



Ethnocultural Processes Took Place In Ustrushan During The Western Turkish Khanate

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ABSTRACT

In this article, the author draws some conclusions based on historical sources, commenting on the ethno-cultural processes that took place in the historical and cultural region of Central Asia - Ustrushana during the Western Turkish Khanate. Based on these conclusions, we can gain important information about the political, economic and cultural life of this country.

KEYWORDS

Ustrushana, Chilkhujra, Mugh, numismatics, Dulu, Nushibi, Kantszyuy, Ustrushoni, Chachan napch, pecheneg, Kofir-kala, Galatepa.

INTRODUCTION

During the reign of the Western Turkic Khanate for more than 150 years, as in other oasis administrations between the Amudarya and Syrdarya oasis, intense ethnocultural processes took place in Ustrushona. This is first reflected in the fact that the local dynasty in the Ustrushona oasis was part of the khanate,

and then in the formation of the Turkic dynasty associated with the khanate in the oasis.

Linguistic data show that in the early Middle Ages, the local population of Ustrushona spoke Sogdian, a branch of East Iranian

languages, and in this respect they did not differ much from the population of neighboring Sughd. It can be said that the language of the Ustrushons was a dialect of the Sogdian language. After reading the documents on a wooden board found in V.A Livshits Chilkhujra and compared it with documents from the Mug archives, he proved that the court proceedings in Ustrushona were conducted in the Sogdian language.

THE MAIN RESULTS AND FINDINGS

During this period, a significant part of the local population of the Chach oasis, a close neighbor of Ustrushona, spoke Sogdian and part Turkish. The language of the people of the Fergana Valley, which is relatively close to Ustrushona, is very different from the language of the people of both oases, and according to Chinese tourists, the language of the Fergana people is not similar to the language of the surrounding peoples. However, archeological finds (epigraphic and numismatic materials) confirm that the Sogdian language began to spread in the valley during the reign of the Khaganate.

During this period, many nomadic people entered Ustrushna from the north and northeast - through the Chach, the middle basin of the Syrdarya, and through Fergana from the Seven Seas, and these processes were associated with the establishment of the Turkish Khanate in the region. In particular, the Western Turkish Khanate, the western wing of the Khaganate, initially chose the northern foothills of the Ettisuv and Tianshan Mountains as its base, but gradually expanded to include the Turkish tribes allied with the Khaganate not only in the Seven Seas but also in the northern part of the Chach Oasis and the Otrar Valley. begin to form a significant

part of the population in the eastern regions. Especially in the middle basins of the Syrdarya - Chach and Otrar oasis, the influence of the ancient Turkish people increased during the reign of the khanate. This is confirmed by some data found in Chinese chronicles, as well as written sources in other languages and archeological materials.

It is known that the central territory of the Western Turkish Khanate - Ettisuv (basin of the Chu, Talas and Ili rivers) was militarily and administratively divided into 2 wings, each of which was divided into 5 large tribes. Consisting of 5 Dulu and 5 Nushibi clans, this alliance unites a total of 10 clans and is also known as the "Ten Arrows" (ten tribes) of the Western Turkish Khanate because it is a ten-tribal union. Almost all of these accents lived in the Seventies and adjacent areas.

To the west of them, in the middle basins of the Syrdarya, live Turkish tribes other than these 10 seed associations, whose names are mentioned in Chinese chronicles. In the annals, the tribes of Ade (Adiz) ,Heje, Boxu, Beygan, Juyhai, Hebei, Xeyaso, Suba , Emo, Keda in the north of Kangzui (Kanguy / Qang) belong to the union of Tele (* Tegreg) tribes so far it has not been fully determined what their local name originally was.

Thus, in the early Middle Ages, the steppes between the Chach and Otrar oasis and the Syrdarya basins were inhabited by a number of nomadic, semi-nomadic and sedentary Turkish tribes, and a significant proportion of towns and villages in the region were Sogdian and Turkish. This is confirmed by both written sources and archeological materials, as well as the fact that dozens of toponyms belonging to this period consist of Turkic, Sogdian and Turkish-Sogdian mixed names.

For example, a certain settlement, such as Otrar-Tarband, Karachuk-Shavgar, Sayram-Isfijob, has two names, and both of them have the same meaning. Also, the occurrence of Turkish toponyms such as Chach, Iloq, Sutkent, Yangikent in the middle basin of the Syrdarya gives Ustrushona a certain idea about the ethnic composition of the population of the neighboring areas from the north.

As in ancient times, migration to the Amudarya-Syrdarya region, in particular to the Sughd oasis, took place mainly in the middle basins of the Syrdarya, and the Nurata and Ustrushona regions served as the main checkpoints for such processes. In particular, the plain part of Ustrushona (Jizzakh oasis) not only served as a outpost for the migration of nomadic tribes to the south, but also served as a main camp for them.

One of the main areas that served as a similar outpost for Ustrushona was the Fergana Valley, as mentioned above, and the northern and northeastern parts of the valley were the southern neighbors of the Ettisuv region, the central territory of the khanate. Although part of the valley's indigenous population has long been Turkish, the migration of a number of Turkish tribes from the Altai, Central Tianshan, and East Turkestan to the Amudarya-Syrdarya during the Khaganate took place through the Fergana Valley. The nomadic peoples, who left the central regions of the Khanate, first came to the mountainous and foothill areas of the Fergana Valley, and then split in two and headed southwest - to Ustrushona and south - to Turkestan.

According to Chinese chronicles, Arabic and Persian sources, as well as Sogdian documents, the concept of "Ustrushoniy" was

widespread among the local population of the oasis, although the Sughd oasis was close and the local language was Sogdian. Although the term 'strwšnyk', 'strwšnk n'bw' is used in Sogdian documents, the researchers interpret them differently as 'istravshan' and 'usturshan'. The form in Arabic-Persian sources is the basis for this. The fact that the Ustrushans have been separated from the neighboring oases as a separate administrative-political unit for centuries has led to such an understanding among the population.

A similar situation is evidenced by the fact that in ancient and early Middle Ages the concept of "Chachan napch" (Chach people) was widespread among the population of the Chach oasis, and "Sgudik" among the population of the Sughd oasis, and they were known by the same names in distant lands. This means that the concept of 'strwshank n'bw' Ustrushana people 'in document A – 9 goes back as far as Chach and Sughd.

However, in the early Middle Ages, the population of Ustrushona did not seem to be ethnically homogeneous, as in the provinces of Chach, Fergana, Sughd, and Turkestan. This is due to the diversity of archeological finds in the oasis, which is reflected in the wall paintings of the Shahristan Palace, the meeting of characters of different ethnicities, the interpretation of some toponyms not only in Sogdian, but also in Turkish, and so on. The diversity of the ethnic composition of the Ustrushans is also confirmed by the findings made during archeological expeditions.

According to anthropologist scientist T.K. Khodjaev, in the eastern part of Mirzachul, on the borders of the Tashkent oasis, representatives of the Qovunchi culture lived

in the late I and early millennium BC, they were Europoid and partly Mongoloid. On the southern banks of the Syrdarya lived the tribes of the "Central Asian inter-river" type, in which the signs of Europoidism are strong.

The bones found in the Kayragach cemetery near Khojand are reminiscent of the Central Asian two-river type. The material evidence of 6 cemeteries around Isfara gave the type of pure Central Asian two river range without Mongol elements. According to T.K. Khodjaev, the "Central Asian inter-river type" was formed in ancient times in the middle basins of the Syrdarya as a result of their long-standing ethnocultural mix of Turkish and Sogdian languages on the basis of ancient types of tribes and peoples. It is known that modern Uzbeks and Tajiks of the oasis belong to the "Central Asia between two rivers" type.

According to S.G. Klyashtorny, biscuits were found in the middle reaches of the Syrdarya until the middle of the 7th century. From the middle of the VIII century the Oghuz cattle-breeding population began to enter the oasis. They were located in the middle and lower reaches of the Syrdarya, in the deserts of the south-east and north-east of the Aral Sea. During the VIII-IX centuries, the Oguzs formed a large tribal union in the territories near the Syrdarya and the Aral Sea.

At the end of the ninth century, on the basis of this union of seeds, the state of Oguz Yabgugi was formed. In the middle bank of the Syrdarya - Mirzachul, the Oghuz cattle-breeding population settled during this period and gained a dominant position. A.A. Gritsina believes that the Ulkansay fortress in Gulistan could be the tomb of the chief of the Oghuz tribe.

The images at the Qalai Qahqaha Palace, the residence of the Ustrushana rulers, the Afshin, show two children not eating wolves. N.N. Negmatov connects this with Christian mythology. According to some scholars, this phenomenon is associated with the origin of the Turkic peoples, and it is due to the fact that part of the population of Ustrushona was Turkish in the VI-VIII centuries. The emergence of plots related to the ideology of the Turkish Khanate in Sughd and neighboring areas is also due to the widespread spread of Turkish peoples in the region. A number of ceramic seals were also found at the Kofir-kala monument, one of the important political and cultural centers of Samarkand Sughd, among which the image of a wolf suckling a child stands out.

According to the legend associated with the emergence of the Ashina Turks, the founders of the Khanate, most Turks raised a young child who survived after being wiped out by an enemy tribe by suckling a wolf. The wolf is the patron saint of the ancient Turks and is reflected in its reverence (naming children, using it as an honorary title, painting on the surface of various objects, transmitting various stories and legends from generation to generation, etc.). The discovery of the Kafir-kala is connected with this legend, and similar plots can be found on the murals of the Palace of Ustrushan Afshin, a gold medallion found in Tashkent and a golden brace found in the temple of Panjikent.

As mentioned above, nomadic peoples entered the Sughd region through Ustrushona. They first established their settlements here in the middle basins of the Zarafshan River, passing through the Sughd rulers such as Kabudon, Ishtikhan, Kushaniya. At the same time, the mountainous parts of

Ustrushna - Mascho and the surrounding mountainous areas - were inhabited by Turks since the Middle Ages, and their widespread spread here probably dates back to the time of the Khanate. In particular, the Uratapa Turks, the Zaamin Turks, the Usmat Turks, etc., who belong to the Uzbek Turkish tribe, are known to be the ancient inhabitants of the region.

It is known that the Ashina Turks were mainly mountainous people, living in the southwestern foothills of the Altai Mountains even before the establishment of their state, and were engaged in mining iron for their masters as vassals of the Juan-juan dynasty (405-555). After the establishment of the Turkish Khanate and the conquest of large areas, the Ashina Turks migrated to various parts of Central Asia, especially to the mountainous regions. It is possible that some of them migrated from the Altai and Tianshan mountains to the south and southwest - to the foothills of the Pamirs, Hindikush, Gissar, to the ridges of present-day Turkestan. Such migration processes occur from time to time, and various factors have contributed to this.

By the way, the difficult ecological conditions in the "Great Desert", as a result of various political events, from the III-IV centuries AD, the influx of nomadic pastoral peoples into Central Asia, including the territory of Ustrushana. This process intensified during the Hephthalites, and especially during the Turkish dynasty. From the 7th century onwards, the Qarluq people began to enter Ustrushana from the Sughd side.

After the Qarluqs, expelled from the Arabs, moved to Badakhshan and Karakul, they gradually moved through Bukhara to Samarkand, and then to the Ura-Tepa area. At

a time when Central Asia was part of the Western Turkish Khanate, at a time when the Mongols were theoretically expected to increase, the opposite was observed. There were two reasons for this: firstly, all the Turks who settled in the oasis did not look Mongol, and secondly, the Arab invasion stopped or weakened the constant influx of Turkish-speaking tribes from the east.

The ethnocultural processes that took place in Ustrushana during the Western Turkish Khanate were also reflected in the material artifacts found in the remains of the ancient city and large settlements of the oasis. Archaeologists believe that in the early Middle Ages there were radical changes in Central Asian crafts, especially in pottery. The scientific literature suggests that new ethnic groups began to arrive in Central Asia during this period. Ustrushana pottery centers specialize in one field (for example, Shahristan potters produce milk processing vessels, portable kilns).

In a sense, these places restore the level of development of the first medieval Ustrushana pottery centers and provide information about the products of urban (Sari Kubur - VII-VIII centuries, Soi Gurkhona - VIII-XI centuries) and rural (Galatepa, V-VI centuries) pottery. There will be major changes in ceramic production and an increase in handmade pottery. As the quality of the angob decreases, the number of vessels coated with the angob decreases sharply.

By this time, the high-bottomed cups are gone and the mugs are widely circulated. The pottery jars of this period (Galatepa) are round-shaped, consisting of two compartments. At the same time as the pottery was made on a pottery wheel,

handmade pottery was also baked in the jars. The loss of angob coating of pottery is typical of the VI-VIII centuries, which dates back to the Khanate. During this period, a sharp change in the shape of the bowls is observed. Instead of the previous deep bowls, the low, wide and flat bowls are spread wide. This period is also characterized by the occurrence of many handmade pottery.

CONCLUSION

Thus, the ethnocultural processes that took place in Ustrushana during the Western Turkish Khanate were reflected in the written sources and archeological finds of their time. During this period, the main population of the oasis was the Sughd-speaking Ustrushan people. At the same time, as in ancient and early medieval times, during the Khaganate, the oasis was inhabited by many Turkish peoples from the north and east, the foothills of the Altai and Tianshan mountains, the middle basin of the Ertis and Syrdarya.

Some of them have moved to the newly occupied areas as representatives of the ruling class, while others have moved to new pastures as a result of changes in socio-political conditions. The Ustrushana oasis, with its favorable climate and natural-geographical location, attracts various ethnic groups living in the north-east of the region, which is one of the main factors. Also, for centuries, the oasis has served as a crossroads for the settled farmers and nomadic pastoralists of the region, and these processes become more active due to various factors when it comes to the khanate period.

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