

ANALYSIS OF MIGRATION PROCESSES
ON THE GREAT SILK ROAD

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Abstract. This article describes migration processes on the Great Silk Road in the middle ages, which has an analysis of the migration of Central Asian nations. Also studied historical geographical problems, caravan routes, and trade sales processes related to migration.

Keywords: migration, process, Great Silk Road, Central Asia, Sogd, Khutan, middle ages, Tokharistan.

The southern regions of Central Asia, in particular, the lands of Sogd and Khutan (East Turkestan), due to their geographical position, occupied a place at the crossroads of trade routes on the Great Silk Road, and most of them were located along the "Southern Network", which was an ancient and an important route of this trade route in the early Middle Ages. At the same time, a number of cities in the land of Sogd, in particular, Southern Sogd, were inextricably linked with this network, and merchants from Syg'd played an important role in trade on the Silk Road [1: 105-116]. Among researchers, there are also different opinions about these networks, according to which in the early Middle Ages there was a 3rd network of the Great Silk Road - the Steppe (Northern) Route, the Central Route and the Southern Route [2: 139-139, 142].

It is known that the oasis of Sogd was located between both branches of this trade route - the Northern and Southern routes, and the second one - the neighboring Tokharistan - was one of the main destinations of the Kuprok second route. Trade caravans of North Africa, East Asia and Europe left the shores of the Mediterranean Sea and went to Khorasan through Syria, Iraq, Sasanian Iran in two directions - along the upper reaches of the Amu Darya, from Badakhshan to East Turkestan (Khutan) or India, and from there to China. And if he goes to Tibet, then the caravan of merchants, which set off from India and the Persian Gulf to the north, will go through Tokharistan to Sogd, and from here to the north, northwest and northeast - the Eurasian steppes: Eastern Europe, the north of the Black Sea region, the North Caucasus, the Volga -Ural, Ettisuv, reached Altai, South Siberia, China and the Far East through East Turkestan (Koshgar, Turfon) [1: 11-32; 3: 21-28; 4: 38-41].

According to researchers, by the time of antiquity, important changes had taken place in the system of communications in Central Asia. [5: 124-144; 2: 132]. This is explained by the fact that the political situation and socio-political changes that arose during this period had a significant impact on the specifics and directions of economic and cultural relations in different regions of the region. Starting from the 4th century, the nomadic Khionians and Kidaris penetrated into the central and southern parts of Central Asia through Altai, East Turkestan, Ettisuv and Badakhshan, the emergence of the Ephtali state from the second half of the 5th century and the inclusion of these territories into the possessions of the Turkish Khanate in the 60s of the 6th century. , will create a new land ownership and geopolitical situation. According to historiographic data, such a political situation has an impact on the directions of traditional economic and cultural relations that have developed in previous periods.

In the period of late antiquity, especially during the reign of the Hephthalites, the political and economic status of Southern Sogd increased even more, the city of Nakhlab was one of the political centers of this state[6: 313-315], the city of Kesh became the political center of the entire Sughd region for a certain period of time[7: 316], the main factors in the rise of the situation adjacent to Tokhariston of the Sogd districts in this period had enough. The caravan routes that passed through these areas converged here in the large city of Nakhlab, and from here they went south through the

Darband gorge (along the Iron Gates - Baysun - Guzor road) to Tokhariston, and those that went southwest led from there to Khorasan adjoining this country[8: 94-101]. The first route led through Khuzar (Guzor) through Derband to Chaganyan and Termez, and the second - the caravan route that passed through the cities of Kelif, Kerki, Burdalik in the middle part of the Amu Darya, which were on the transit route through Tokhariston to India, and through Khorasan to Iran and Ancient Asia[2: 133-134].

In antiquity and the early Middle Ages, the activities of Sogd and Tokharistan in the networks of the Great Silk Road and the roads passing through it can be concluded mainly on the basis of Southern Sogd and Northern Tokharistan[9: 29-32] that during this period international trade played a large role in the economic and cultural life of the inhabitants of these regions. This led to deep migration processes in both regions. Written sources and archaeological data indicate that during this period mutual ethnocultural processes took place between Sogd and Tokharistan, along with the migration of some nomadic peoples from the northeastern regions of the region to the Zarafshan oasis (Central Sogd) and Kashkadarya (South Sogd), as well as historical and geographical areas located in the upper reaches of the Amu Darya. The location spread widely across the regions[10: 235-245; 4: 11].

Migration processes in Tokharistan and Sogd lands intensified in the early Middle Ages, and the factors and results that caused it are more noticeable in migrations to both regions from the northeastern regions of the region - Altai, East Turkestan and Etti-suva.

From ancient times to the early Middle Ages, the southern borders of Central Asia attracted a large number of peoples due to a number of factors, among which economic reasons were the leading ones. First of all, the southern branch of the Great Silk Road was located in more developed areas and was rich in economic opportunities. These countries were not bypassed by the "Great Migration of Peoples", which took place in the Eurasian steppes in the 3rd-4th centuries of our era. During these migrations, the Chionians and Kidarians, who moved to the south of Eurasia, to a certain extent left their mark on the political history of this land, but did not have a significant impact on the demographic composition of the population. However, the Hephthalites and the Turkic Khaganate laid the foundation for ethnocultural processes, which occupied a special place in this issue[11: 119-132; 12: 206-207].

One of the Turkic clans that took an active part in the migration processes in Sogd are the Karluks. They retained their ethnic identity under ethnonyms such as "Turkic Karluks" and "Karluk" from the period of the Turkic Khanate until the end of the 19th century and the beginning of the 20th century[13: 8-15; 5: 158-161]. In the early Middle Ages, there is a lot of evidence that there was a certain ethnic connection between the Hephthalites of Suga and the Karlu Turks. Gardizi wrote in his work "Zayn al-Akhbar" (XI century) about the close relations between the Haytals of Sogd and Takharistan and the Halluks (Karluk): "When he saw that Turkestan was weakened, he was afraid of the consequences of his country" 172. From this information it can be seen that the Karluks had a military force capable of resisting the Turkic Khagans, and significantly outnumbered them. Moreover, as a result of their alliance with the Elats of Sogd Tokharistan, especially with the Hephthalites, they reached the level where they threatened the Khaganate. Today, in the southern regions of the region - Southern Tajikistan, Southern Uzbekistan, Northern Afghanistan and around the Hindukush mountains, many settlements of people who consider themselves belonging to the Karluk family are a product of the migration processes of the early Middle Ages. Age[13: 20-35].

The ancient people actively participating in the ethno-cultural processes of Sogd and Tokharistan, in ancient times and the early Middle Ages, were considered the Kumedi, a mountainous region in the upper reaches of the Amu Darya, and its inhabitants, the Kumedi or Kumiji. According to Arabic sources, there is some connection between the Tajik tribes of Badakhshan and the neighboring "Kumiji Turks", and the Kumidji, whose area of residence is between Vashgird and

Badakhshan in Takharistan, were residents who lived here for a period that is not far from extimola, which is a language. It should not be obvious that these are not other peoples, but the Turks. The first information about the area of Kumeda comes from Greek sources. On the map of Ptolemy (2nd century), the toponym Komedy is found, and its location corresponds to the outskirts of the Pamirs. According to Ptolemy, caravans heading north from Bactria passed through the mountainous region of Kumed and reached Sigdiana. The Chinese monk Xuan Tsang (639-645) writes that a mountainous region called Kyumito or Kyumiche adjoins Kedulo (Khuttal) and the Sughd region from the south[14: 5-7]. The land of Kumed, bordering Shikini (Shugnon) in the south and Fochu (Panj) in the southwest, was sometimes subject to Khuttal.

Some sources contain information about the city of Varvaliz, one of the central possessions of Tokharistan - one of the administrative centers of the Hephthalites in the vicinity of Balkh-Varvaliz. Although the name of this city occurs in various forms in Chinese chronicles, traces of the Avar ethnonym can be seen when their local form is restored. During the period of the Turkic khanate, the Badjis khanate in the south was ruled by a dynasty whose origins date back to the Hephthalites, and one of the representatives of this dynasty, Nizak Tarkhan, as the governor of the khanate, fought against the Arabs[15: 127, 129, 256-258].

Another nomadic people who took an active part in the migration processes in the south of Central Asia in ancient times were the Khalaj, and such settlements as Khalaj, Khalajon in the Surkhandarya region, Khalaj, Khalajon in the Bukhara and Samarkand regions associated with them[16: 144, 155, 179, 180]. The “Tang-shu” chronicle contains the following information about the Khalajs of the second half of the 7th century: “This dominion is southwest of Tukholo (Tokharistan). His names are Caoguizhi and Caogui (Zabul). During the reign of Khankin (656-660 AD) it was called Khedaloji (Khalaj), its ruler sits in Hosin (Razni)[17: 33].

Therefore, the study of migration processes in the southern branch of the Great Silk Road, as well as the causes and consequences of these processes, using the example of the ancient and early Middle Ages, shows that during this period the southern regions of Central Asia - the historical Sogd region are rich in political realities, but one of the ethno-cultural processes is evidenced by the historical period full of migrations. One of the main causes of migration processes is connected 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 attracted different nations and peoples since ancient times.

Migration processes were carried out by nomadic Turkic clans living around the Altai and Tien Shan, and as a result of their settlement in the south of Central Asia, the ethnic appearance of Sogd and Tokharistan somewhat changed, and the processes of interethnic interaction intensified. . In these areas, an increase in population appeared in the upper and lower reaches of the Ainiksa, Zeravshan and Kashkadarya. This causes dynasties such as the Khionids, Eftalids and Yabgu of Takharistan to seek to expand their territories at the expense of northern India, Afghanistan and Khorasan.

Migration processes in antiquity and the early Middle Ages are expressed by the example of the movement of regions of Central Asia from the northeast to the southwest, and the same situation is observed in the example of the region from the southeast. west to northeast. In particular, the role of the Sogdians in the migration processes in these regions is great. Although the northern part of the Choch oasis and the middle basins of the Syr Darya were inhabited by the Sughdians, who moved and founded their cities and villages on these lands, there are some facts that justify the high influence of the Turkic language. For example, the Chinese monk Xuan Tsang, who was in these regions in 630s, wrote about the existence of a settlement founded by the Chinese among the villages on the northern borders of Zhe-shi (Choch), and the Chinese inhabitants of this land , although they kept their own language, their clothes and he informs that other customs are similar to those of the

Turks[18: 117]. This situation indicates that they began to Turkify in a politically dominated and linguistically superior Turkic environment. Mahmud Kashgari also spoke about the fact that the people living in the area from Isfijab (Sayram) to Taroz and Balosogun (Ettisuv) in the north of Choch speak both Sugdian and Turkish, i.e. two languages, and emphasized that they migrated from Samarkand and Bukhara[19: 66]. Although this information refers to a much later period - the 11th century, considering that the period when the Sugdians fell into the strong Turkic circle and entered the process of Turkification coincides with the early Middle Ages, mainly during the period of the Turkish khanate, the evidence provided by Kashgari may also be related to these periods. Some Chinese chronicles also contain information confirming the intensification of the process of Turkization of the Sogdians in the early Middle Ages[20: 40-43; 21: 52-61].

The migration of part of the inhabitants from the central part of the region, in particular from the small provinces of the Sughd region, to the east and settled in the Ferghana Valley at the beginning of the 8th century is recorded in the work of Abu Jafar at-Tabari "Tarikh ar-rasul va-l-muluk". The paper provides information that after the occupation of Sogd by the Arabs, part of the population of Ishtikhan and Failik sought refuge with the king of Fergana¹⁸⁵, and this information also helps to understand the nature of migrations at that time.

Therefore, through the Great Silk Road and its branches, in the southern regions of the region, as a result of a mixture of different cultures - Eastern Iranian, Turkish and Indian traditions, a unique ethnic diversity arose, and this situation has survived to this day. to one degree or another for about one and a half thousand years it is important how it goes.

In our time, the coexistence of Eastern Iranians, such as Tajiks, mountain Badakhshans, Pashtuns, and Turkic peoples, such as Uzbeks, Turkmens and Kyrgyz, in the southern regions of Central Asia in the foothills of the Pamirs, Badakhshan, Hisar, Hindukush and even the Himalayas can be considered a product of those times.

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