



## Ethnocultural Processes of Turkish Khanate Administration in the Sugd Oasis

Sokhiba Sulaymanova

Senior Lecturer (PhD) of Karshi State University

**Abstract:** In this context, it is clear that during the period of the Western Turkic Khanate, there were intense political and ethno-cultural processes between the Sugdian and Turkic peoples of the Sughd oasis, and the unique symbiosis-intermixing, ethno-cultural synthesis processes between these socially and politically active peoples of the region intensified. On the one hand, this process accelerated in the Sughd oasis, and on the other hand, it was very active in Ettisuv, Altai and Orhun valleys (Mongolia), which are the central regions of the Khaganate. The Sugdians became close companions in the Khaganate in such matters as leading embassy delegations, establishing international trade, building cities, participating in palace life, and being advisers to the Khagan and high-ranking representatives of the Khagan. In turn, representatives of the Turkic and Sugdian people led the management of Samarkand, Panch and Nakhlab dominions of Sughd in connection with the Khaganate.

**Key words:** Western Turkic Khanate, Sughd, Samarkand, Panch, Ettisuv, Altai, Orhun (Mongolia), ethno-cultural processes, symbiosis-mixing, synthesis, embassy life, international trade, city, palace.

The socio-political realities that occurred in the Sughd oasis during the period of the Western Turkic Khanate had an impact on the ethno-cultural processes in the oasis. It is possible to have a certain idea about it based on written sources: Chinese chronicles, Sugdian documents and Arab-Persian sources, as well as archaeological materials. When the Chinese annals talk about the rulers of Samarkand, Maymurg, Kesh, Nakhal, Kushania, Ishtikhan, Kabudon, etc. in Sughd, it is emphasized that the inhabitants of the oasis are skilled in trade and crafts, while the ruling class of the Khaganate - the representatives of the Tukyue (Turkish Khaganate) are more nomadic and military. is defined as a priority population. Similar information can be found in Arab-Persian sources, which mention the oasis of Sughd as a country consisting of cities and villages with many gardens.

As a source for the early medieval history of the Sughd oasis, archeological finds also have a great place, many monuments of material culture were found from the remains of dozens of ancient cities in the oasis, which were obtained during almost a hundred years of archaeological excavations. Numismatic and epigraphic materials, seals, ceramic and metal objects, palace wall paintings (Afrosiyab, Panjikent, etc.), terracotta figurines, Zoroastrian and Buddhist temples, etc. are a significant part of the findings. They have been studied by many archaeologists, O.I. Smirnova, Researchers such as L.I. Albaum, A. Belinitsky reviewed the history of Sughd on the basis of written sources and archaeological materials. Among them B. Marshak, E.V. Rtveladze, L.S. Baratova, A. Malikov and the research of others can be added. A. Malikov, who studied the issue of ancient Turkish material culture in Sughd during the period of the Turkish Khanate. found out on the basis of many written sources and archeological findings that the Khaganate had a great political and ethno-cultural influence in Tokharistan, Sughd, Choch, Fergana and other oases during this period [2].

From the 90s of the last century until today, similar researches have been carried out, including the American researcher J.K. Skeff, German Z. Stark, M. Mode's works stand out[3].

If it is based on the natural-geographical location and climatic conditions of the Sughd oasis, in the early Middle Ages, a significant part of the oasis was suitable for irrigated agriculture. and it can be seen that the oasis was an area that attracted not only settled farmers, but also nomadic herders.

The Turkish Khaganate, being the kingdom with the largest army of its time, kept troops or built military garrisons in the territories under its control, and in many cases, the Khaganist troops, consisting of cavalymen, tried to choose such mountain and sub-mountainous pastures as a place of residence. At the same time, the political and military representatives sent by the Khaganate to be responsible for the administration of vassals and their military groups were stationed in strategically important cities and fortresses and kept the local ruler under control. There is a number of information about this in Chinese annals, and in the "Tan-shu" annals, when it comes to the Western Turkish ruler Tun Yabgu-Khagan (619-630), he moved his administrative center from Suyab (Ettisuv) to the west, to the Mingbulok region on the northeastern border of the Choch oasis. and it is emphasized that he strengthened control over "Western countries".

According to the yearbook, this khagan "gives local rulers the title of "eltabar" and appoints a deputy - "tudun" to each of the oase rulers to collect taxes and supervise the local ruler." This practice seems to have been carried out in all oases between Amudarya and Syrdarya, especially in Sughd. This is also confirmed by some information found in Sugdian documents relating to Panch rule, particularly documents numbered V-17 and V-18. For example, in the first quarter of the 8th century, the ruler Devashtich (709–722), who claimed not only the Panch rule, but also the rule of Sughd, as evidenced by the document number V-17, emphasized that he received "high rank and respect", i.e. a label, from the Khagan, and according to a number of researchers , by which he expressed himself as a vassal of the Turkish khagan [4]. So, this practice, which was started during the rule of Tun Yabgu-Khokan - in 620 years, was still going on 100 years later.

One of the evidences showing the active ethnocultural processes between the Sugdians and the Turks in the oasis is expressed in the belts and similar material objects found in the remains of the ancient city. Many researchers associate the belts, saddles and weapons of Sughd, Ettisuv and the early Middle Ages of Eastern Europe with the ancient Turks based on their manufacturing techniques and other features [5]. Also, the traditions of the ancient Turks began to take precedence in the decoration of pottery. In particular, such methods as drawing a bow and arrow image on the surface of the dishes, and drawing various animal images on the stem of the dish are prominent. Also, it is noteworthy to meet cases such as the printing of images of people with the appearance of ancient Turks on the ceramic surface [6]. In recent years, a similar situation was found in several ceramic fragments found in the Kafir fortress, and the image of a man and a woman standing side by side reminds of the ancient Turks [7].

The traditions of the ancient Turkish art are also reflected in the Sugdian coroplasty, and the statue of a horse warrior has the characteristics of Turkish soldiers [8]. This is also confirmed by the fact that among the terracottas found in the ruins of Afrosiyab, Kafir Qala, Talibarzu, Sarikurgan and the ruins of Panjikent in Samarkand and its surrounding areas, a significant part of them are finds depicting Turkish warriors and riders [9].

The fact that plots related to the ideology of the Turkish khanate began to appear in Sughd and its neighboring regions are also related to the widespread spread of Turkic peoples in the region. Several ceramic seals were found in the monument of Kafir Castle, one of the important political and cultural centers of Samarkand Sughd, among which the image of a wolf nursing a child stands out[10]. According to the legend about the origin of the Ashina Turks, who founded the Khaganate, after most of the Turks were exterminated by an enemy tribe, a young baby that survived was nursed by a wolf. The wolf was considered the guardian animal of the ancient Turks, and it was reflected in its veneration (naming children, using it as a proud title, putting its image on the surface of various objects, passing various stories and legends from generation to generation, etc.)[11].

The role of the Western Turkic khanate in the cultural life of Sughd was closely connected with its political administration. According to Chinese annals, the local residents of Sughd used to cut their hair, while the ancient Turks had a widespread habit of wearing long hair. The Khakhanid sometimes required its vassals to obey their customs. According to some researchers, the Khaganate may have tried to introduce such practices mainly for the ruling class of vassal nations, in particular, vassal rulers. For example, in Chinese chronicles, it is noted that the ruler of Kan (Samarkand) cut his hair [12], and the common people shave their hair [13]. J. Based on this information, Skeff evaluates it as a form of suzerain and vassal relationship between the Khaganate and the rulers of Sugd [14]. According to Skeff, Khakhanid applied two strategic methods in the matter of indirect management of oasis dominions, one of them was proportional (conforming) and the other was coercive in nature. In the first case, giving daughters to vassals, that is, through marriage, and in the second case, the Khaganate used military pressure on his vassals and forced them to accept their customs [15]. In the second method, there are cases where the Khaganate introduced it to the ruling class of vassals, and sometimes to their entire people. Although these customs were not in the nature of strong pressure, they had a coercive character and made the settlers accept the customs of the settlers [16].

During this period, wearing long hair or shaving it as a tradition of ancient Turkish men is found in a number of sources (Chinese chronicles, stone sculptures, numismatic materials, etc.) [17]. On this basis, it can be explained that the ruler of Samarkand wears long hair, unlike his citizens, to express his subordination to the Khaganate. So, the fact that certain measures were used by the khagans to introduce ancient Turkic procedures to the people under the khaganate is confirmed once again based on these evidences.

During this period, in the north-eastern parts of the region, mainly the peoples belonging to the Altaic language family: most of them consisted of Turkic ethnic groups and partly the ancestors of the Mongols, while in the south-western part of the region, a large part of the population was made up of the eastern Iranian-speaking peoples. Also, during this period, two ethnic groups were widespread in several regions of Central Asia, and one of them - the Sugdians, in addition to their historical homeland of Sugd and its surroundings, lived in the middle basins of the Syrdarya, Ettisuv, Eastern Turkestan and North China in significant numbers [18]. Therefore, the settled peoples living at a distance of almost two thousand kilometers from Ettisuv to Sugd are mentioned in Chinese sources as Suli (Sugd) people [19].

Another of the most active ethnic groups during the period of the Turkic khanate - the ancient Turks were the ethnic group that made up the majority of the population of Mongolia, Southern Siberia, Northern China, the regions between the Altai and Tianshan mountains, and the Turks were also present in Eastern Turkestan, especially its northern regions, Ettisuv, Fergana, Choch, middle and lower Syrdarya basins, the Aral Bay, the Volga-Ural basin[20], the North Caucasus and the north-east of the Black Sea[21], Khorasan, Northern Afghanistan and Tokharistan had their position as an ethnic group that made up a significant part of their influence[22].

So, if we take a brief look at the ethno-cultural processes in the Sughd oasis during the Western Turkic khanate, it can be seen that during this period, thick political and ethno-cultural processes took place between the Sugdian and Turkic peoples, and the unique symbiosis-intermixing and ethno-cultural synthesis processes between these socially and politically active peoples of the region intensified. It becomes clear. On the one hand, this process accelerated in the Sughd oasis, and on the other hand, it was very active in Ettisuv, Altai and Orhun valleys (Mongolia), which are the central regions of the Khaganate. The Sugdians became close companions in the Khaganate in such matters as leading embassy delegations, establishing international trade, building cities, participating in palace life, and being advisers to the Khagan and high-ranking representatives of the Khagan. In turn, representatives of the Turkic and Sugdian people led the management of Samarkand, Panch and Nakhlab dominions of Sughd in connection with the Khaganate.

Such ethnocultural processes were expressed not only in the written sources of their time, but also in material cultural objects. Mutual cultural rapprochement between both ethnic groups is confirmed on the basis of marriage ties, joint participation in governance, coinage, leadership in visual arts, etc.

## REFERANCE

1. Гафуров Б. Г. Таджики, древнейшая, древняя и средневековая история. – М.: Наука, 1972; Пугаченкова Г. А., Ртвеладзе Э. В. Северная Бактрия – Тохаристан. Очерки истории и культуры древность и средневековье. – Т.: Фан, 1990; Гоибов Г. Ранние походы арабов в Среднюю Азию. – Душанбе: Дониш, 1989; Баратова Л. С. Древнетюркские монеты Средней Азии VI-X вв. (типология, иконография, историческая интерпретация): Автореф. дис. ... канд. ист. наук. – Т.: ИВАНПУз 1995.
2. Маликов А. Тюрки в среднеазиатском междуречье в VI–VIII вв. (по археологическим и письменным источникам). Автореф. дис... канд. ист. наук. – Самарканд: ИААН РУз, 2000.
3. Skaff K. J. Western Turk Rule of Turkestan's Oases in the Sixth through Eighth Centuries // TURKS– Ankara, 2002. – Vol. 2. – P. 364–372; Stark S. Die Alttürkenzeit in Mittel- und Zentralasien. Archäologische und historische Studien. – Wiesbaden, 2008; Stark S. The Arab Conquest of Bukhārā: Reconsidering Qutayba b. Muslim's Campaigns 87–90 H/706–709 CE // Der Islam 2018; 95 (2). – P. 367–400; Mode M. Reading the Afrasiab Murals: Some Comments on Reconstructions and Details // Royal Naurūz in Samarqand. Proceedings of the Conference held in Venice on the Literaturverzeichnis Pre-Islamic Paintings at Afrasiab. RSO, NS 78, Supplemento 1. – Pisa / Roma, 2006. – P. 107–128.
4. Согдийские документы... II. – С. 115, 117; Grenet F., de la Vaissiere E. The last days... – P. 157; Исхоқов М., Бобоёров Ф., Кубатин А. Суғд тилидаги манбалар / Ўзбекистон тарихи. Хрестоматия, 2/1. Т.: Фан, 2014. – Б. 81-82.
5. Распопова В.И. Металлические изделия раннесредневекового Согда. – Ленинград, 1980. – С. 108.
6. Лебедева Т.И. Селская округа и её роль в формировании раннесредневекового Самарканда (по материалам селской округи Самарканда). Автореф. дисс. к.и.н. – Ташкент, 1994. - С. 28
7. Babayar G. Semerkant'ta bulunan “Kağan” ve “Hatun” unvanlı Eski Türk Sikke ve Mühürleri Üzerine // GTTAD (Genel Türk Tarihi Araştırmaları Dergisi), Vol. 1, Issue 2, July 2019. – Ankara, 2019. – S. 177-202.
8. Смирнова О.И. Сводный каталог согдийских монет. Бронза. – М., 1981. – С. 16, 22, 505-506; Malikov A. Arkeolojik ve Yazılı Kaynaklara Göre Maverāünnehir Türkleri (M.S. VI-VIII. Yüzyıllar) // Türkler. Cilt 2. – Ankara: Yeni Türkiye Yayınları, 2002. – S. 146.
9. Бердимуратов А., Богомоллов Г. Тюрки в искусстве раннесредневекового Согда // Согдийский сборник. Новейшие исследования по истории и истории культуры Согда в Узбекистане. Вып. 7 / Под. ред. Ш. Камолитдин. – Berlin: LAP Lambert Academic Publishing, 2020. – С. 61-69.
10. Бердимуратов А., Богомоллов Г. Тюрки в искусстве раннесредневекового Согда ... С. 66.
11. Зиё А. Ўзбек давлатчилиги тарихи. – Тошкент, 2001. – Б. 83; Бобоёров Ф. Фарбий Турк хоқонлигининг давлат тузуми. – Тошкент: Yangi nashr, 2018. – Б. 200.
12. Бичурин Н. Я. Собрание сведений... II. – С. 271, 281.
13. Бичурин Н. Я. Собрание сведений... II. – С. 271, 281; Отахўжаев А. Хитой манбаларида туркий ва суғдий умумийлик ҳақида // Этнос ва маданият: анъанавийлик ва замонавийлик” “Академик Карим Шониёзов ўқишлари” туркумида этнологларнинг V Республика илмий конференцияси материаллари. – Т., 2010. – Б. 80.
14. Skaff K. J. Western Turk Rule of Turkestan's Oases in the Sixth through Eighth Centuries // TURKS. – Ankara, 2002. – Vol. 2. – P. 364–372.
15. Skaff K. J. Western Turk Rule... – P. 100.
16. Skaff K. J. Western Turk Rule... – P. 101.

17. Тугушева Л. Ю. Уйгурская версия... – С. 5–6; Бабаяров Г. Древнетюркские монеты... – С. 14, 16, 30.
18. Отахўжаев А. Илк ўрта асрлардаги сиёсий-ижтимоий-иқтисодий ва маданий муносабатларда Суғд ва Чоч // *O'zbekiston tarixi*. – Тошкент, 2009. – № 1. – Б. 17.
19. Хўжаев А. Хитой манбаларида суғдларга оид айрим маълумотлар // *O'zbekiston tarixi*, 2004, №1. – Б. 52-61; Хўжаев А. Суғдийларнинг Хитойга бориб қолиши // *Мозийдан садо*, 2002. – №2 (14); Хўжаев А. Фарғона тарихига оид маълумотлар ... – Б. 119.
20. Barthold V.V. *Orta Asya Türk Tarihi Dersleri...* – S. 29; Матбабаев Б. Х. Раннесредневековая культура Ферганы (на основе исторического анализа археологических источников V–VIII вв. ). Автореф. дисс. на соиск. учен. степ. док. ист. наук. – Самарканд, 2009. – С. 42.
21. Комар А. Наследие тюркских каганатов в Восточной Европе // *Мәдени мұра - Культурное наследие*. – Астана, 2009. – № 1. – С. 100-102.
22. Бобоёров Ғ. Ғарбий Турк хоқонлигининг бошқарув тузуми. Тарих фанлари доктори унвонини олиш учун ёзилган диисертация. Тошкент: ЎЗР ФА ШИ, 2012. – Б. 19-21
23. Bakhodir, S. (2022). Modern Trends in the Terminology of Public Administration of the Russian Language. *INTERNATIONAL JOURNAL OF LANGUAGE LEARNING AND APPLIED LINGUISTICS*, 1(5), 41-43.
24. Bakhodir, S. (2022). Modern Trends in the Terminology of Public Administration of the Russian Language. *INTERNATIONAL JOURNAL OF LANGUAGE LEARNING AND APPLIED LINGUISTICS*, 1(5), 41-43.
25. Bakhodirovna, S. S. (2022). TURKIC TITLES IN EARLY MEDIEVAL SOGD RULE. *INTERNATIONAL JOURNAL OF SOCIAL SCIENCE & INTERDISCIPLINARY RESEARCH* ISSN: 2277-3630 *Impact factor: 7.429*, 11(10), 10-15.
26. Сулайманова, С. Б. (2022). ИЛК ЎРТА АСРЛАР ЁЗМА МАНБАЛАРИДА СУҒД ВОҲАСИ ТАРИХИ. *ВЗГЛЯД В ПРОШЛОЕ*, (SI-2).