Turgunoy Egamberdiyeva Akhmadjonovna,
Professor of Fergana State University,
doctor of pedagogical sciences
Rahimjonov Fayozbek Mirkomil ugli
Student of Fergana State University
E-mail: turgunoye@gmail.com

THE ACTIVITY OF THE SOGDIANS IN CHINA

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Annotation. In this article, the trade activities of the Sugdian tribes in China, their place in the management system, and their activities in the military field are highlighted based on foreign researchers.

Keywords: Sogdians, six kingdoms, safu, great silk road, northern dynasties

INTRODUCTION

The Sogdians (Suterens) are an Iranian people of ancient Central Asia, whose language was an East Iranian dialect belonging to the Indo-European language family [1:322]. Their main homeland is on the banks of the Zarafshan River, between the Amudarya (Oxus) and Syrdarya (Jaxartes) rivers of Central Asia, in the area known in ancient times as Sogdiya. This place is located in the territory of present-day Uzbekistan, and some parts of it also belong to the territory of present-day Tajikistan and Kyrgyzstan. There were several city-states of different sizes in large and small oases of this region. The largest of them is Samarkand (Kangguo), which is considered the leader among the places inhabited by Sogdian tribes. In addition, the city of Bukhara (Anguo) is the second most important city after Samarkand.

In the IV-VIII centuries, corresponding to China's Six Kingdoms period, the Sogds engaged in traditional trade and traveled eastwards along the Silk Road in large and small caravans due to the unstable conditions and wars in their homeland. It was the Sogdians who carried out trade in Central Asia and China. Most of these Sugdian merchants later settled in China, in the oases or steppes of the Tarim basin, and instead of returning to their homeland, they engaged in trade or other activities. The Sugdians were very active in trade.

LITERATURE AND METHODS

In covering the topic of this article, we will study the history of Central Asian civilizations written under the auspices of UNESCO, the works of Cambridge's history of China, as well as the archeological studies of the English scientist Sims Wilson, the Japanese scientist Yoshida Yutaka, and the works of Frederick Starr and Peter Golden dedicated to the history of Central Asia.

RESULTS

During this period, the contributions of the Sugdians to the Chinese society were extensive not only in the field of trade, but also in the military field and administrative work. They also made important changes in the cultural sphere. The Sugdians brought many new goods from the west to China. The music of the Sugdians was extremely popular in Chinese society, and the Sugdians also played a major role in the spread of Buddhism, even though they believed in Zoroastrianism. The history of this people in China can be traced through various written and archaeological sources, and it is no exaggeration to say that the Sogds left a deep impression on Chinese history and culture.

Based on a number of materials, such as ancient letters from Sogd (discussed below), documents found in Dunhuang and Turfon, and tomb epitaphs found in China itself, researchers systematize their knowledge. During this period, Sogdian traders traveled from their homelands via Talas and Suyob, along the Northern Silk

Road to Jushide, east of present-day Bachu, and then to Kucha. From Yangqi, Gaochang, Yizhou or Brujah, and Habandha, they followed the Southern Silk Road to Hotan (Yudian, modern Hetian) and Qiemo, thus passing through Dunhuang and entering the Northwest Trade Corridor. There was also a north-south road from Bingzhou to Zzezhou. Almost every important city along these routes has traces of the Sogdians, and some have emerged as settlements. Such colonies are widespread in the Tarim Basin, along the Hexi Corridor, in Northern China, and in the mountains of Mongolia[2:510].

Along the Silk Road, in the areas where the Sogdians had taken root, autonomous trading communities led by the Sogdians gradually emerged, but they also gradually engaged in agriculture or joined the local military forces. These settlements, which also included other Khan elements, were located at the point of exchange, forming transit stations of that east-west trade, and the interactions between these settlements later formed the trade network connecting the East and the West[3:89].

Sources that allow us to trace the history of Sogdian trading activities and their diaspora in China are few and scattered, and it requires a lot of work by experts to integrate them into a meaningful whole. Among such early materials were the "Old Sogdian Letters" discovered in 1907 by the British explorer Sir Aurel Stein in a Great Wall lighthouse northwest of Dunhuang. These were letters left on the road for unknown reasons, written by Sogdian merchants and others as business reports to Samarkand or on closer family matters. These letters date from the beginning of the 4th century and their content reflects the hardships faced by the Sughds during the ongoing wars during the fall of Western Jin by non-Han invaders[4:520]. In our minds, these letters were abandoned while fleeing from the enemy, or abandoned before they could be sent.

A series of tax documents in Chinese dating from the Gaochang period (before 640) found at Turfon is further evidence of Sogdian trading activity. According to these documents, both buyers and sellers involved in the trade of various goods such as precious metals and spices in the Gaochang area were mainly Sogdians. That is, Sogdian merchants brought such goods to Gaochang in large quantities. N. Sims-Williams found Sogdian inscriptions on the walls of a pass along an ancient trade route that passed through the upper Indus region in what is now Pakistan, indicating that the Sogdians not only traded between Sogd and China, but that they also traded between China and India. . A contract for the sale of a Turkic woman, found in a grave in Turfon, Astana, written in Sogdian language, shows that the Sogdians also undertook trade between China and the northern nomadic peoples. In general, it seems that during the Six Dynasties, even before the Sui and Tang, i.e. from the 4th to the 8th centuries, the overland Silk Road trade was almost entirely in the hands of the Sogdians[5:622].

The term for Sogdian caravan chiefs is sabao, meaning "leader", and appears in Chinese writings as sabao and safu. Japanese scientist Yoshida Yutaka found the root word of Sogdian language in one of the ancient Sogdian letters. From the frequent occurrence of the term han in Chinese documents, we know that the Sabao was not only the leader of the caravan, but also the head of the Sogdian community, because most of the Sogdians were Zoroastrians who first came to China, so the Sabaos were also religious leaders. In general, the safular was the overseer of the caravan, being the elder of these caravan owners, as well as the religious leader. This aspect shows the high all-round influence of the ranks.

Sogdian towns were originally founded by Sogdian merchants or immigrants and had no connection with local officials. During the Northern Dynasties and the Sui period, central and local regimes (such as the

Gaochang Kingdom) incorporated sabao into their traditional administrative system to regulate these foreign settlements, giving sabao a rank in the central and local official system. This explains the existence of their official local administration. According to historical records and epitaphs, the use of sabao as an official title began when a sabao was appointed in Luoyang in Northern Wei, and one in each prefecture with a Sogdian community. For example, there are references to sabao in Yongzhou, Liangzhou and Hangzhou. Later, Western Wei and Northern Zhou, on the one hand, and Eastern Wei and Northern Qi, on the other, continued this system. Thus, in Northern Qi, there is mention of the office of safu in the capital, as well as in Bingzhou and Dingzhou, with the minor position of "recorder" (silu) attached to the office. Northern Zhou had a similar capital sabao, and epitaphs mention sabao in Liangzhou, Jiuquan, Tongzhou, Daizhou, and Zzezhou. In the newly discovered tomb of Wirkak, we find that he was a sabao in Liangzhou, and in An Jia's tomb, he was a sabao in Tongzhou. Based on the terminology, we can see that the Sui dynasty followed the Northern Zhou system as they had Yongzhou (capital) sabao and sabao in different prefectures. Each of these sabaos headed a staff that included the positions of adjutant (changshi), adjutant (sima), garrison commander (guoyi), bureau commandant (fushuai), and bureau secretary (fushi). As most of the Sogdians were Zoroastrian, there was also a Zoroastrian administrative office (xiangzhen) here. Thus, the Sabao Bureau took on the task of managing the administrative and religious affairs of the various Sughd communities. Perhaps related to xiangjen, the title of Northern Zhou's da tianzhu (great Zoroastrian leader) or xianju (great Zoroastrian leader). The fact that some Sabao bureaus were located in Zoroastrian shrines or temples suggests that these foreign settlements retained their Central Asian system of combining politics and religion. This is known from the recently discovered tomb of Yu Hong, the "simultaneous" (jianjiao) sabao of the three prefectures of Bing, Dai, and Jie.

The Sogdians had a reputation as excellent warriors, deservedly so, and during these years of turmoil and war, the central government took advantage of the military potential of these Sogdian settlements. Consequently, from the end of the Northern Dynasties to the early years of the Tang, Sabao chiefs simultaneously held titles such as commander (dudu), brigade commander (shuai dudu), senior commander (da dudu), captain (yitong), and colonel. Combining the roles of settlement chiefs with military positions, they led the militia into battle or were stationed in garrisons. The local militia (xianbin) or local military companies (xiangtuan) were originally local private armed forces organized by local forces, but the Northern Zhou gradually integrated these local militias into the central military force.

The armed forces of the Sogdian settlements gradually became local troops or became part of the state military forces. Undoubtedly, this was an important stage in the transformation of Sogd settlements into villages of a standard form. With this, the heads of Sogdian settlements became state officials in the Northern Dynasties and Sui, and ordinary Sogdians became soldier-peasants within the framework of the fubing system, which united the military and civilians. By the end of the Northern Dynasties and the Sui period, there were some Sughds who, due to their military service and special skills, became high-ranking officers of the capital's guard units or imperial guards at the palace. During the Tang Dynasty, the Sogdians were engaged in military careers and climbed the social ladder. Although some scholars see in this epitaph the evidence that the Sogdians lost their identity, it should be remembered that the Sogdians have played their role in Chinese history for a long time.

The arrival of the Sogdians in China gave impetus to the exchange of material and

non-material culture between the East and the West. The geographical concentration of Sogdian immigrants is closely mirrored by the archaeological finds of Persian and Sogdian style silver vessels, Sasanian Persian coins, and Zoroastrian as well as later Manichean and Nestorian evidence. All this fits together because the Sogds not only brought material culture objects to China, but were also the main carriers of these religions to other parts of Asia. In recent years, Yu Han Mausoleum in Taiyuan and An Jia, Master Shi, Kang Ye Tomb in Xi'an, as well as other places, have buried many Sogdians and their descendants. the daily life and beliefs of the Sogdian people provide us with many research materials and information.

Sogdians engaged in trade on the Silk Road transported high-quality goods to places where they were in demand. Many of medieval China's imports, from cheetahs used in royal hunts and Xu-bar concubines in Chang'an to Persian dogs in the palace harem and Xu powder (a lead-based material) used in painting murals, were actually brought to China by the Sogdians from various western states. Edward Schaefer, as the title of his book The Golden Peaches of Samarkand, used the term applied to the fruits sent as gifts to the court to represent all the foreign things brought into China during the Coinage Period, a very profound generalization. In addition, the Sogdians used their linguistic abilities to promote various religious traditions along the Silk Road routes. These included the early folk beliefs of Zoroastrianism and Buddhism, which they later adopted. These are shown, on the one hand, by the depictions of Zoroastrian rituals in the tombs of An Jia, Master Shi (Wirkak) and Yu Hong, and the Sugdian translations of Buddhist sutras found at Dunhuang and Turfon. In addition, there were Sogdians who later came to China from Persia to spread Manichaeism. Manichean texts, as well as some Nestorian texts written in Sogdian, have been found at Turfon, which are undoubtedly the work of Sogdians. The Sogdians, who loved singing and dancing, wore dresses with narrow sleeves and folded back collars, which had a deep impact on this work. The Northern Dynasties and Tang society contributed greatly to the fashion of the time and became one of the standard images of the prosperous and prosperous Tang.

CONSCLUSION

The territories of the Sughds, who made trade a profession, did not exclude China. The Sugdians carried out trade activities in the territory of China, in addition to carrying out commercial activities between Central Asia and China, they were also considered carriers of high-level culture. In turn, they sponsored the spread of Buddhism, the imperial clothing of the Northern Wei Dynasty, and the music in the imperial processions were all the result of Sugdian cultural mediation. Also, as soon as trade, which is the driving force of the economy, began to be carried out permanently in China, they began to live permanently in China. The Sugdians, who have great economic benefits and real power, will have more and more autonomous management, and their sedentary lifestyle has encouraged them to become a force in fields such as farming and mercenary warfare. This shows that until the end of the Tang period, the Sugdians had a high level of economic, political, and cultural influence in the territory of China.

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Turg‘unoy Egamberdiyeva Axmadjonovna,
Farg‘ona davlat universiteti professori,
pedagogika fanlari doktori
Rahimjonov Fayozbek Mirkomil o‘g‘li
Farg‘ona davlat universiteti talabasi
E-mail: turgunoye@gmail.com

SUG‘DIYLARNING XITOYDAGI FAOLIYATI

Annotatsiya. Ushbu maqolada sug‘diy qabilalarining Xitoyda olib borgan savdo-sotiq ishlari, boshqaruv tizimidagi o‘rni, harbiy sohadagi faoliyati xorijiy tadqiqotchilar asosida yoritiladi.

Kalit so‘zlar: So‘g‘diylar, olti qirollik, safu, buyuk ipak yo‘li, shimoliy sulolalar

Тургуной Эгамбердиева Ахмаджоновна,
профессор Ферганского государственного университета,
доктор педагогических наук
Рахимжонов Файозбека Миркомила угли
Студент Ферганского государственного университета

ДЕЯТЕЛЬНОСТЬ СОГДИЙЦЕВ В КИТАЕ

Аннотация. В данной статье на основе данных зарубежных исследователей освещена торговая деятельность согдийских племен в Китае, их место в системе управления, деятельность в военной области.

Ключевые слова: согдийцы, шесть царств, сафу, великий шелковый путь, северные династии.