

THE PLACE OF ANCIENT SUGID IN THE REGIONAL TRANSIT ROUTES AND MIGRATION SYSTEM

Eshov Bohodir Jurayevich,

Karshi State University

Professor of the Department of History of Uzbekistan,

Doctor of Historical Sciences.

+998 97 312 77 39

eshovbakhodir@gmail.com

ORCID 0009-0003-6865-8765

УДК 94(575.171) (072)

Аннотация: Возникло общество личности, процесс развития которого никогда не обходился без связей. Между людьми, племенными общинами, племенами, народами и, наконец, странами, объединявшими их территориально-экономически и политически, всегда существовали связи, и благодаря этим связям возникли дороги. Оглядываясь назад на нашу древнюю историю, мы знаем, что еще задолго до бронзового века человеческого общества в некоторых местах возникли определенные специализированные пути. Их возникновение обусловлено экономическими, этническими, политическими и культурными потребностями, исходящими от племен, народов и межгосударственных связей. Знаменитый караванный путь «Великий Шелковый путь» можно назвать многовековым воплощением связей Востока и Запада. Мы видим, что межконтинентальная дорога протянулась на 10 тысяч километров и стала связующим звеном, соединяющим страны востока со Средиземным морем.

Ключевые слова: Согдийский Оазис, Тохаристан, Тюркский каганат, Отрар, Чоч, Уструшана, Согд, Семиречье, Великий Шелковый путь, Кашкадарьинский Оазис, Южный Согд, Отрар, Чоч, Уструшана, ремесленное население.

Annotatsiya: Kishilik jamiyati paydo bo'libdiki, uning taraqqiyot jarayoni hech qachon aloqalarsiz bo'lmagan. Odamlar, urug' jamoalari, qabilalar, elatlar, xalqlar va nihoyat ularni hududiy-iqtisodiy va siyosiy birlashtirgan mamlakatlar o'rtasida doimo aloqalar bo'lgan va bu aloqalar tufayli yo'llar paydo bo'lgan. Biz qadimgi davr tariximizga nazar tashlar ekanmiz, kishilik jamiyatining bronza davridan e'tiboran, ba'zi joylarda undan ham ancha avval, ma'lum ixtisoslashgan yo'llar paydo bo'lganligini bilamiz. Ularning paydo bo'lishida qabilalar, xalqlar va davlatlararo aloqalardan kelib chiqqan iqtisodiy, etnik, siyosiy va madaniy ehtiyojlar sabab bo'ldi. Mashhur "Buyuk Ipak yo'li" karvon yo'lini Sharq va G'arb o'rtasidagi aloqalarning ko'p asrlik timsoli deb atash mumkin. Qit'alararo yo'l 10 ming kilometr ga cho'zilgan va Sharq mamlakatlarini O'rtayer dengizi bilan birlashtiruvchi bog'inga aylanganligini ko'rishimiz mumkin.

Tayanch so'zlar: Sug'd vohasi, Toxariston, Turk xoqonligi, O'tror, Choch, Ustrushona, Sug'd, Yettisuv, Buyuk Ipak yo'li, Qashqadaryo vohasi, Janubiy Sug'd, O'tror, Choch, Ustrushona, Hunarmand aholi.

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Abstract: A human society has emerged, the process of its development has never been without communication. There have always been connections between people, clan communities, tribes, peoples, nations, and finally countries that united them territorially, economically, and politically, and because of these connections, roads appeared. When we look at our ancient history, we know that certain specialized ways have appeared since the Bronze Age of human society, and in some places much earlier. Their emergence was caused by economic, ethnic, political and cultural needs arising from tribes, peoples and interstate relations. The famous “Great Silk Road” caravan route can be called a centuries-old symbol of relations between the East and the West. We can see that the intercontinental road stretches for 10,000 kilometers and has become a garden connecting Eastern countries with the Mediterranean Sea.

Keywords: Sughd Oasis, Takharistan, Turkic Khanate, Otror, Choch, Ustrushona, Sughd, Yettisuv, Great Silk Road, Kashkadarya Oasis, South Sughd, Otror, Choch, Ustrushona, Craftsman population.

Introduction. The southern regions of Central Asia, namely judging from the geographical location of the Sogd and Hutan (East Turkestan) provinces, were at the crossroads of trade settlements on the Great Silk Road, many of which are known to have been located along the “southern network”, an ancient and important direction of this trade route in antiquity and the early Middle Ages. Alternatively, since several cities in Sughd Province, especially Southern Sughd, are inextricably linked to this network, we can see that the position of Sughd merchants occupied a significant place in the commercial trade activities of the Silk Road.

Research Methodology. The study effectively used such methods as chronological sequence, comparative analysis, historicism, principles of determinism, systematic approach, principles of objectivity.

Results and Discussion. It is known that the Sogd oasis was located between both branches of this trade route - Northern and Southern - while the other neighboring Tokharistan was rather one of the main destinations of the second route. Trade caravans from North Africa, West Asia and Europe, departing from the shores of the Mediterranean and arriving in Khorasan via Syria, Iraq, Sassanid Iran, traveled in two directions - along the upper basins of the Amu Darya, from Badakhshan to East Turkestan (Hutan) or India, and from there to China and Tibet, heading north through India and the Persian Gulf. The caravan of traders setting out on their journey traveled through Tokharistan to Sogd, from where they headed north, northwest and northeast - across the steppes of Eurasia: Eastern Europe, north of the Black Sea, North Caucasus, Volga-Ural, Semirechye, East Turkestan (Koshgar, Turfan) to the countries of Altai, South Siberia, China and the Far East [1:11-32].

The peculiarities and directions of diverse economic and cultural relations in the territory are comparable to the fact that they were significantly influenced by the political situation and socio-political changes that developed during this period.

In late antiquity, especially during the reign of the Ephthalite state, the political and economic position of Southern Sogd further increased when the city of Nakhshab was one of the political

centers of this state [3:313], and the city of Kesh became the political center of the whole of Sogd for a certain period of time [4:316], during which the areas adjacent to Sogd with Tokharistan were the main factors in increasing its position.

While these two branches of this historical pathway were in contact with each other throughout antiquity and provided cultural cooperation between different peoples, the position of the Southern network remained high throughout antiquity, by the period of the Turkic Kaganate there is an acceleration of the development of the Northern network. In particular, dozens of large settlements and cities were founded in the lower Syr Darya and its middle basins, economic progress was observed in Otrar, Chacha, Ustrushan, Sogd and Semirechye, which is explained by the fact that the Kaganate's control centers were located mainly in Suyab (Semirechye) and Chacha oasis, as well as in Sogd [5:3-13].

At the same time, the presence of a significant part of both branches in the territories within the Turkic Kaganate served to ensure the security of trade and economic centers located along these branches. Also, occupying a special place in the socio-political and economic-cultural life of the Kaganate, having long been engaged in crafts and economic issues, the powerful Sogdian population made a worthy contribution to the development of trade and in this period actively participated in international trade, engaged in trade along the banks of the Silk Road, in particular, the lower and middle basins of the Syr Darya, Semirechye and East Turkestan, the Urhun valley (Mongolia), North-West China. As a result of increased migration of the Sogdian population to these areas, which were considered the main strongholds of the Turkic Kaganate, several large Turkic-Sogdian cities appeared. This is also evidenced by the fact that Sogdians founded large cities in the middle Syr Darya river basin, such as Farab (Otrar), Isfijab (Sairam), Taraz in Semirechye, Balosagun, Beshbalyk in East Turkestan (the vicinity of Turfan), Baibalyk in Mongolia, or the fact that a certain part of their population is Sogdian [6:38-40].

Historical sources testify that since antiquity between the directions of the Great Silk Road, which passed through the historical areas between the Amu Darya and Syr Darya rivers, the importance of the Samarkand-Bukhara direction and its branches, which played an important role in the economic and cultural development of western Sogd, has been significantly increasing. This network mainly passed through the basins of the Zarafshan River and its tributaries and is mentioned in written sources of the early medieval period under the name "shahrokh" ("royal road", "main road"). This route, passing through dozens of settled towns and villages with artisan population and surrounding green gardens, was much more convenient and efficient in comparison with the old route going from Samarkand through the Southern Oasis of Sogd - Kashkadarya through Termez crossings in the middle reaches of the Amu Darya to Tokharistan. Passing through neighboring Tokharistan, which in terms of occupied territory and natural geographical position was several times larger than Sogd, it found itself on the southernmost branch of the Great Silk Road, much of which was surrounded by hills and mountains, as well as fertile lands of the tolls, which in turn followed ancient and early medieval caravan routes. One of them, Derbent, is not accidentally mentioned in written sources of that time under the names "iron Kapig" in ancient Turkic writings in the meaning of "iron gate", "Tie-Meng" (iron gate) in Chinese chronicles, "Bab al-Hadid" in Arabic sources, "Dari Ohanin" in Persian sources.

Xuan-jiang, a Chinese monk who arrived in Tokharistan in 629, describes the place as follows: "the right and left sides of Tie-Meng (Iron Gate) adjoin a mountain. The mountain consists of high and steep cliffs. Although it is a narrow place (from here), it is difficult and dangerous to pass through. The stone is of the color of iron, and so is the wall on either side of (the gate). (Here) iron gates of planks have been put up, and (these gates) have been fastened together with iron parts and fortified. Quite large bells hung on the tops of the gates. This place was so named because (this place) is difficult to cross and is very well guarded" [7:35]

The scope of research on the ancient Kanjin Turks in Sogd and Tokharistan is not so extensive. Z. V. Tugan equates them with the people of "Kash" or "Kanga", claiming that they are related to Turkic ethnonyms such as "Kandzhak", "Kashli", "Kashar" [8:65]. Sh.S.Kamoliddinov, on the other hand, suggests that they are different versions of the same name of the people - Kumed, considering that in ancient Greek sources they were Kumeds, and in Arab-Persian sources - Kumiji, along with the peoples who are mentioned as Turks-Kumiji[9].

Social, political, economic and religious factors also play a certain role in the migration processes between these historical cultural regions. During this period, the influence of Buddhism, whose roots go back to the Kushan Empire (1st century BC - 3rd century AD), increases in Sogd. The tradition of this faith, dating back to the early Middle Ages, is at the level of state religion in the Tokharistan region, and also begins to show its influence in the Sogd region. In Sogd, Zoroastrian beliefs have retained their positions mainly, however, in both religious systems there are noticeable cases of interaction, which is largely reflected in the fine arts. On the palace frescoes, such as Afrasiab, Penjikent, Balaliktepa, Buddhist traditions are depicted - images of gods, various symbolic symbols - a striking example of this. The religious tradition characteristic of the Sogdians is also reflected in the encounter of Sogdian expressions related to the rule and religious beliefs of that period, contained in numismatic materials that influenced Tokharistan and, in particular, the society of the rulers of its northern part - Chaganiyan, Termez, Khuttal and Qubadian.

Migration processes in Tokharistan and Sogd intensified precisely in the early Middle Ages, and the factors that caused them, as well as their consequences, are most noticeable in migrations to both regions from the northeastern regions of the region - Altai, East Turkestan and Semirechye.

Kumed, a mountainous region in the upper reaches of the Amu Darya in ancient times, and its inhabitants, the Kumadians or Kумыks, an ancient people who actively participated in the ethnocultural processes in Sogd and Tokharistan. Some connection is visible between the Badakhshan and neighboring Tajik tribes and the "Kumyk Turks" in Arabic sources, although it is likely that the Kумыks, whose territory of settlement coincides with the Vashgird and Badakhshan areas in Tokharistan, were the original inhabitants of this land from time immemorial, and then mixed with the Hephthalites, and then with the Turks, or were Turkic-speaking from ancient times. It should not be self-evident that they are called a Turkic people, and not other peoples. The earliest information about the country of the Kumeds comes from Greek sources. On Ptolemy's map (2nd century) there is a toponym Comedae, the location of which coincides with the vicinity of the Pamir Mountains. Ptolemy writes that caravans heading north from Bactria passed through the mountainous country of Kumed and reached Sogdiana. The Chinese monk Xuan-jiang (639-645) writes that the mountainous country called Kyumito or

Kyumichje is on the side of the sunset, adjacent to Kedulo (Khuttal) and the Sogdian land. [10:7]. The region of Kumed, bordering the provinces of Shikini (Shugnan) to the south and Fochu (Panj) to the southwest, was at one point subject to Khuttal.

The study of migration processes on the southern branch of the Great Silk Road, as well as the issues of causes and consequences of these processes on the example of the ancient early Middle Ages, shows that during this period the southern regions of Central Asia - the historical Sogd region - are characterized not only by the wealth of political realities, but also by a historical period full of migrations, which are part of ethnocultural processes. One of the main reasons for migration processes is associated, first of all, with the natural and geographical position and climatic conditions of this country, and on the other hand, with the fact that dozens of economic centers-cities located along the Great Silk Road have long attracted various peoples and nationalities.

The migration of some residents from the central part of the region, in particular from small areas of Sogd, to the east at the beginning of the 8th century and their resettlement to the Fergana Valley are recorded in the work of Abu Jafar at-Tabari "Tarikh ar-Rasul wa-l-Muluk". The work tells that after Sogd was occupied by the Arabs, part of the Ishtihan, Faylik population turned to the Fergana ruler for refuge, which also helps to understand the nature of the migrations of that time.

It should be noted here that in the cultural and trade relations of Sogd in the period we are studying, internal factors were strong, especially the influence of neighboring Tokharistan and partly Eastern Turkestan, as well as the historical and cultural regions of Ustrushan. The Bronze Age in particular, the influence of such civilizations in the east as Mohenjadarro, Harappa, Elam (housing construction, mainly handicrafts), is more noticeable in northern and southern Bactria (Surkhandarya oasis, Tajikistan, Afghanistan). The influence of the culture of the Ancient East on the Sogdian territories is practically not observed.

Conclusions and suggestions. Of great importance is the fact that in the southern regions of the region along the Great Silk Road and its branches, as a result of the mixing of various cultures - Eastern Iranian, Turkic and Indian - a unique ethnic diversity was formed, which has been preserved to one degree or another to this day for almost one and a half thousand years.

The processes of urbanization in Central Asia were closely connected not only with internal natural-geographical and socio-political conditions and cultural influence in neighboring communities, but, first of all, with world urban centers in the Near and Middle East. The processes in the system of development of ancient Sogdian settlements, which included the oases of Zarafshan and Kashkadarya, also took place in connection with neighboring territories.

The fruit of those times can be considered the coexistence of such eastern Iranian and Turkic peoples as the Uzbeks, Turkmens, Kyrgyz, in the foothills of the Pamirs, Badakhshan, Gissar, Hindu Kush and even the Himalayas in the southern regions of Central Asia, such as the Tajiks, mountain Badakhshanis, Pashtuns.

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