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ЎТМИШГА НАЗАР ВЗГЛЯД В ПРОШЛОЕ LOOK TO THE PAST

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АННОТАЦИЯ

Мақолада Буюк ипак йўли чорраҳасидаги муҳим савдо ва маданий марказ сифатида Сўғдиёнанинг ўрни очиқ берилган. Археологик тадқиқотлар ва тарихий манбалар асосида ўрта асрлардаги Суғд ўлкаси тўғрисидаги маълумотлар, давлатнинг Буюк Ипак йўлидаги маданий алоқалардаги ўрни ва Уструшондаги ижтимоий-сиёсий, иқтисодий ва маданий ҳаёт ёритилган.

Калит сўзлар: қишлоқ хўжалиги, чорвачилик, қадимги давр ва ўрта асрлар, Хитой манбалари, Кеш, Нахшаб, Буюк Ипак йўли, маданий алоқалар.

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СОГДИАНА В СИСТЕМЕ КУЛЬТУРНОГО ВЗАИМОВЛИЯНИЯ НА РАННЕСРЕДНЕВЕКОВОМ ТРАССЕ ВЕЛИКОГО ШЕЛКОВОГО ПУТИ

АННОТАЦИЯ

В статье раскрывается роль раннесредневековой Согдианы, как важного торгового и культурного центра на участке Великого шелкового пути. На основе материалов археологических исследований и исторических источников приводятся данные об раннесредневековом Согде, его роли в культурных связях Великого шелкового пути. Дается оценка социально-политической, экономической и культурной жизни в средневековом Уструшане.

Ключевые слова: оседлое земледелие, скотоводство, раннее средневековье, китайские источники, Кеш, Нахшаб, Великий шелковый путь, культурное взаимодействие.

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SOGDIANA IN THE SYSTEM OF CULTURAL INTERACTION ON THE EARLY MEDIEVAL ROUTES OF THE GREAT SILK ROAD

ABSTRACT

The article reveals the place and role of Sogdiana, as an important commercial and cultural center on the Great Silk Road site. Based on archaeological research and historical sources, data are provided on early medieval Sogd, its role in cultural ties along the Great Silk Road, and an assessment is given of socio-political, economic and cultural life in Ustrushan.

Index Terms: settled agriculture, nomadic cattle breeding, earlier the Middle Ages, Chinese sources, Kesh, Nakhshab, the Great Silk Road, cultural interaction, titles and estates.

Introduction:

Sogdiana is one of the oldest historical and cultural regions of Central Asia. In the Avesta, Sogdiana is referred to as Gava Sogd, which means Big Sogd. In the early Middle Ages, Sogdiana, as an important administrative region, was part of the Eftalite state, then the Turkic Kaganate and played an important role in the inter-regional and trans-regional ties of these states. Samarkand, Kesh, Nakhshab and Bukhara were major

cities on the routes of the Great Silk Road. Trade roads connecting Ferghana and the Tashkent oasis with the cities of Khorasan and Iran, as well as with Khorezm, passed through the territory of Sogdiana.

Methodology:

The article is based on generally accepted historical methods - historical, comparative-logical analysis, consistent, objective.

Research results:

Now let us briefly dwell on the trade routes of the Great Silk Road that passed through the territory of Sogdiana. In the early Middle Ages, trade routes from Samarkand through the cities of Nakhshab and Kesh, located in the Kashkadarya oasis, to the crossings of the middle reaches of the Amu Darya were of great importance. The roads from Samarkand Sogd to Tokharistan also passed through Southern Sogd. This route ran through the passes of the Hissar Range and the famous Iron Gate [1]. The paths from Sogdiana to Tokharistan were described in the diary of a Chinese traveler [2], the Buddhist monk Xuan Jiang, in which the cities of Chaganian (Budrach settlement) and Termez are noted as large shopping centers of the Surkhan valley [3].

In the early Middle Ages, the importance of the Samarkand - Bukhara [4]. route increased. Bukhara, mentioned in the early medieval Chinese sources under the name An [5], was an important link on the route connecting East Turkestan and the headquarters of the Hagan in Semirechye with Iran through Paikent, Amul and Merv. The ambassadors of the Turkic Kaganate, led by the Sogdian merchant Maniah, also went along this route on the way to Iran. [6]

The cities of Khorezm had important trade significance on the caravan route from Tokharistan and Sogd to the Caspian littoral, from Ustyurt to the lower Volga region. Finds from the North Caucasus - handicrafts, coins, and others originating from Central Asia are evidence of the region's economic ties with Byzantium and the Khazar Khaganate.[7] Ustrushana [8] and the Chach oasis [9] occupied a special place in the development of trade relations between Sogd and Khorezm with the Ferghana Valley and the northern steppe territories.

Speaking about the factors of cultural interaction, we should recognize the unique stimulating role of the Great Silk Road, which began to form in the 2nd century. BC. and was a conductor of technological innovations, religious ideas and cultural achievements. [10]

This transcontinental route for the first time connected the Far Eastern and Mediterranean foci of ancient civilizations and passed through Central Asia.

The cultural ties of the population of Central Eurasia with Iran (Persia), China, Parthia, the Kushan Empire and other civilizations could not pass without a trace, the process of mutual influence was most pronounced in the sphere of religion. The Japanese archaeologist Kyuzo Kato emphasized: None of the uncountable paths discovered by mankind since ancient times brought people closer to each other, did not spread civilization and discovery like the Great Silk Road.

The Great Silk Road can be likened to a canal that gave water to the withered steppe, a bridge that united the two banks of the river, a symbolic belt that connected the past with the present and the future.[11]

Sogdiana occupied a special place in the development of trade relations between the cities of Khorasan and Iran, Khorezm with Ustrushana, the Chach oasis and the Ferghana Valley.[12]

According to the Iranian historian Golamreza Javadi, in Central Asia VII-VIII centuries.

there were many small independent states - Sogd, Bukhara, Ustrushan, Fergana, Chach and some others. The Sogdian king bore the title "ikhshid" (from the ancient Iranian "hshatra"). The rulers of the Sogdian rustaks bore the titles "Marya", "Marya-Khvat", "Khvat". These titles are fixed on coins and Sogdian documents. The ruler of Ustrushana bore the title of "athens", and the ruler of Kesh the title of "ihrid" and "dikhkan." In the Sogdian documents there are the titles "vaspuhrakan" in the meaning of "son of the king" and "ahshvandar" in the meaning of the head of the region. Muslim authors of the Central Asian rulers called dikhkan (petty ruler), malik (king), sahib (ruler), azim (great), wuzurg (great), mihtar (elder). As for the administrative apparatus, the documents of the office of the Panjakent ruler Devashtich include the following official titles: vaganpat (head of the temples of fire), magupat (chief priest), dapirpat (head of scribes, head of the office), gavpat (head of financial department), bazhkaram (taxcollector), blankpat (head of post office), vadiyat (head of channels), darmanpat (chief physician), masulpat (chief cupbearer) [13]. Judging by Sogdian documents, Sogdian society in antiquity and in the early Middle Ages was divided into 3 classes: 1 - Azatan (free, noble, noble); 2 - Mugan (priests); 3 - Kishtivarzan (farmers), Hvarakan (merchants), caricoron (artisans). Slaves are also mentioned, but they stood outside the estates. The first two estates were privileged. In Muslim sources for Sogd VIII century. dikhkans, horsemen and village leaders are mentioned (dikhsalar). [14]

V.I. Raspopova in his scientific report emphasizing the Sogdian cultural predominance during the early Middle Ages, notes: The economic and cultural activities of the Sogdians spread far beyond the boundaries of Sogd proper, the main lands of which were territories along the river. Zeravshan with the center in Samarkand. In a broader sense, the Sogd also included the possessions of Kesh and Nahsheb in the Kashka-Daria valley. Along with the Samarkand Sogd, sources mention Bukhara, which apparently depended on Samarkand at the beginning of the 7th century. The influence of the Sogdian language, written language and culture was not limited to this territory. In the first half of the 7th century Chinese traveler Xuan-Jiang noted that the entire territory of the city of Suyaba on the river. Chu to Kesh was called Sogd, and there they spoke the Sogdian language ... The process of Sogdian colonization of lands in the north-east of Samarkand Sogd that began in antiquity was most intensive in the early Middle Ages. Geographically close to Sogd Ustrushan and Chach were especially closely associated with him ... In all these regions there was an interaction of Sogdian culture with local ones. Sogdian writing in the early Middle Ages was widespread both in those lands where Sogdian was spoken, and where other languages dominated. There are well-known legendary legends on the coins of Khorezm, Tokharistan, Ferghana, not to mention Chach, Ustrushan and Semirechye. The Sogdian language was the language of international communication, which is explained by both the wide trade and colonization activities of the Sogdians and the important role of the Sogdians in the administrative apparatus of the Turkic Khaganates.[15]

4. Conclusion:

Thus, the early Middle Ages can be described as a period of developed international cultural and economic relations, where Ancient Sogd played a special role due to its convenient geographical position.

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