

THE PROCESS OF ETHNIC FORMATION OF THE PEOPLES OF
CENTRAL ASIA

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Abstract: This article discusses the ethnogenesis and ethnic history of the peoples of Central Asia, the ethnic status of the tribes, peoples and states that participated in it.

Keywords: Ethnos, ethnogenesis, ethnoculture, race, nation, people, Turks, homeland, Turk, people, ethnic composition.

Introduction. Historical and ethnological studies help to determine the role and place of certain ethnic groups, peoples, including the peoples of Central Asia, in the history of mankind. The ethnography of the peoples of this region, which have a common historical fate, common economic and cultural characteristics, and similar lifestyles and social development, is largely variable. No matter how stable their historical and ethnological and ethnic structure is, the ethnic groups of Central Asia have always developed and changed over time.

In particular, the peoples of Central Asia are not only the product of a long and complex historical process, but also have a very close spiritual culture and general psychological characteristics. To determine the characteristics of these peoples, it is necessary to first turn to some pages of ethnic history.

The study of the history and ethnography of Central Asia based on material and written sources is providing a basis for obtaining significant results. Hieroglyphs found on the banks of the Delgor-Murgena in Central Asia, the Great Wall of China, and Turkic-runic inscriptions serve as important sources for our study of this region.

Main part. In the distant past, 3-4 thousand years ago, various tribes speaking ancient Indo-European languages moved from west to east from the fertile land of Central Asia towards Altai and Mongolia. BC. From the end of the 1st century BC, a large migration process from east to west took place. The ancient Hun tribes, originally speaking Turkic languages, migrated to this territory by the middle of the 1st century AD and left a significant ethnic mark. During the migration process of the Turkic people, which lasted for several centuries, the migration of some Mongol

tribes. also occurred. Information about the existence of such Mongol tribes as the Goyt, Kayi and Boyandar at that time is noteworthy.

The peoples who migrated to Central Asia over a long period of time left their own monuments of material culture on the territory of our country. The Huns, Khion, White Huns, Abdal, Bajanak and other Turkic tribes, who began to migrate to this region in the middle of the 1st century, strengthened the authority and position of the Turkic population among the local peoples. However, among the aborigines (indigenous peoples), there was also an ancient Turkic people called Apasiaks and Augasi; There is also an opinion that this tribe was the Pechenegs (Bajanaks), who were often mentioned in Russian chronicles. According to some researchers, the Asugasi can be called the Turkic people who later became known as the "Oguz".

The emergence of the Turkic peoples on the stage of history. BC. In the 1st millennium BC, the formation of a number of Turkic-speaking tribes and khaganates took place in the territories of Southern Siberia and the lower Volga. These are: the first Turkic empires - the Eastern Turkic and Western Turkic khaganates, the Uyghur and Turkic khaganates, the Khazar, Bulgar, Karluk, Karakhan, Kalmyk, the Kypchak and Khorezm states of the Oghuz around the Aral Sea. The core of the Turkic tribes was formed among the Huns of Central Asia (3rd century - mid-5th century). These tribes consider the legendary son of the mother wolf Ashina to be their ancestor. In the middle of the 5th century, the Turks became subordinate to the Juan-Juan khaganate, which ruled Central Asia, and lived in Altai. Here they developed mines and organized iron smelting on such a scale that they even paid tribute to Juan Juan in iron. The energetic leaders of the Turks, Asanshod, Tur and Bumin, made the best use of the opportunities of miners, iron foundries and blacksmiths, equipped their cavalry with armor and for more than a hundred years subdued all the tribes of Altai. In 546, Bumin, along with the Altaians, also took under his control the numerous Tegtret people living in Dzungaria . From this time on, the Turks turned from tribute payers into rivals of the Juan Juans in Central Asia.

Literature analysis. The Arab historian al-Tabari noted that in the 7th-8th centuries, the population of Balkh, Tokharistan, Badkhiz, Kokhistan, Serakhs, Chaganiyan, Bukhara, Chach, and Fergana was mainly composed of Turkic peoples

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¹ Abulfazl Muhammad son Hussein Baihaqi . History Masudi . Uzbekistan history (5th-11th centuries), (Uzbekistan history and sources). Responsible editors : A. Akhmedov , O. Buriev . Volume III . – Tashkent : “O'zbekiston”, 2023. – P. 420-427 .

The peaceful and peaceful entry of Turkic tribes into Transoxiana continued uninterruptedly before and during the Arab rule, even despite the Samanids' construction of defensive walls in the border areas to prevent the intrusion of Turkic tribes ².

Although the Uzbek ancestors, who formed a people in the 9th-10th centuries, did not have a common name (ethnonym), they had a strong sense of identity. Despite the fact that the Uzbek people spoke a language close to that of neighboring tribes (in different dialects), they differed from them in some features (culture, dialect, customs, religious beliefs, etc.). In other words, the expressions “they (for example, Uyghurs and Kyrgyz) and “us (“Qarluks” and “Khoqoni Iklar)” created a sense of separating one people from another (taking into account certain features) ³.

This region has been called "Turon", "Turkiston", "Movapoy nahr", "Central Asia" and finally "Central Asia" at different times. Naturally, these regions differed somewhat in terms of territory. Therefore, everyone is interested in how the Turonzamin region was called in the past and its history, of course ⁴.

Greek invaders (4th century BC) called Central Asia "Transoxiana" or "Transoxania" as part of the Achaemenid Empire.

The ancient Chinese (2nd-1st centuries BC) called the region Xi-yu, meaning "Western Land", and considered it a continuation of East Turkestan.

Along with this term, the terms "Turkish land"? "Turkish people", "Turkish nation" and "Turkiston" appear in written texts and are used as the main concept and name expressing the secular and social ethnic unity of all Turkic peoples .

It is worth noting that the first mention of the term Turk dates back to 542. In various sources, the Turks are mentioned under such names as "Turk el", "Turk", "Turkash", "tukdus", "tu-kyu", "tukyut". The term "Turk", which means **strong, vigorous, heroic**, initially had a social meaning rather than an ethnic one. There are many legends about the origin of the Turks. Some legends trace the origin of the Turks back to the prophet Noah, while others claim that they originated from a ten-year-old boy and a mother wolf. According to another legend, the ancestors of the Turkic tribe

²Doniyorov A., Boriyev O., Ashirov A. Ethnology of the peoples of Central Asia. – Tashkent: “NIF MSH”, 2020. – P. 40.

³ Mamataliev AP Ferghana valley of ethnography study (Independence years social - humanitarian in magazines articles based on) / Uz MU messages . No. 4/1, 2011. - 154 pages .

⁴Doniyorov A., Boriyev O., Ashirov A. Ethnology of the peoples of Central Asia. – Tashkent: “NIF MSH”, 2020. – P. 29.

originated from the So region, located on the northern slopes of Altai, and the tribal chieftain here, Abanbu, was their first leader.

Turan is a historical geographical term first used in the works of the encyclopedist Abu Rayhan Beruni, historians at-Tabari and al-Istakhriya, and in the epic poem "Shahnama" by Abul-Qasim Firdawsi, the names "Iran" and "Turan" are mentioned. It is known that the border between the territories of Iran and Turan is determined by the Amu Darya.

Initially, the ethnonym "tur", recorded in the "Avesta", was later associated with the pastoral population living in the steppe and mountainous regions of Central Asia. According to scholars, the term "Turk" may also be the original name of the Sakmassagets. The Sakmassagets and their close relatives spread to the Altai and South Siberian steppes in the 6th-4th centuries BC. Archaeological data also indicate this, as well as the distribution of Sak inscriptions in the Xinjiang Uyghur region, which confirms this idea. It is clear that the conclusion that Turan is only the ancient name of the Central Asian region is controversial. Some scholars argue that Turan means the land of the Turks, the Turkic tribe, and later became the term "Turkiston"⁵.

Discussion and results . With the establishment of the Karakhanid state, the significance of the toponym "Turkiston" was almost restored within the borders of its former territories, and the term "Movarounnahr" began to be considered as part of Turkistan, that is, the Karakhanid state.

The historian and geographer Mahmud ibn Wali (17th century) wrote in his work "Bahr ul-Asrar" ("Sea of Secrets") that "Turkestan is a vast and spacious land. The length of this land is from the banks of the Sayhun River to the banks of the Karamurin River, and this land was called Mongolia." The author indicated that another name for Turkestan was "Turan and its inhabitants are Turks."

The term "Turkestan" also expresses the meaning of "Turk Budun" in Turkic texts, the land, place and country inhabited by Turkic peoples. As noted in Soviet-era dictionaries, Turkestan in a broad sense was considered the name of the territory inhabited by Turkic peoples. In a narrow sense, Turkestan was understood as the Turkestan General Governorate (from 1886, Turkestan Oblast) in 1867-1917. It is also the historical and geographical name of the territory of the Khiva and Bukhara Khanates, vassals of the Russian Empire. In the territory of Western Turkestan

⁵Malyavkin A.G. Uyghurskoe gosudarstva v IX-XIII vv.. - Novosibirsk: Nauka, 1983. - S. 56 .

occupied by Russia, the Turkestan General Governorate was established in 1867, and from 1886 it was officially called the Turkestan Oblast.

As noted above, in 1924-1925, a national territorial demarcation was carried out in Turkestan, and the term "Turkestan" was artificially removed from circulation and the geographical term "Central Asia" was officially introduced in its place.

The term "Movarounnahr" was also used to refer to the central and southern regions of Central Asia. This geographical term was widely understood to mean in Arabic "beyond the river", "on the other side of the river", that is, the area behind the Amu Darya and on its right bank. It has the same meaning in Persian forms "Vorarud" and "Vora Jayhun", all of which were understood first (in the 11th century) as a continuation of the Khorasan region, and from the beginning of the 9th century as an administrative unit within Turkestan, i.e. the Karakhanids and subsequent Turkic states.

The term "Mawarounnahr" was first mentioned in hadiths. It seems that this term was known among the Arabs in pre-Islamic times, and at that time (6th century) it referred to the territories of the Turkic Khaganate located in the northeast of Jaihun, that is, beyond the Amu Darya.

The term "Mawarounnahr", which means "the lands on the other side of the river" in Arabic, is an almost literal translation of the ancient Greek term "Transaksiana". During their first campaigns to the East (the second half of the 7th century - the beginning of the 8th century), the Arabs had two different concepts and information about this land. "Ma-duna-mn-nahr", that is, "Mawarounnahr", that is, "the lower side of the river", and "Ma-war-o-an-nahr", that is, "Mawarounnahr", that is, "the other side of the river". This term was used from the 70s of the 7th century, that is, from the time when the viceroys of the Arab Caliphate came to the city of Merv and periodically made campaigns in Turkestan to the regions of Poykent, Bukhara, Kashkadarya and Surkhandarya to take booty. In 705-715, this term came into wider use. Under the influence of the Arabs, the term "Movarunnahr" began to include the cities of Khujand, Samarkand and Bukhara and their environs, the Kashkadarya and Surkhandarya oblasts from the Middle Ages. This term, which referred to the vast territory between the Syrdarya and the Amu Darya rivers, was transferred to European languages as a term denoting the above-mentioned limited area.

The term "Central Asia" was first used in the 19th century by the famous German geographer A. Von Humboldt to designate the interior of the Asian continent

in the form of "Mittel Azia". He called the area north and south of the 0th parallel of latitude for Asia "Central Asia". The scientist limited the western part of the region to the Caspian Sea, but did not clearly indicate the borders of the eastern part.

The famous German geographer Ferdinand von Richthofen, in his work "China", proposed a new and somewhat more precise definition of this region. In his opinion, the territories from Tibet in the south to Altai in the north, from the Pamirs in the west to Khingan in the east - Central Asia. The scientist noted that the Aral-Caspian lowland belongs to the intermediate line.

Central Asia is a large natural and geographical region in the middle of the Eurasian continent, bordered by the shores of the Caspian Sea in the west, China in the east, the West Siberian Plain in the north, and the Nishapur, Safed Kokh, and Hindu Kush mountains in the south.

Linguistic classification is of great importance in the study of the ethnogenesis and ethnic history of the peoples of Central Asia. The languages of the peoples living in this region are diverse, historically ancient and modern. Linguistic classification is of great importance in the study of the ethnogenesis and ethnic history of the peoples of Central Asia. According to linguists such as D. Polivanov and GY Ramstedt, the issue of the genetic relationship of the Turkic language to the Altai languages is still considered at the level of speculation⁶. The Old Uzbek language, which began to separate from the Old Turkic language in the 11th-12th centuries, went through complex ethnogenetic and ethnolinguistic processes during its historical development. These ethnogenetic and political-historical processes left a certain mark on the history of the Uzbek language.

Conclusion. As a result of long-term ethnogenetic processes in present-day Uzbekistan and its surrounding territories, namely, the mixing of the Sogdians, Khorezmians, Bokhtars and Saks with the Turkic-speaking tribes and peoples who have been living side by side with them since the Bronze Age, the Uzbek people were formed in the 11th-12th centuries. These ethnogenetic processes are reflected in the material and spiritual culture of the Uzbek people, as well as in their current anthropology.

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