gives a lot of information about the city of Vazir, founded by Mustafakhan, from the Shaybanids' dynasty in the middle of the XV century. Antony Jenkinson was the first European traveller in the city. "The city of Vazir is located 60 km from the Old Urgench. On October 7, 1558, I arrived at the Sellizyur fortress. Here, a governor named Azimkhon rules with three of his brothers. On October 9, 1558, I handed over to him the Russian governor's label. I gave the governor 1/9 of the goods as a gift I had brought. They gave me a kebab made of horse meat as their guest. The next day governor called me and asked a lot of questions about the work of the Russian king, about our country and its laws.

Sellizyur fortress is located on a hilltop where the khan lives. His residence is low and not built well. Population is poor, does not engage in trade. Here grow wonderful plants. It is called melon (or watermelon). The population consumes it after eating "the travelled continued his story.

Antony Jenkinson arrived in Urgench on October 16, 1558 and gave information about the city: "Urgench city is located on the plain, the city is surrounded by a 4-mile (1mil -1.609km) long walls. But it is destructive and disordered. One of the longest streets in the city is closed, and it acts as a marketplace. For seven years, the city has been victimized four times by mutual struggle. That's why merchants here are very few and poor. I only sold 4 ball cloths throughout the city. The main goods sold here are brought from Bukhara and Iran. From the Caspian Sea to Urgench, the place called "Turkmen land", where Azimkhon and his five brothers rule. One of them is the principal ruler and is called the khan. But in practice, there are five rulers independently dominating themselves. They are enmity with each other. Khan's these five sons were born from his different wives. There are khan or sultan 4-5 wives apart from the ones in harem. When the battle arose among the brothers, they went to the desert, where the well was near, with their men. They attack the commercial caravans here. After having enough power, they attack the property of his brothers".

From Urgench caravan routes go through the left bank of the Amu Darya River through the city of Kiyot to Bukhara. Jenkinson did not show which part of the Amudarya River he passed. It is known from his diary that it is possible to reach Urgench to Bukhara in 15-18 days. In the 17th century, commercial caravans usually passed through the Amu Darya River from Khazarasp. This route is between Urgench and Bukhara and is about 500 km. On this route, the camel can reach 25-30 km per day and can reach 17-20 days. From the Khiva Khanate to Bukhara, the English trader passed through this way.

The road from Urgench to Bukhara is safe: during the war the population runs to desert. They attack the commercial caravans here. Antony Jenkinson went to Bukhara through the city of Kiyat to keep the safety of the caravan.

According to A. Jenkinson's information about Vazir and the city of Urgench, the center of Khorezm was Vazir, and Urgench was in crisis during that period. "There are a large group of people living in the territories from the Caspian Sea to Sellizyur fortress. It is a wild desert, no city or permanent home. They move from one place to another, with camels, horses and sheep. Their sheep are very large and each of them has a 60-80 pound (1funt-0.453 kg). buttocks. There are many wild horses. The Tatars living here hunt horses with their eagles. The Tatars here never go hunting without arrows and swords. They are very skillful to shoot while riding horses.

The population here does not use gold, silver or other coins. Whenever they need clothes or anything else, they begin to exchange them for the sheep. They do not have bread at all. They have large meat stock and usually eat horse meat. Their favorite drink is kimiz (a drink) or milk. There is no river or water basin in the area. Here is a 20-day journey to the Persian Gulf. Here, the water from wells is very salty. They do not eat on the ground. Only when praying they sit on the ground. On the 26th of November, 1558, we left Urgench and drove 100 miles across the Oxus River (Amudarya). When we got to the Ardak River, we paid a great deal of money. The Ardak River is a large and rapid stream that starts from the Oksus River and flows into the "Lake of China" after 1,000 miles. As it is known, the problem of the Amu Darya and its ancient stream into the Caspian Sea was learned by the Scientists of the Orient - Mahmud ibn Vali, Abulgazi and Munis, western scholars Eyxvald EA, Lents R.X., Lerx PI, Veselovsky NI, Alenitsin V., Bartold V.V. and others.<sup>3</sup>

In summary, it is possible to say that through Antonio Jenkinson and his travel to Central Asia, we have an ethnological, cartographic, linguistic information about the history of this era, and most importantly, we are able to learn the English traveler's attitude toward Central Asia and its regions,

The information in these diaries contains valuable information about the population of our country, and many of them are not yet studied.

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# ФИЛОСОФСКИЕ НАУКИ

## ЭВОЛЮЦИЯ РУССКОЙ ИДЕИ

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DOI: [10.31618/ESU.2413-9335.2019.9.63.202](https://doi.org/10.31618/ESU.2413-9335.2019.9.63.202)

### АННОТАЦИЯ

Цель статьи – выявить инвариант русской идеи и её исторические модификации, сформулировать русскую идею XXI в.

### ABSTRACT

The Russian article aims to reveal the invariant of the Russian idea and its historical modifications, to formulate the Russian idea of the XXI century.

**Ключевые слова:** русская идея, циклогенез мировоззрения, глобальные проблемы.

**Keywords:** Russian idea, the cyclogenesis of the world, global problems.

Меня будет интересовать не столько вопрос о том, чем эмпирически была Россия, сколько вопрос о том, что замыслил Творец о России, умопостижимый образ русского народа, его идея.

Н.А. Бердяев [3, с. 3]

Ключом к расшифровке русского кода, детерминирующего циклогенез русского мировоззрения, является русская идея. Конечно, это метафора, и нам ещё далеко до уровня понимания механизмов функционирования генетического кода, достигнутого современной генетикой. Задача системогенетики – выявить общие закономерности, присущие программам, детерминирующим функционирование и эволюцию экосферы, техносферы, социосферы и антропосферы на всех уровнях их бытия. Задача грандиозная, и современные достижения в сфере расшифровки биологического генетического кода впечатляют и служат основанием для оптимизма в деле построения общей теории системогенетики. Наша вера основана на том, что программа управляющая эволюцией русского мировоззрения объективно существует, и что на пути её расшифровки усилиями многих поколений русских мыслителей сделаны только первые шаги.

Рассмотрев общую картину циклогенеза русского мировоззрения от Киевской Руси до наших дней, представленную в серии публикаций в журналах ЕСУ с № 9 за 2018 год по № 5 за 2019 год [7], мы подошли к необходимости дать общую картину эволюции русской идеи. Русская идея вносит смысл в эволюцию русского мировоззрения. Русская идея по природе своей инвариантна. Её модусы во времени – исторические модусы инварианта (сущности) русской идеи. Когда речь сегодня заходит о национальной идее России, то это лишь один из модусов русской идеи. В поиске и конструировании русской национальной идеи современной России очень важен правильный методологический подход. Он основан на следующих принципах: 1) приоритет внешней функции перед внутренней в формулировке русской идеи; 2) наличие инварианта и вариативности, наследования и обновления, сохранения и изменения идеи на протяжении всей истории русского народа; 3) ценность русской идеи не только для народов России, но в идеале для всех

народов человечества [6]. Применение перечисленных принципов позволяет выделить в истории России с момента принятия христианства (988 г.) и до настоящего времени инвариант русской идеи и три её вариации. Инвариант русской идеи – объединение народов для реализации истинных ценностей человеческого бытия. Эта идея провиденциальна. Её следует отличать от квазиидей, подменяющих истинные ценности человеческого бытия ложными. Квазиидеи паразитируют на провиденциальной русской идее и могут искажать её подлинное содержание в мировоззрении как правящей элиты, так и народных масс.

Первая русская идея (XI-XIX вв.) направлена на сохранение носителей истинной православной веры до Страшного Суда. Вторая русская идея (XX в.) – построение на планете справедливого мира. Третья русская идея (XXI в.) – сохранение жизни на Земле, предотвращение глобальных катастроф. Реализация всех трёх вариантов русской идеи осуществляется через объединение православных народов, затем всех угнетенных империализмом народов, и, наконец, всех народов планеты в общем деле предотвращения глобальных катастроф, угрожающих существованию жизни на Земле. Реализация русской идеи осуществляется в функциях сохранения, восстановления, совершенствования и защиты истинных ценностей. Истинные ценности формулируются в православном учении, в учении о справедливом устройстве общественной жизни, в учении о сохранении окружающей среды и устойчивом развитии человечества. Эволюционно русская идея построена по принципу «матрёшки», где первая идея вложена во вторую, а вторая в третью. Нельзя сохранить жизнь на Земле в XXI в., не строя справедливый мир на планете. Нельзя строить справедливый мир, не руководствуясь евангельскими принципами любви. Жизнь, справедливость мироустройства и евангельские принципы любви – это не относительные понятия и ценности, как это иногда хотят представить их противники, а абсолютные в системе гармонии меры человека и универсума. Роль русского народа в реализации русской идеи – быть соборным организатором, объедините-