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### THE SOURCE OF POLITICAL, ETHNO-CULTURAL AND SOCIO- POLITICAL RELATIONS IN SOGDIA AND TOKHARISTAN IN THE EARLY MIDDLE AGES

*Normatov Sherzod Mirzayevich*<sup>1\*</sup>

<sup>1\*</sup>Teacher of the Department “World history” at Karshi State University, Karshi city,  
Uzbekistan

<sup>1\*</sup>sherzod.normatov.79@inbox.ru

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#### **ABSTRACT**

This article covers the issues of the originality of political, ethno-cultural and socio-political relations between Sogdia and Tokharistan in the south of Uzbekistan during the period of the Early Middle Ages (V-VIII). The author made a scientific comparative analysis of written, numismatic, epigraphic sources, created in many ancient languages, based on the data of various researchers. On the basis of these scientific analyzes, scientific conclusions were made on the issues of ethno-cultural processes, migration cases, social relations between the regions in Sogdia and Tokharistan. The existing numerous sources are summarized and included in the scientific circulation in a complete form.

#### **INTRODUCTION**

First, trying to base the relevance of this topic, we will then analyze the issues of source studies. This means that the processes of globalization are becoming more and more intensified today, the harmonization of Western and Eastern civilizations, the realization of the identity of peoples living in different regions and following different religions, the deepening of their relations in the international arena, the desire to preserve cultural heritage and local cultures are becoming a more pressing issue.

The study of ethnic geography, political, ethno-cultural relations, and social political relations of the population living in different regions, the impact of local cultures and migration processes on ethno-cultural relations has always been relevant in the field of source studies and historiography. Ethno-culturalmix (synthesis), the emergence of ethno-cultural innovations, migrations, which are the driving foundations of ethno-cultural processes and social political relations, continued not only in ancient times, but also in the Middle Ages. In this sense, it is very important to study the problems of the formation of historical and cultural regions, to investigate the impact of migration processes on the ethnic geography of Central Asia, the state of ethno-cultural and socio-political relations.

In addition, the chronology of the period when the modern peoples of the region began to form has not yet been fully clarified[1], and this situation dictates the scientific and comparative study of many different ethnic, cultural, socio-economic, religious and political processes taking place in the regions of Central Asia. This is determined by such an urgent task as summarizing the achievements of such disciplines as archeology, anthropology, paleogeography, linguistics, numismatics, source studies, demography, ethnic and historical geography and directing them to history in the study of ethnogenesis and ethnic history of the peoples of Asia, migration processes and ethno-cultural relations. The fact that the theme we have chosen has complex of feature also requires serious research.

## **THEORY**

At present, the leading scientific institutions of the world, as well as scientists of Uzbekistan are studying the issues of the history and culture of Sogdiaand Bactria-Tokharistan, as well as various historical and cultural regions of Central Asia, and various research works have been published in this direction. However, a special study on the issues of migration processes, cultural life, ethno-cultural and socio-political relations, ethnic geography in the last antiquity and the first medieval period in Sogdia and Bactria-Tokharistan, was not carried out until today. Also, the source of socio-economic relations, the existing scientific views on the subject as well as the dynamics of the main approaches, comparative analysis and generalization cases have not been sufficiently studied as a research on a particular topic.

Today, the need to apply innovative ideas to the fields of Science and Education in a new way of development of our country in the global environment is reflected in the strategy of action on five priority directions of development of the Republic of Uzbekistan in 2017-2021. In particular, «in the process of building a new society, the study and use of rich cultural and creative traditions in the history of our people is of great importance»[2]. The history of Uzbekistan is an integral part of the history of Central Asia. In this regard, the role of Sogdia and Bactria-Tokharistan civilization is also important. The study of the historical roots of these civilizations on the basis of new sources of information, scientific and comparative analysis of the problems that have not been sufficiently studied, consideration and summarization of the conclusions, the scale of the contribution of these

historical and cultural regions to the development of Central Asian civilization, allows to study in depth its significance.

The investigation of the written sources (texts, memoirs, messages, numismatic data, epigraphic sources and etc.) of the Early Middle Ages providing information on the history and culture of the peoples of Central Asia, their ethnic origin, migration processes, historical and ethnic geography began in the middle of the XIX century. Over the past period, many studies in this direction by Uzbek and foreign scientists have been published. In particular, sources highlighting the historical and cultural processes that took place in the Early Middle Ages in the regions of Sogdia and Tokharistan in the south of our region constitute the majority.

When studying the history of the Uzbek statehood of the Early Middle Ages, it is possible to clarify many unknown aspects of our history by referring to the history of Sogdia and Tokharistan. The reason was that the historical and cultural events of the ancient and Early Middle Ages in both historical and geographic lands, which were neighbours, had a great influence not only on the processes of today's Uzbekistan, but also on the entire Central Asian region and on the neighbouring territories. Especially during this period, several large political associations and states, formed in the region, often chose Tokharistan, sometimes Sogdia as their management centers, which in some cases requires a thorough study of the socio-political, economic and ethnographic processes occurring in these regions.

### **STATEMENT OF THE PROBLEM**

It should be noted that although the Early Middle Ages are often marked by the V-IX centuries CE, a number of explorers pay more attention to the realities of the VI-VIII centuries. The reason is that in these centuries, political processes began to be active. Bright examples can be the strengthening of Hepthalites state in the region (420-565), the establishment of dominance by the Turkic Khaganate (552-744) in Central Asia and neighbouring regions, the political and diplomatic relations of both kingdoms with the Sassanid Iran, China and Byzantium, which were the world's major political. It is also observed that the Arabs invaded the region when the Early Middle Ages came to the end. Such historical events led to the reflection of information related to the history of the region in written sources in different languages. Especially, this situation is expressed when there is a wide range of written information preserved about the history of Sogdia and Tokharistan. The history of both historical lands is distinguished by its place in Chinese, Byzantine, Armenian, Syriac, middle Persian (Pahlavi), Indian, Sogdian, Bactrian, ancient Turkic, Arabic-Persian sources to one degree or another.

### **DISCUSSION**

In the Early Middle Ages, this historical-geographical region or other territories were sovereignty or property of a certain oasis consisting of historical-geographical regions such as Chach, Otrar, Fergana, Ustrushona, Sogdia, Bukhara, Marv, Tokharistan, which were situated in the Amuarya and the Syrdaryaranges and the territories adjacent to them. Although there were

similarities in the political and administrative structure of most of these regions, it is also noticeable that there were some differences, as well. Some of them were much wider in territorial terms, taking into account dozens of large and small rulers, apparently similar to the confederative structures, however, some were relatively small, and in their time, they had a holistic structure. For example, if there were 3 rulers in Chach who took ownership under their own control, 6 rulers in Fergana, nearly 10 Sogdia, more than 25 small rulers in Tokharistan, in Otrar, Ustrushona, Khorezm, Merv oases there often was one or two rulers[3].

Well, among the rulers of the oases considered above, Sogdia and Tokharistan were mutually close from the political-administrative side. In Sogdia there were separate political and ruling units, such as Samarkand, Panch, Maymurg, Kabudon, Ishtikhan, Fay, Kushaniya (Kattakurgan), Nakhshab and Kesh[4], and the number of such rulers in Tokharistan was more than 25, among which were Chaghanian, Termez, Khuttal, Kubodian, Kumed, Badakhshan, Balkh, Guzgan, etc[5].

According to the history of Sogdia and Tokharistan in the Early Middle Ages, as we have already mentioned above, about 10 language data have reached our days. Among them, the information in Chinese Chronicles is distinguished by its consistency and completeness. Among them there are such chronicles as "Bey-shi" ("the history of northern dynasties"), "soy-shu" ("history of the soy dynasty"), "tan-shu" ("history of the Tang dynasty"), and souvenirs of tourists like Xiuan Zhan (629-645), Hsiao Chao, which are notable for possessing valuable information about the history of Sogdia and Tokharistan[6].

Especially, after having traveled around these countries Chinese tourists recorded data on the basis of their own seen and heard messages. Xiuan Zhan, who started his travel from China to Eastern Turkistan in the northwest direction, passed through Chach and Ustrushana through the Yettisay river, stayed in Sogdia for a while, and then stepped on the Tokharistan, witnessed the events of 630-640 years and wrote his memoirs[7]. Whereas Hsiao Chao was about a hundred years later traveling from China to the south-west direction and included all the data he thoroughly studied into his chronicles[8]. It is interesting that while these tourists were talking about the culture, lifestyle, customs, language and other ethnic features of the peoples of the region; it is worth noting that they compared Sogdia and Tokharistan more than other countries.

In addition, the Early Medieval Chinese chronicles were written on the basis of the information given by the ambassadors, merchants and tourists who came to the reigns of Sogdia and Tokharistan or went to China from these countries, relying on them there is an opportunity to illuminate the socio-political life of this period. In these chronicles, especially among them, the relatively wide coverage of the realities of that period is given in the "Tan-Shu" chronicle, where there is a brief but concise and consistent information about the political and administrative structure in Sogdia and Tokharistan, their territories, borders, the governing house, the capital and the governing

centers, the names and titles of the rulers, the years of their rule, the army, internal and foreign policy, the language, religion and culture of the population and etc[9].

Chinese data, appearing one of the first, was translated into Russian by N.Ya. Bilchurin in 1850, and into French by E. Shavani at the beginning of the 1900s, after which the interest in the history of the oasis reigns in Central Asia, including the history of Sogdia and Tokharistan, increased in world historiography[10]. Y. Marquart, who widely touched upon the states between the Amudarya and the Syrdarya, in particular, the political events of the pre-Islamic period in Sogdia and Tokharistan, in his research carried out in 1901, 1938, touched upon such issues as land dynasties in both countries on the basis of Chinese, Arabic, Persian, Armenian and Syriac sources, their relationship with Hephtalites and the Turkic Khaganate[11].

Shortly after that, E. Shavani, who published his research, revealed the political situation in Sogdia and Tokharistan during the period of the Turkic Khaganate, on the basis of Chinese chronicles. At the same time, he included plenty of information to his research from many Arab sources[12]. Moreover, Chinese researcher Yuy Taishan, while studying the issue of the Hephtalites administration in Tokharia, made much deeper discussion on the issues related to this topic, which is worth noting. The researcher wrote that the Hephtalites, originally from the North China and Altai sides, experienced the processes of mix with the indigenous inhabitants of this land when they arrived at Tokharistan. In addition, many political events in Sogdia and Tokharistan happened in connection with the Hephtalites and the Turkic Khaganate[13]. The sinologist A.Khujaev also touched upon these rulers during the analysis of data in Chinese chronicles on the history of Sogdia[14].

Additionally, this period is characterized by the fact that the history of Sogdia and Tokharistan took more place in Greek (Byzantine) and Armenian sources than in other languages. In the sources in these languages, information about both countries is similar, which means that the sources supplement each other. The states of the Xionids and the Hephtalites, the main base region of which was Tokharistan, fought a lot with the Sassanians. Aware of the political situation in the region through these conflicts Byzantine and Armenian historians introduced these realities into their works. In addition, we may come across to the Armenian authors, who recorded the events they had heard from their fighters, who came to Tokharistan and served in the army of the Sassanians, and to the Greek authors who included the information of the Byzantine ambassadors who had visited the country into their book[15].

Among the Greek and Armenian authors, such as Menander (late VI century), Byzantine authors, like Feofan (early VII century), Feofilicat Simocatta (first half of VII century), wrote in their works about the wars of the Hephtalites and the Turkic Khaganate against the Sassanid Iran, using the information brought directly by these ambassadors[16]. In the works of Armenian historians and geographers such as Sebeos (VII century), Anania Shirakazzi (VII century), Moisey Kalankavazzi (VII century)[17], Moisey Khorenazzi (VIII century),

there is the information reflecting the history of Sogdia and Tokharistan and how the Sassanid army reached the avenue called Kazbion after passing through Vechrod (Amudarya). K.V. Trever wrote that the exact location of "Kazbion" is not clear, whereas Y. Markvart says that this land is considered the city of the Hephtalitian Poykent, but it needs to be searched around the Boysun mountains on the border of Tokharistan and Sogdia[18]. In our opinion, his view, to some extent, is correct; however, the equalization of the place called Kazbion in Armenian sources with the area of the Kasbi in South Sogdia, more precisely, near the city of Nakhshab (Karshi), is more correct. One of the important aspects in the sources of this period is the emergence of the term "Turkestan" in Armenian sources, which is significant not only for Sogdia and for Tokharistan, but also for the ethno-cultural history of the whole region. In Armenian sources of the VII-VIII centuries, the term "Turkistan" appears and it is understood that it is a country that sometimes includes Itil (Volga) or sometimes Caspian countries in the East, places in the upper basin of Amudarya – Tokharistan and its tributaries[19].

It is interesting to note that Armenian authors use the terms "Turks" in some places, and the term "Turkistan" in other places, referring to the Turkic Khaganate. A similar situation is also encountered in Tibetan sources dating back to the VIII–IX centuries, where the word "Drug-yul" (dic. "Country of the Turks/Turkestan"), sometimes meant the central territory of the western Turkic Khaganate-Yettisuv, and sometimes Fergana or Tokharistan, and its neighbors Kabulistan[20].

Similar Sogdian documents confirm the indication of Tokharistan and Sogdia within Turkistan. In addition, in a Sogdian-language document found in Turfan and belonging to the 639 year, there is the term "Turkistan", although it is not determined exactly what place is understood under this term[21]. However, it is possible to equate "Turkestan" to the territory of Western Turkic Khaganate, more precisely, the Yettisuv, Fergana and Sogdia, perhaps, to the places that also include Tokharistan[22]. Indeed, even in Pahlavi texts belonging to nearly the same period with these sources, the term "Turkestan" is used as a country in the upper basin of Khorasan and the Amudarya[23]. According to a Hungarian scientist G. Urai, who studied Tibetan sources, in relation to Fergana, Tokharistan and the Kabul Valley, basing on the use of this term in Tibetan sources we may conclude that all three ruling units were subordinate to the Khaganate and at that time Turkic Ethnos formed a large part of the population[24].

In this regard, it is worth paying attention to the fact that the Pahlavi (Middle Persian) texts also have important information among written sources related to the Early Middle Ages, associated with Sogd and Tokharistan. In the work "Eronshahr", compiled by the Zoroastrians after the Arab conquest of Iran, it is mentioned about the Sassanians and the neighbouring countries, including the Turkic Khaganate and the ruling units within it[25]. Also, in a geographical work (IX century) called "Bundakhshn" ("creation of the world"), written by authors of the Sassanid period, there is some information

about the ancient Turks, the rulers of the countries of the North "khagans", the Tokharistonians, the Sogdians[26].

As the cultural environment of the Sassanians significantly influenced Tokharistan during the Turkic Khaganate and the Hephtalites, the dynasties related to the Khaganate used the Pahlavi writing as well as the Bactrian writing in their coinage here, which also takes a remarkable place as a source. In particular, coins belonging to the dynasty of Tokharstanyabgus (620-750), a branch of the Ashina dynasty, were minted in the Pahlavi inscription with the title of "yabgu" [27]. Among these, we may add the Tokhar seals of the Pahlavi inscription.

The most reliable sources covering the history of the Early Middle Ages of Sogdia and Tokharistan are, undoubtedly, Sogdian and Bactrian writing monuments written in their own internal environment. Among them, the documents created in both languages are distinguished by the fact that they cover a variety of topics. If Sogdian documents are a set of more than 80 documents belonging to the first quarter of the VIII century found in Mugi mount[28], the number of Bactrian-language documents exceeds 100 and are legal documents of the period from the reign of the Kushans to the Arab conquest, including the Kushansulatane, the Xionites, the Hephtalites and the period of Turkic Khaganate along with the local rulers of Tokharistan[29].

Through these documents, it is possible to have certain reflections on the political and administrative units in Sogd and Tokharistan, the legislation in them, the record management and correspondence. In particular, in the Sogdian documents of Mugi mount, there was the information on the sovereignty of the Sogdian society, Samarkand and Panch. Additionally, we may reveal some information on the khuttal and Wash gird sovereignty in the northern regions of Tokharistan [30].

Political relations between Sogdia and Tokharistan are more expressed in the ambassadorial relations, and in the palace wall inscriptions of Afrasiab (Samarkand) related to the 650es, the ambassadors sent from the ruler of Chaganian to the ruler of Samarkand Avark human are mentioned [31]. In addition, in Sogdian written monuments, numismatic materials also occupy a special place among written sources, for their valuable information for both regions. Particularly, in the coins of Tokharistan with Sogdian inscriptions belonging to the VI – VIII centuries, such ancient Turkic titles as "Khagan", "Tegin", "Tarkhan" and such Sogdian titles and epithets as "ruler", "**Fern**", "Saint" are encountered [32]. Their writing has a close resemblance with Sogdian inscriptions on the coins, which were directly or indirectly related to the Western Turkic Khaganate and minted in Chach, Fergana, Sogdia (Samarkand) and Otrar [33]. Moreover, this shows that in the Early Middle Ages, Sogd and Tokharistan were in a strong political, economic and ethno-cultural relationship.

According to B. Marshak, who studied these coins, the tradition of making Sogdian inscriptions on the coins of the Sassanid type in Tokharistan was carried out here when the authority of the Turkic Khaganate was established.

Prior to this, in the Hephtalian period, official records in Tokharistan were made only in the Bactrian script, and during the reign of the Turkic Khaganate, when the state was ruled by the yabgus of Tokharistan, Sogdian term "Tokhari" (related to Tokharistan) started to be written. After the Khaganate had conquered Tokharistan, the ruling establishment coined its own money, which allowed these coins (Sassanid coins) to be in circulation, or confirmed that they had a higher exchange rate[34]. As the coin-studying scientist G. Babayarov writes, there is a similarity noticed in the coins with a double image of Northern Tokharistan of both Chach and Sogdia. Apparently, this tradition came to Chaghanion through Sogdia[35]. Such money was first coined in Chach by the Turkic Khaganate at the end of the VI century [36], which later spread to Sogdia and other countries. The current view was supported by the fact that the Sogdian inscription was used more than the Bactrian one, as it was expected.

F. Grene and E. de la Vesper, who studied the data in the Sogdian documents in comparison with archaeological materials, touched not only on the period of the Turkic Khaganate, but also on the epoch of the Hephtalites. According to them, the founders of the Hephtalite state, who ruled mainly in Tokharistan and left their historical traces in Sogdia, were Turkic, specifically, the nations, which were related to the Ogurs. This is also confirmed by such phrases as "Khun", "Samarkand ruler" in the Bactrian inscription seal found in Pakistan [37]. In addition, while analyzing the data in the Sogdian documents of Mugi mount related to the ruling units in Tokharistan, they referred to the ruling unit of Vashgid or Vishgird in Northern Tokharistan, which took place in the documents, and the Panch relations in Sogdia[38].

In the process of studying the Sogdian documents of Mugi mount from the point of view of their originality, Sogdia-studying scientists M. Iskhakov, A. Otakhozhaev slightly enlightened the socio-political and ethno-cultural processes in Sogdia and Tokharistan[39]. He studied Sogdian and Bactrian language documents and numismatic materials. Babayarov also touched upon the issue of Sogdia and Tokharistan, indicating that in Sogdia several ancient Turkic titles were used, as well as about 10 Turkic titles were used in the administration of Tokharistan[40]. As we have already mentioned above, the researcher attributed the coining of the Sogdian money in Tokharistan in the VII-VIII centuries with the Khaganate and showed that the Sogdian language in the Turkic Khaganate was associated with one of the official languages[41].

Although in Bactrian documents, which have a close relationship with the Sogdian documents by structure and content, there is not much information about the Sogdian, there is enough data on Termez, Rub, Goz, Guzgon (Giusjon) and a number of other small ruling units in Tokharistan. The Bactrian language, which was the official correspondence language of the peoples who lived in Tokharistan and the valley of Kabul, was used by the Hephtalites and the Turkic Khaganate as an official spoken and written language, as well. Although the main part was examined by the English Iran-studying scientist N. Sims-Williams, Bactrian documentation [42] translated into English as a historical source has not yet been widely covered in the scope



of the study. However, they reflected dozens of Turkic, Bactrian and Sogdian based titles, representatives of the ruling dynasty, correspondence between them, ethno-cultural relations, legislative issues [43].

The research of Japanese researchers in the study of the Bactrian language sources also attracts attention [44]. Among them, Sogdia studying scientist Yo. Yutaka focused on the Bactrian language documents along with the study of Sogdian documents of Mugi mount. Japanese researchers studied the management of such dynasties as Yabguof Tokharistan, Kabul-Tegin kings in this period, where the status of Turkic dynasties was high in Tokharistan[45].

The role of Arabic-Persian sources in covering the history of Sogdia and Tokharistan before Islam is significant. A number of studies were published in this regard, the beginning of which dates back to the last years of the XIX – the beginning of the XX century [46]. The works of Y. Markvert, V.V. Bartold, E. Shevann, Kh. Gibbs are notable among them. At the end of the XIX – early XX centuries while V.V. Bartold and the English scientist X. Gibb covered the conquest of Central Asia by the Arabs, they also focused on the issues of Sogdia and Tokharistan [47].

V.V. Bartold, who covered the history of both countries on the basis of written sources in different languages, in particular, data from the works of Arab–Persian geographers who came to Central Asia in the IX-XII centuries, gave a much deeper insight into the historical geographical regions of these countries, their management, the location of ancient cities, the ethno-cultural situation [48]. Later, if from the 30es to the 90es of the XX century, most often Soviet historians touched on this issue, abroad, especially in Europe and America, it is known that several orientalist and historians such as R. Frey, Ya. Kharmatta, X. Khumbakh touched on this issue [49].

In Soviet times, the research carried out on the history of Sogdia and Tokharistan by G.Golibov stands out. Covering the processes of the conquest of these lands by the Arabs, the researcher, who mainly relied on Arab-Persian sources, slightly considered the issue of the struggle of the land dynasties of both countries against the Arab invasion, their mutual political and ethno-cultural relations [50]. Furthermore, Sh.S. Kamoliddin, who studied Sogdia and Tokharistan relatively wider, in his monograph titled “Historical Geography of Tokharistan and South Sogdia ” considered the issues of both historical countries such as pre-Islamic political and administrative centers, ruling dynasties, political and ethno-cultural relations between them on the basis of Arab-Persian, Chinese sources and archaeological materials[51].

Some information was also found in the ancient Turkic inscriptions on the history of Sogdia and Tokharistan, which reflected the conquest of the Sogdian and Tokar (Tokhar) lands by the Arabs and the struggle of the Turkic Khaganate against it. Stone inscriptions were studied by S.E. Malov, S.G. Klyashtorniy, A. Rustamov, G. Abdurakhmonov, K. Sadykov and several other scientists [52].

The role of archaeological findings as a source for the Early Medieval history of Sogdia and Tokharistan is also of great importance. Hundreds of monuments of material culture, which were found in the remains of dozens of ancient cities in both regions, were achieved during almost one hundred years of archaeological excavations. A significant proportion of the findings which had been found were made up of numismatic and epigraphic materials, seals, ceramic and metal materials, palace wall paintings (Bolaliktepe, Afrasiab, Panjikent, Ajinatepe, Tavkakala, etc.), terracotta and figurines, temples of Zarathustra and Buddhism, etc. They have been studied by many archaeologists, and such researchers as G.A. Pugachenkova, B.A. Litvinsky, V.S. Solovev studied Tokharistan[53]; A.I. Smirnova, L.I. Albaum, A. Belinizky examined the history of Sogdia on the basis of written sources and archaeological materials. The research works of B. Gafurov, E.V. Rtveladze, Sh. Pidaev, L.S. Baratova and others are also possible to be added into this list[54].

Among them, B.A. Litvinsky's research was particularly conspicuous in its broad scope, and the researcher clarified many issues related to Tokharistan as a result of the archaeological observations he had conducted over the years [55]. B. Gafurov, using information from archaeological and written sources, mainly touched on the history of Northern Tokharistan, and in part of Sogdia[56]. E.V. Rtveladze compared the numismatic and written sources, highlighting the history of the historical regions of Northern Tajikistan, such as Chaghaniyan (Denov), Termez, Guftan, and touched on the relations of Tokharistan and Sogdia[57].

S. Baratova, who studied the history of Sogdia and Tokharistan on the basis of numismatic materials, touched upon such titles as "khagan", "tegin", which were brought down on the coins of the Sassanians by the rulers of Tokharistan, and attributed this to the management of the Turkic dynasties during the period of Khagan and considered the influence of Sogdia on Tokharistan as well[58]. In the article dedicated to the coins of Tokharistan by L.S. Baratova in the co-authorship of Sh. Pidaev, the significance of inscriptions and images on the coins of the Early Medieval Tokharistanas historical sources is also reflected[59].

It is worth noting that in the process of analyzing such wall paintings as Bolaliktepe, Tavka-kala, the archaeologist K.Abdullaev, who studied the material culture of Tokharistan and the neighbouring countries, also touched on the Fine Art of Sogdia[60]. J. Ilyasov, who studied the symbolic signs of Tokharistan – the issue of fingerprints in the Early Middle Ages, paid great attention to the coins of the Hephtalites and the era of the Turkic Khaganate as a source[61]. A. Malikov who studied the issue of ancient Turkic material culture in Tokharistan during the period of Turkic Khaganate, found out basing on many written sources and archaeological findings that during this period the political and ethno-cultural influence of the Khaganate on the rulers of Tokharistan, Sogdia, Chach, Fergana and other oases was great[62].

In recent years, in Central Asia, in particular, in neighbouring Turkmenistan and Tajikistan, the researchers conducted a number of scientific research on the history of the Early Middle Ages, mainly in the field of Tokharistan, and in part in the history of Sogdia, where the source study of this period was widely enlightened. Among them, the research of Turkmen A. Gurbanov[63] and Tajik M. Isomatov[64] attracts special attention. Both researchers examined many written and material sources on the Hepthalites period.

From the 90-ies of the last century to the present day, similar research has been carried out, among which is the American researcher J.K. Skeff, German Z. Chtark, M. Mode, Austrian M. Alram's works are notable[65].

### CONCLUSION

Well, we may draw the following conclusions about the sources in different languages that provide information about the political, ethno-cultural and socio-economic relations between Sogdia and Tokharistan in the Early Middle Ages, and the publication and scientific research conducted so far on their study:

- In the Early Middle Ages, the scope of sources covering the history of Sogdia and Tokharistan was much wider, they were preserved mainly in Chinese, Arabic-Persian, Greek and Armenian sources, and partly in the Sogdia, Bactrian, Indian, ancient Turkic, Tibetan sources. In general, many scientific studies have been conducted on these sources from the point of view of the source study;
- At the same time, many of the researchers who conducted research on this period touched on the issue of the relations between Sogdia and Tokharistan to one degree or another. A special research on the study of the subject by the example of both historical countries has not been carried out;
- If a part of the written sources is in the form of a chronicle, a historical work, works of a travel, another part is in the epigraphic and numismatic forms, material item, document, inscription, etc.

In general, the scientific research carried out in the field of source studies can be called somewhat satisfactory. For almost a century, dozens of large specialists have been trained in this regard. A significant part of the information in Chinese, Arabic-Persian, Sogdian, Bactrian and other languages was translated into such the major languages of the world as English, Russian, French and German, and a part was also published in Uzbek. On their basis, we have the opportunity to comprehensively study the ethno-cultural processes in Sogdia and Tokharistan.

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