



## HISTORICAL – ETHNOGRAPHIC DATA ON THE KHAKI OF THE ANCIENT STEPPE PEOPLES OF CENTRAL ASIA.

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Article history:	Abstract:
<p><b>Received:</b> February 1<sup>st</sup> 2023 <b>Accepted:</b> March 1<sup>st</sup> 2023 <b>Published:</b> March 3<sup>rd</sup> 2023</p>	<p>The article presents historical – ethnographic data on the khwarazmians, Bactrians (Bakhtiars), Sogdians (Sogdians), ancient Steppe peoples of Central Asia. It contains information from historical sources and literature regarding the location of these ethnic communities along the Central Asian khududi, the style and ethnographic characteristics of the turmish.</p>
<p><b>Keywords:</b> Khorasmians, Bactrians, Sogds, farming, ethnonym, Avesta, ethnocultural, ethnic history.</p>	

The peoples of Central Asia associated with the inhabitants of ancient and ancient times, who lived mostly in a more sedentary state and had urban states, are the khorasmians, Bactrians (Bakhtiars), Sogdians (Sogdians).

From historical sources it is clear that these peoples had their own political associations from The Late Bronze and early Iron Age. These political associations were formed in the southern regions of Central Asia in the period from the 2nd millennium BC to the beginning of the 1st millennium BC, as a result of irrigation dexterity, the development of specialized crafts, the emergence of cities, the stratification of society, in the form of "Oasis statehood city-states".[1]

The Peoples named above are indicated as the main inhabitants of such countries as Bactria, Marghiona, greater Khwarezm, Sogdiana, which existed in antiquity. Hence, in the work of ancient historians, ethnonyms such as khorasmiy, Bakhtar, Sogdians and Margush were recorded directly in connection with historical-geography.

A. Sagdullaev shows that the territory of ancient Khwarezm included areas from the middle amudarya stream to the insular sea. Baqtriya lands included north-eastern Afghanistan (balkhob, Qunduz, Panj, Badakhshan oases) southern Tajikistan (Kofirnikhon, Vakhsh, Panj oases), Surkhandarya province.

The territorial boundaries of Bactria are: in the south-the Xindiqush range, in the north - the Khisor mountains, in the East-the Pamirs, in the West - the middle reaches of the Amudarya. The name "bactriya" is derived from the ancient river Bactra (now Balkhob).[2]

Sogdiana, on the other hand, extended into its territory from the Bukhara oasis in the west, the Khisar mountains in the East, the Kashkadarya and Kokhitoglu ranges in the south, and the Nurota ranges in the North, combining the present-day kashkadarya and Zarafshan oases.

The Murghab oasis in what is now southern Turkmenistan was home to Marghiyona, while the areas to the south-west and North-east of Iran were home to ancient Parthia.[3]

Ancient written sources give some information about the above Oasis and countries, their inhabitants. In particular, the "Avesto", considered the oldest written source in the study of the history of our people, contains a number of place names and information about the peoples who live in them.

For example, in the "Avesto", the homeland of the early Zoroastrians-Aryonam Vayjo-is equated by most scholars with Khwarezm.

A number of opinions have also been put forward regarding the term "khwarazm". They are in recent years academic A.The following opinion, expressed by Asqarov, is notable. A well-known archaeological scientist writes that "a new comparative analysis of historical sources and archaeological materials indicates that the historical roots of the term "Khwarazm" are precisely related to the territories of "Greater Khwarazm", its folk ethnonym, which is referred to in Latin as "khwarazmians".[4]

The "Holy Bakhdi" mentioned in the "Avesto" is an ancient Bactrian cultural-economic province, while its more sedentary inhabitants are Bakhtiari. The species in "Avesto" are equated by researchers to the cattle tribes mentioned by the Ahmoni under the name "sak" in the rock Scrolls. In ancient times, part of the species passed over and switched to practicing dexterity.

The sacs, which have been grazed in the Zarafshan and Kashkadarya Basin, are named in the "Avesto" after the "Gova Suguda", i.e. the Sogdians.

Academician A.In the opinion of Asqarov, the "Avesto" mentions 16 ethnic units by name. Each of these ethnic units in turn are ethnic units directly related to the names of specific peoples. It is through this information that we get the first insights into the oldest indigenous peoples of Central Asia-the Sogdian, Bakhtiari, khorasmian, Margush, tour(sak).[15]

The cuneiform inscriptions of the Achaemenid Kings also provide valuable information about the ancient peoples of Central Asia. Such information is dated to the 6th-4th centuries BC, when they were found and studied from the rocks of Bexustun and naqshi Rostam, the cities of Susa, Persepolis and Hamadan. Sources consisting of Aramaic texts in Old Persian, Elamite, Akkadian (Babylonian) also contain references to ancient peoples of the region.

It is known that in 545-540 BC, the Achaemenids subjugated the peoples living in the regions of Bactria, Parthia, Margiana and Sogdiana. The Achaemenid Kings levied a large amount of tribute from the dependent peoples.

It should be noted at this place that researchers say that the ancient inhabitants of the territory of Central Asia may have been from the 9th-8th centuries BC, when the population was separated into ethnic regions and began the process of formation as a separate people. Indeed, written sources indicate that the Achaemenid Kings made campaigns against individual peoples (Ethnos) while military actions began on the territory of Central Asia. Historically it is known that Cyrus II had pulled an army over the Massagetae in 530 BC, and then another Achaemenid King, Darius I, against the Sac Tribes.[16]

This situation is also shown in the works of authors of antiquity. For example, Xenophon, who lived from 430-354 BC, took part in the military campaigns to Central Asia, wrote that "Cyrus (Kurush) rode against them with a Persian army, not much greater than he knew that the Asian tribes controlled themselves individually".

The rock scrolls and wall paintings created by the Achaemenid Kings also show the ethnographic characteristics of the peoples of Central Asia. For example, embossed images from the ancient city of Persepolis in Iran, made on the walls of the Achaemenid palaces of Darius I and Xerxes, depict the landscape of the payment of tribute to various peoples, showing the appearance and clothing and weapons of the Bactrians, Khwarazmians, Sogdians and Saxons.

More complete information about the above-mentioned Peoples, about their ethnomadanic characteristics, we will learn from the works of ancient Greek authors. These authors (Herodotus, Arrian, Quintus Curtius Rufus, Strabo) in their works brought valuable information about the political, historical, economic-social life of the peoples who lived in the territory of our country in those times, as well as ethnomadanic features. Among these, the information in Herodotus' (484 BC-425 BC) "History", called the "father of history", is particularly valuable.

Herodotus in this work gives information about the peoples called Bactrians, Sacs, Parthians, Khorasians, Sogdians, Gandharis, Darics, Caspian and Parikanians. In his work "History", Herodotus mentioned Bactria, Bactra, Bactrians 13 times, Sogdians 2 times, Khwarazmians 3 times, Sacs 11 times, Massagetae 19 times, and also made them Hickory about ethnomadanic features, Chionchi material culture, customs, religion and history (ethnic history).[18]

Herodotus mentions the Bactrian people extensively. Researchers believe that the concept of "Bactrian people", as shown in the work of Herodotus, denotes a certain ethnic community.

The Greek historian cites the following references to the material culture of the Bactrians: "The headdress of the Bactrians is similar to that of the Medes. The bows, however, were unique and were made of cane".

We read in the book "History" that "the Parthians, Khwarazmians, Sogdians, Gandharis and Darics began a military march with weapons-like armor-like that of the Bactrians".

From the above it is clear that there were many aspects in common in the material culture of these Ethnos.

It is known that the lands of Central Asia, in particular Bactria and Sogdiana, were invaded by Alexander the Great in 329 BC. According to tradition, within his army there were recorders of what he saw, interested in the way of life, customs and other political and cultural life of the conquered peoples. Although the Khikoyas recorded by them did not reach us, on the basis of these sources later historians and geographers of antiquity wrote their works.[24]

In this context, the "Campaigns of Alexander" of Arrian (90/95-175 AD), the "History of Alexander the Macedonian" of Quintus Curtius Rufus (late 1st-mid 1st century AD), Strabo's (64-24 BC) "Geography" can be distinguished.

In these works, valuable information is found about the naming of peoples in the territory of our country, that is, about their ethnonym. For example, Arrian writes in his work, "upon hearing of Alexander's imminent arrival, Bessus crosses the river Ox and burns her ships, and the Navtaka slaughters her husband". He further writes that "while Alexander continues to march against Bessus towards Bactria, he subdues the Drangians, the Gedrosians, the Arachotians".

Strabo's famous "Geography" also provides important information about the ancient cities of Central Asia and the state of settlement of rivers and various ethnic communities in it and the customs of indigenous peoples. "In earlier times, the Bactrians, the Sogdian way of life and customs did not differ much from the way of life of the Nomads." - writes in this work of his own.

Another historian of Ancient Rome, Curtius Rufus, also wrote about Bactria, Sogdiana and their peoples about the Spitamen relationship with the eunuch Alexander and the valor of the Sogdians.[31]

It is known that the Sogdians are the ancestors of the current Tajiks and Uzbeks. As mentioned above, early accounts of the Sogdians appear in the Achaemenid rock scrolls and in ancient Greco-Roman sources.

Historical sources indicate that the Sogdians continued to practice irrigation agriculture, horticulture, and livestock in the 7th-5th centuries BC. They were joined in succession by Turkic tribes from the East, such as the Yuechji, Khun, from the beginning of AD. They lived in a long, centuries of understanding each other's language in a single territory. In 329-327 BC, Sogd was mentioned as having been conquered by Alexander the Macedonian, with the Sogdians fighting Mardonius against the Greco-Macedonian armies under Spitamen. As a result of military unrest,

part of the Sogdians forced to move to neighboring districts-around the present-day Fergana Valley and Ettisuv. The Sogdian merchants had trade relations with China in the 4th-3rd centuries BC. As a result, the Sogdians established cities along caravan routes in the areas of present-day Eastern Turkestan, Kyrgyzstan, Kazakhstan (for example, a khujjat written in Sogdian dating from the 4th century AD has been found from Eastern Turkestan). The sughdi people who lived in other cities had a strong connection with Maraqand (Samarkand). There existed a sugdcha script, which arose on the basis of the Aramaic alphabet of the sughdians. Documents written in this alphabet were found and studied from peat, peat. Ancient Chinese sources say that the Sogdians taught children to read-write and decipher from the age of 5. When children reach puberty, they are also trained in trading, including trade caravans.[42]

The Sogdians practiced Zoroastrianism. They put their Mayites in Assyrians and buried them in Naus. The working villagers of the country were called "kodivor". They lived subordinate to the peasant class. In the social life of the Sogdians, slave relations, the slave trade were common.

At the beginning of the 8th century (in 712), the Arabs invaded Sogdiana. By the 11th century, the Sogdians living in Ettisuv had adopted the clothing and customs of the Turkic peoples, who spoke both Sogdian and Turkic. The Sogdians were later absorbed into the Turkic ethnic environment. The bulk of the population of large cities, such as Samarkand and Bukhara, began to speak Persian from the 9th century. The Arab geographer Maqdisi records that the Sughd language was still preserved in the villages around Bukhara in the late 10th century.[47]

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