

Central Asian Saks (Historical And Ethnographic Information)

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Annotation

The Article was devoted to the study historically ethnographically of antiquity about Central Asian Peoples of one of the ancestors (Saks). The author firstly provided information in this article on the reflection of the Saks in historical sources. In particular, the analysis of information and opinions about the Saks in the "Avesto", ancient Greek and Chinese sources

One of the main aspects of the article is that it contains interesting information about the social life and customs of the Saks. The author has analyzed many sources and literature on the subject.

It is known that the Uzbek people, like other peoples of Central Asia, have gone through a long process of ethnic formation. It was formed as a result of many thousands of years of ethnogenetic processes in modern Uzbekistan and adjacent territories, first at the level of the people, then at the level of the nation. The first ancestors of the Uzbeks were indigenous peasant and cattle-breeding peoples, about whom a number of historical sources have been preserved. In particular, the Avesto, in ancient Iranian, Indian, Greco-Roman, and Chinese sources, is an ancient ethnic group living in Central Asia under ethnonyms such as Tur, Aryan, Sak (Scythian), Massaget, Hunn, Usun, Yuechji-Tokhar, Sogdian, Khorasan, and Bactrian. communities are mentioned.

Nowadays, researchers have made a number of comments in their work based on the analysis of the first written sources and archeological materials about the lifestyle and culture of our ancient ancestors.

In this article, we also mentioned information about a people who took an active part in the Uzbek ethnogenesis, recorded in Persian sources as "sak", in Greco-Roman sources as "Scythian".

In the first part of the Avesto, which is considered to be the first written source of our ancient history, there are ethnonyms called "tur", "tur" of fast horses" and "tur" of Danay".

Orientalist V.V. Barthold considered the tribes to be Iranian-speaking peoples living in Central Asia [2, 231]. Another scholar, Abdaev, equates the „tur" obtained in the Avesto with the Saks of Central Asia, and the "Danay turs" with the Saks living on the banks of the Syrdarya [3].

Based Scientific and academic literature it is said that all the Scythians were nomads. However, this idea does not seem to be untrustworthy. The fact is that a

number of researchers, both before and now, claim that some of the Scythians lived a sedentary life in those ancient and even earlier times. For example, B.A. Litvinsky had noted that some seed communities of the Saks had abandoned the traditional way of life under the influence of local peasant communities and switched to farming [5.150-156]. Another scholar, V.V. Grigorev also suggested that in his time some of the Saks lived in a sedentary state.

Academician A. According to Askarov, the tribes which was called „tur” in the Avesto were actually Saks [4.59].

Well-known archeologist, academician A. Askarov supports this idea and writes, "Ancient Fergana saks discovered the culture of irrigated farming in the basins of the Koradarya network, which was formed on the basis of spring waters in the Bronze Age" [7.188].

The earliest written information about the Saks is also found in the books written by the Achaemenid kings of Iran on rocks. In Persian sources, the Saks were divided into three groups. They were saka-hamuvara (haumavarga saks), saka-tigrahauda (saks with caps) and saka-tiaytarad-arya (yaksart arti saks).

The Behustin inscriptions, written by order of the Achaemenid king Darius I, contain the following information about the saks in the king's language: ... I have voluntarily appointed a new chief of the Saks ... ". "These guards honored Ahuramazda, and I glorify Ahuramazda. In Ahuramazda's will and my own will, I calmed them down" [8.31].

Based on the analysis of sources, researchers place the following Sak tribal associations throughout Central Asia: Saka-Khamuvara in the north-eastern part of Central Asia - in the Murgab Valley, in the upper reaches of the Amu Darya, in the Alay and Fergana valleys and in East Turkestan; saka-tigrahaudas (saks with caps) lived in the south-eastern part of present-day Kazakhstan, and saka-tara-darayas lived in the lower reaches of the Syrdarya, north of the Aral Sea and the Caspian Sea [9.113-115].

The term "sak" means "powerful", "intelligent", "agile" or "strong", "great", "brave" [10].

The researches of ancient historians and geographers also provide a number of information about the location of the Sak tribes, their participation in the political process of that period, their way of life and customs.

Greek historians point out the location of the Saks along the river. For example, Dionysius Periget states that "... after the Sogdians, the Saks lived along Yaksart (Syrdarya)," while Claudius Ptolemy wrote that "Sogdiana borders with the Saks living near Yaksart in the east." Another Greek scholar, Strabo, described the Saks as Yaksart (Syrdarya) separates from the Sogdians "[8].

It is known that Greek authors called the Saks, who lived in Central Asia and adjacent territories, Scythians. They included the Massagets, Debrites, Assyrians, Tokhars (Dakhs), Usuns, and other ethnic groups living in these areas into a union of Scythian tribes.

Herodotus, the father of Greek historians, wrote, "The Saks are the similar with the Scythians."

Based conclusion which of them The question of what language the Sak (Scythians) spoke is a much more controversial one. In Soviet historiography, no mention has been made of the fact that one of these tribes, who claimed to speak Iranian, was Turkish-speaking. After all, in Soviet historiography there were great obstacles to the study of the history of the Scythians in connection with Turkism. There is no doubt that the role of Turkish-speaking Proto-Turk ethnic communities among the Sak (Scythian) tribes was significant. Archaeological and ethnographic data prove this. We reference the facts

The economy of the Saks, who lived in the steppes and mountains of Central Asia, was mainly cattle-breeding. Archaeologists have digged burial mounds belonging to the Saks in the lower Zarafshan, Amudarya, around the Aral Sea, in the Pamirs and the Tianshan (Tangritog) Mountains. Iron and bronze military weapons, ornaments, cocktail weapons and pottery of the Saks were found in these tombs.

Among the finds are many horse harnesses, which indicates that the horse played significantly in the life of the ancient Scythian tribes, as well as in their religious beliefs.

It is known that sacrificing a horse in the way of the gods, cooking more horse meat was a widespread custom among the ancient and early medieval Turkish peoples. This fact serves as evidence for the view that "Scythians are the ancestors of the Turks" that exist in science. True, some Scythians may be Iranian, but not all.

The Greek historian Herodotus's "History" gives a detailed account of the historical and ethnographic materials of the Scythians (in particular, their material clothing, food), culture (military equipment, and information).

Herodotus writes: "The Scythians (Scythian tribe) wore long-pointy hats, armed with shields and daggers, and also had double-edged military axes sagaris. This tribe (exactly the Scythian tribe) was called the Amirgey Saks. The Persians called the Scythians all Saks. . "[11].

Herodotus writes about their clothes: "The hats of the Scythians, the Saks, are pointed, sewn from woven felt and worn upright.

The Scythian historian also gives a description of a specific method of cooking in the Scythians: When the meat is placed in a pot, the bones are burned as wood. whether it is a bull or another sacrificial animal, it cooks itself. When the food is ready, the owner of the god throws a piece of meat and intestines under the feet of the god, under his feet, on the ground.

It should be noted that in recent years, a comprehensive study of ancient Chinese written sources has revealed a number of new information about the Sakas in Central Asia. For example, in recent years, Chinese scholar Ablat Khodjaev has analyzed data from Chinese written sources and existing literature, based on which he published information about the lifestyle and culture of a number of ethnic groups living in Central Asia in ancient times. His works also contain good information about

the Sak tribes. For example, in his book "Information on the history of Fergana", the scholar, based on information from ancient Chinese sources and literature based on them, "... historical terms pronounced as "say" and "sayjung" in modern Chinese "sak" "there is no doubt that the word is a Chinese transcription" [12.209]. - deb

A. Khodjaev's work contains the following information about the ethnography of the Saks: "The Saks are a very ancient people ... they were mainly engaged in cattle breeding, especially horses, sheep, cattle and camels. The Saks who lived around them wore pointed hats. The tips of some of these hats were bent to one side In many cases, the Saks' hats were decorated with gold and other valuables and bird feathers "[12.208].

The researcher also cites the following information in his work "Hasakezu jyanshi" ("A Brief History of the Cossack People"), published in Urumchi in 1987. "... the Saks living on the other side used the Iranian language "[12.208].

What about the ancient Fergana saks? First of all, it should be noted that the Fergana Valley, like other historical and ethnographic regions of Central Asia, has been characterized by the diversity of the ethnic composition of its population since ancient times. In those ancient times, the region was inhabited by peoples and tribes of different ethnic groups.

The peasant oases in the plains of the valley were inhabited by nomads, while the surrounding areas were inhabited by nomadic cattle-breeding tribes. settled and nomadic ethnic communities belonging to these two economic-cultural types have lived in economic-cultural connection throughout their historical development.

The ethnic composition of the pastoral population of ancient Fergana is also diverse, and they are recorded in sources and literature.

In the Fergana Valley, the ancient Sak tribes also lived. A number of Fergana scholars have also expressed their views on this ethnos. For example B.A. Litvinsky wrote in his book *The Saks Behind the Sogdians* that "the Sak tribes lived in the territory of ancient Fergana and joined the Saka-Khaumovarga tribe in the VI-IV BC association. The centuries-old settlement of Kayrakkum belonged to the Saks."

Another Ferganologist, Yu.A. Zadneprovsky, on the other hand, said that there was no written evidence in his time that the Saks lived in Fergana, adding that "the question of whether the Sak tribes lived in the Fergana region remains open."

Yu.A. Zadneprovsky's student B. Matboboev also wrote in a recent work on the Fergana saks: The millennial construction experience (mud brick, dobe, brick) used in the construction of this city was a process that was quickly mastered by nomadic peoples (saks). It has not been found in Eilat or Fergana. Furthermore, no tombs or tombs belonging to the Saks have been identified in the plains of the valley, which means that they were not here. "[15.12]

If the above researchers have assumed that the Sak tribes did not live in the plains of the valley, then it is possible to agree with the opinion of these scientists. However, it cannot be denied that the Sak tribes lived in the mountains and foothills surrounding the valley in those ancient times.

It should also be noted that it is a historical fact that the nomadic tribes (Saks) living around the peasant oases of the valley gradually over the centuries moved to a sedentary lifestyle.

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