

## REFLECTION OF ETHNOCULTURAL RELATIONS IN SUGD AND USTRUSHONA IN TOPONYMS

**Hakberdiev Shavkat Samiddinovich.**

History teacher at Polytechnic No. 5, Urgut district, Samarkand region

**Annotation.** Along with written sources in various languages, archaeological finds also play a special role in shedding light on the relations between Sughd and Ustrushona. In particular, archaeological materials obtained during archaeological excavations conducted for almost a hundred years in the ruins of ancient settlements in the territories of historical Sughd - Zarafshan and Kash-Kadarya oases and Jizzakh and Istaravshan (Uratepa) regions - the topography of cities, numismatic and epigraphic monuments - give a certain idea of the interaction of both regions with each other. At the same time, toponyms - place names and onomastics can also be included among the historical materials that provide important information about the historical relations between Sughd and Ustrushona.

**Keywords.** Sughd, *Khan, Mi, Shi, Kesh, Panjikent, Varaghsar, Maymurch, Sanjarfagn, Dargam, Abgar, Yorket, Burnamad, Buzmajan, Kabudonjaket, Vedar, Marzban, "five", "five cities", Varaghsar "Dam-head", "pasture, green area", Sanjarfagn "Sanjar temple", Kabudon or Kabudonjaket, Argan, Aru, Balandarin, Buzmajan, Kashk, Maymurch, Kashkrud, Ichki Sankar da .*

Before considering the ethnocultural relations of Sogd and Ustrushona based on toponymic and onomastic materials, let us dwell on an issue that is directly and indirectly related to the issue. It should be noted here that although there are hundreds of materials related to the historical settlements and personal names of the Sogd oasis, it is difficult to say the same for the Ustrushona oasis. The reason is that the Sogd oasis, which was known as one of the most densely populated areas of Central Asia in ancient times and the early Middle Ages, consisted of dozens of large and small principalities - principalities, and had an active population in socio-political and economic-cultural life <sup>1</sup>.

Indeed, it is known from Chinese annals that Sogdian merchants were active not only in Central Asia and neighboring regions, but also in distant China and Mongolia, and that Chinese authors, when referring to the population of the "Western countries", emphasized representatives of the Sogdian oasis, in particular, people from <sup>2</sup> *Kan*

<sup>1</sup>Goyibov B. Some considerations on the use of a historical term // Archeology of Uzbekistan. – Samarkand, 2014. – No. 8. – P. 53-58.

<sup>2</sup> Khodzhaev A. China sources / Uzbekistan history Chrestomatia. Volume 2 Book 1. V-XI centuries. - Tashkent : Science, 2014. - B. 22-46; Yui T. C vedeniya o ranney Sogdiane v ofitsialnyx istoriyax HAN, WEI, JIN Yuzhnoy i Severnoy dynastii / Sogdiyskiy sbornik. Vypusk 4. Noveyshie issledovaniya po istorii i istorii kultury Sogda v Uzbekistane // Ed. Sh. Kamaluddin. – Lambert

(Sugd/Samarkand), *Mi* (Maymurgh), and *Shi* (*Kesh*) . We want to say that in Chinese annals, when it comes to external relations, in particular, commercial and diplomatic relations, of political associations in the regions between the Amu Darya and Syrdarya, it is clear that *Kan* (Sugd) and *An* (Bukhara) are always in the foreground, while *Cao* (Ustrushona) is often mentioned in the background.

Thus, when analyzing the relationship between the two regions on the basis of historical toponyms and personal names, that is, onomastic information , the first of them should be considered as a region that is extremely rich in such materials, and the second as a region that has relatively little information. For example, while the toponymic and onomastic materials related to the Panch rule of Sogd are expressed in the Sogdian documents of Mugh Taghi, as well as the names on the coins of political associations such as Samarkand, Panch, and Kesh , the ethnocultural characteristics of Ustrushona <sup>3</sup>should be <sup>4</sup>analyzed through the relatively small number of Chilhujra documents and the names of rulers on coins, the type and number of which are not very large .

Medieval Arab and Persian historical travelers write that the central Samarkand principality of Sogd was divided into 12 principalities. These were the rustics named Panjikent, Varaghsar, Maymurgh, Sanjarfagn, Dargam, Abgar to the south of the Zarafshan River, and Yorket, Burnamad, Buzmajan, Kabudonjaket, Vedar, and Marzban to the north <sup>5</sup>. If we take into account that among these toponyms, Panch or Panjikent means “five”, “five cities” in the Sogdian language, Varaghsar “Dam-head”, May Murk “pasture, green grove”, Sanjarfagn “Sanjar temple”, Kabudon or Kabudonjaket “Blue-water”, “city (on the banks of) Blue-water”, Marzbon “border guard” and, as will be discussed in more detail below, most of the rustic names in Ustrushona ( e.g. Bunjikat, Dizak - Jizzakh, Zamin, etc.) are Sogdian-based names, <sup>6</sup>it becomes clear that the inhabitants of these oases were linguistically and ethnically related peoples.

Some of these toponyms in Ustrushona are based on the topoforms "kat" (village, city) - Bunjikat, Shavkat, Farkat, Arsubanikat, and some are based on the topoforms "gar", "gar" (mountain) - Bushagar, Burgar, Biskar, and we will talk about them a little later.

, let's talk about the settlements and large population centers mentioned in Arabic sources, which is the Kesh rulership in the southern part of the Sughd confederation,

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Academic Publishing: LAP, 2017. – S. 41; Goyibov B. The surname "Kan" and its distribution / Scientific newsletter. Scientific journal. – Samarkand, 2021. – No. 2 (126). - B. 6-13.

<sup>3</sup> Goyibov B. On some features of the Sogdian Confederation in the Early Middle Ages (based on numismatic materials) // Oriental Studies. – Tashkent, – 2014. – No. 2. – P. 68-76.

<sup>4</sup> Boboyorov G'. A New Reading of Ustrushona Coins with Sogdian Script. ... – B. 95-103.

<sup>5</sup> Barthold V.V. Geographical essay Maverannakhra / Soch. - Moscow: Nauka, 1963. - T.I. - S. 144.

<sup>6</sup> Ayubov A.R. Istoricheskie aspekt y stanovleniya i transformatsii toponimov Sogda i Fergany ( VI v. do. n. e. - X v. n. e. ): Autoreferat dissertatsii na soiskanie uchenoy stepi doctora istoricheskikh nauk. - Monday : 2021. - S. 45.

located a little south of Ustrushona . They are 17 estates such as Argan, Aru, Balandarin, Buzmajan, Kashk, Maimurg, Kashkrud, Ichki Sankarda, Ichchi Sankarda, Miyon Kish, Rasmian, Rud, Siam, Surruda, Jajrud, Huzar, Huzarrud <sup>7</sup>.

Interestingly, it is not entirely clear which language group some of these place names belong to, in particular the toponyms Argan, Aru, and Jaj(rud). However, it is clear that the names Kashkrud “Kesh water”, Khuzarrud “Khuzar water”, Balandarin “high place”, Sankarda “stony”, Miyon Kish “middle Kesh”, and Maimurgh “meadow, green meadow” are based on the Sogdian language and in this respect are consistent with the toponyms in Ustrushona.

Among these place names, it is noteworthy that the settlement called Gubdin near the city of Karshi is an ancient Sogdian toponym, which is also found between the Samarkand and Jizzakh regions: Gubdin, Gubdintog. According to the toponymist scholar T. Nafasov, Gubdin is a modified toponym, and its ancient form is gub / khuf / kuf / koh + dez. These topoforms, such as koh, koh, mean “mountain”, “elevation”, and the word diz / dez / deh is used in the meanings of “mound”, “fortress”, “village”. Gubdin means a high mound, a high mound <sup>8</sup>.

The toponyms of one of the villages belonging to Southern Sogd - Jizzah - and Dizak (Jizzakh) in Ustrushona are also of Sogdian origin. According to researchers, the village in the Kasbi district of the Kashkadarya region, the mahalla (former village) in the city of Karshi, Jizzah was originally Diza, and took the form Diza - Dizza - Jizzah. In the 15th - 16th centuries, the name of Jizzah was Dizak, and later took the form Jizzakh. In the Sogdian language, diz / diza means a place fenced with a wall, surrounded by a mound <sup>9</sup>.

Among the toponyms of the Sogdian oasis, the topoforms “ghar”, “gar” are often found, among which Farkhar-diza in Nakhshab, Burghar / Fal ghar in Ustrushana, Bushagar / Pishogar can be cited as examples. According to researchers, in the works of as-Sam'ani and Yakut Hamavi, one of the large settlements in the Nakhshab region is mentioned in the form of Farkhardiza, and the toponym of the village of Parguza, northeast of today's Karshi city, is the current form of this name. In the Sogdian language, the words “far”, “par” mean “above”, “above”, “high”, “towards the high side”; the words “ghar”, “har” mean “mountain”, meaning “on top of the mountain” or “the village of Khurdiza above” <sup>10</sup>. Similarly, the name Bushagar / Pishogar in Ustrushona can be assumed to be a place name derived from the Sogdian word "pish", "pesh", that is, "front", and the word "gar" (mountain), meaning "mountain".

<sup>7</sup> Kamaliddinov Sh.S. Historical geography of Yuzhnogo Sogda and Tokharistana po araboyazychnym istochnikam IX – nachala XIII vv. - Tashkent: Uzbekistan, 1996. - S. 23-24 .

<sup>8</sup>Nafasov T. Kashkadarya Rural Chronicle. – Tashkent: Editor, 2009. – P. 408-409.

<sup>9</sup>Nafasov T. Kashkadarya village register. ... – B. 107.

<sup>10</sup>Nafasov T. Kashkadarya village register. ... – B. 267.

In short, an examination of ethnocultural relations in Sogd and Ustrushona based on toponymic and onomastic data indicates that in ancient times and the early Middle Ages, close relations were established between the inhabitants of these oases, and the Sogdian language and culture prevailed in both regions. At the same time, a significant part of the population of these oases was also Turkic, which ensured that they became the first centers of "Turk-Sugdian" symbiosis in the early Middle Ages.

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