

The history of Qang state

Asxat Biykuziev

National University of Uzbekistan

Abstract: From ancient times the Sak tribes lived on the banks of the Syrdarya and adjacent settlements. A study of settlements belonging to the Qang period was conducted in 1887 and 1893 by N.P. Ostroumov, A.M. Fetisov and G. Made by geckos. In particular, G. Geikel began to find and study the tombs of Karbus, Koyon-Tokoy, Djoon-Tobe, Chik-Tie and others. The period of unification of the Saks into a tribal alliance, according to new data, is mil.avv. It dates back to the IX-VIII centuries. The process of property stratification among the ancient Saks dates back to BC. It began to grow in the VII-VI centuries. This is evidenced by the Tasmalin culture. In martial arts, the Sak cavalry were perfectly armed for their time. It is known that From the 6th century onwards, they formed tribal alliances and defended their borders from other peoples. The social structure of these tribes was formed mainly in accordance with the laws of patriarchal tribal customs. Horse breeding played an important role in their socio-economic life. This field has been developing in the Central Asian region since the Bronze Age.

Keywords: Sak tribes, Syrdarya River, social structure, Khaomavarka, pottery industry.

I. Introduction.

The inhabitants of the two rivers range from. In the III-II centuries they were engaged in agriculture, handicrafts and animal husbandry. The pottery industry is especially important in this regard. The pottery culture scattered in the middle reaches of the Syrdarya River expanded along the area between the two rivers. This means that the Sak tribes not only mastered this type of handicraft, but also spread it to the settled agricultural areas (Sughd and Bactria). [6]. The development of metallurgy in the Sak society was widespread mainly in the mineral-rich mountainous areas (i.e., the Tan-shan area). Casting and processing of bronze objects also existed in the Fergana Valley. Here lived the settlers of the Saks, known as the Khaomavarka. According to archeological data, during the excavation of the Greater Fergana Canal, three-legged bronze cauldrons and sak daggers of the Sak period were found here. [7]. The cultural proximity of these types of objects to the archeological finds in the Ettisuv area is an indication of how wide the sphere of influence of the Saks was. Archaeologists say that the lands inhabited by the Kangs belong to the territory of the Melon, Otrar-Karatou and Jetisar cultures. [8]. Initially, the only difference between the Sak tribes was their lifestyle (sedentary farmer or herdsman).

While most of the Saks were nomadic pastoralists, some tribes were sedentary farmers. However, part of the Saxons It was settled in the IV century. The Pamir and Fergana saks, in contrast to the Chach saks, were relatively dominant in urban planning. In ancient Chinese sources, BC. In the 2nd century Davan (Day-yuan) [9] It is noted that there were about 70 cities [10]. Its population is twice less than that of the Qang population (about 300,000). [11] and the capital of Qang is said to be 1510 away from Bityan (Qanqa). Ancient Chinese sources state that the languages of the Bactrian people, who were under the control of the Kangs, Sogdians, Davans, as well as the Kushans, were close to each other. [12]. This means that the Kangs spoke

Sak language, which differed from the Sogdian and Davan languages only in their dialects. [13]. According to archaeologist K. Baipakov, the language of the Saks and Qangs originally belonged to the language of the peoples of northern Iran. [14]. According to Bernstam, the influence of the Proto-Turkic language increased among this population from the 1st century AD [15].

The pottery industry also has a special place in the Qang state. According to archeological data, the technique of ceramics appeared before the emergence of the Qang state (IV century BC) and did not change much in the IV century AD. [16]. Some strata of the Saks lived in cities and towns and were also engaged in trade. The nobles of Qang lived in separate forts. For example, the castle-shaped Akirtas Palace, located 40 km east of Taraz, is an example. The chronological period of the Akirtas fortress-shaped palace dates back to BC. It dates back to the IV-II centuries, and in ancient times it was surrounded by mountain streams [17]. This fort was expanded in the first centuries. Surrounded by serunum soils and springs abound. There was also the opportunity to engage in animal husbandry and seasonal farming.

II. Discussion

The pre-settlement lifestyles of the Kangs, who lived in the steppes and foothills, were almost indistinguishable from those of the Auxiliary Yue-chi and Huns. The ancient Chinese historian Sima Qian, in his book Shiji, tried to briefly describe the way of life of nomadic pastoralists: ... boys know how to ride sheep, shoot arrows at birds and mice. The older ones shoot foxes and rabbits and eat them for food; The men who can draw bows become navkars on horseback. Peacetime, on the other hand, lives by following its livestock, hunting birds and animals. Learns martial arts to attack in times of unrest " [18]. The way nomads live in this way has changed little over the centuries. In Central Asia, for example, the technique of

making a horse saddle has hardly changed. Large horned cattle in the south of the region are found to produce more dairy and meat than cattle in the north.[\[19\]](#). Because climatic conditions have increased livestock productivity. In addition, the Kangs, as descendants of the Saks, were well versed in the steppe horse-breeding system. Because they lived close to Davan, they were also aware of their horse-feeding methods. However, steppe horses were the most common in horse breeding. According to experts, the descendants of Central Asian modern Mongol horses (Equus caballus - medium-sized, hardy horse breeds)[\[20\]](#) were also more fed. Such horses have been common since the time of the Huns. Their height was 144 cm and they were comfortable to carry and ride long distances. At the same time, the migrated areas have established themselves as a species of animal that adapts quickly to nature. While there are grasses and tree leaves only for food, these horses adapt quickly to other spaces. Horses played an important role in the socio-economic life of nomads living in the Kangliks, as well as around the ancient Two Rivers. The nomads therefore occupied areas of moderate nature. Tropical areas were considered inconvenient for the economy and livelihoods of nomads. That is why they did not aspire much to the southern regions.

There were good reasons to feed a herd of horses and a herd of large horned cattle with a small hoofed animal. For example, a herd of horses was first released to graze sheep and goats in the winter pastures. Because in the winter and in the winter, the herd would spread the thick snow on the pasture with its hooves, exposing the grass under the snow for small-hoofed animals to eat. In addition, "pure" nomadic pastoralists, such as semi-nomads, rarely used the method of winter grazing. However, nomads who have not been able to move to areas with favorable and rich resources for livestock due to natural climate change have adapted to the semi-nomadic lifestyle in their region. There are a number of reasons why this is not possible: 1) the presence of other powerful nomadic confederations or states within its borders; 2) lack of opportunities for nomadic livestock breeding in the neighboring region; 3) This is due to the fact that the settled population living in the border area is often associated with the mentality. The main population of Qang was also originally from BC. Between the 2nd and 1st centuries, it was close to the "pure" nomadic way of life. That is, the process of transition to semi-nomadic life was slow until the Saxon tribal alliance united around the great Qang dynasty and lost its old name (Sak or Scythian). However, determining the chronological period of this situation poses a number of difficulties among scholars. According to the ancient historian Ptolemy (100-170 AD), the Sogdians and Scythians lived between the Yaksart and Ox rivers.[\[21\]](#). He noted that the Yaksart (Saxon Laksad) River was formed as a result of the inflow of three large streams. It is noted that the rivers flow from the mountains inhabited by "comedians" (Davan-Fergana), like the main river of Yaksart. Ancient historians Ptolemy and

geographer May Tatsian (c. 100 AD) noted that the land of comedians began after the mountains, which began after Sughd. They referred to the Scythians as the main habitat of the oases and steppes along the Yaksart River - the "Scythian fields".[\[22\]](#). However, ancient historians have noted that nomadic Scythians also lived in northern India. Only the Saks living around Yaksart are known to have had a relatively slow sedentaryization process. This may be evidence of the above considerations.

The sale of Central Asian horses to the Huns in the east[\[23\]](#) It left the Han Empire in a difficult position for a long time. This is evidenced by the images found in the 6th citadel of Noin-Ulada (Syuzzyukte) in Mongolia in the 1st century AD, showing the pedigree of Central Asian horses. At the same time, Indian cloth was supplied to the Huns from the lands of the Kushans, which were the property of the Kushans, through trade routes through the lands controlled by the Qang.[\[24\]](#).

The ancient Kangs were also engaged in simple farming and fishing around the Aris River. The process of settlement around the Syrdarya and its tributaries began in the first century AD. In the 60s of the XX century, members of the Chordara archeological expedition discovered the settlements of Aktobe 2 (I-IV centuries BC) and Shaushukumtobe (III century BC) while studying the surroundings of the Chordara reservoir. In addition, Aktobe, Shaushukum, Jamantogay, Torebay-Tumsik (III - IV centuries BC) and other burial mounds were studied.[\[25\]](#). The artifacts found here show that in addition to livestock, hunting also played an important role in the life of the Kangs in ancient times. Finds of the Aktobe 2 complex revealed the melon culture (Chach oasis) in the 60s of the last century. Hence, the idea that agricultural civilization moved from the south to the lands of the middle reaches of the Syrdarya of the Qang confederation. Then the study of ancient settlement settlements in the foothills of the Karatau-Qajantau Mountains around the Upper Aris River began. Preliminary research Finds in the foothills of the Aris oasis (ceramics and metalware) are found here in settled settlements mil. avv. I - mil. Proved to have originated in the I centuries. Juantobe (I-IX centuries), Karaspan (I-XVIII centuries), Kultobe and other large settlements with an area of 14 hectares were found and studied on the banks of the Syrdarya.[\[26\]](#). But many unexplored hills may also be the first cities. Due to their remoteness from Sughd and Chach, which were large agricultural settlements, settled civilization in these areas of the Qang state could not develop more rapidly than in other lands. The hills there were in the form of a proto-city or a large fortified fortress. Nevertheless, in the 2nd century AD, the population of the cities of the Qang state increased. The presence of rabots in most of the cities along the Aris River indicates that intra-regional trade and urbanization took place here.

The sedentary population could not fully meet the needs of nomads living in the middle reaches of the Syrdarya and the Aral Sea region due to the slow process of settling in the Qang state. Internal sedimentation has played an important role in the life of the country's population. The cattle-breeding population of the Qang state felt a constant demand for the products of artisans in the settled areas. Therefore, the Qang state tried to control the craft centers in the lands of Sughd. In addition, the nomadic and sedentary population of Qang had equal status. The main domestic animals of the livestock population were sheep and goats. Not much labor was expended to feed them. But the constant shortage of pastures and the slaughter of cattle from livestock epidemics have made nomadic life difficult. However, based on ancient Chinese chronicles, the population of the Qang state dates back to BC. By the I-II centuries, there were less than 500,000. There are about 600 plant species in Central Asia, of which 570 species were consumed by small ungulates. In turn, it should be noted that the horses, which were considered necessary for migration, hunting, and military operations, were able to eat 80 different plants. Cattle ate about 55 species of grass[27]. It is clear that small ungulates have not lost their importance in the lives of nomads. Given the nature of Central Asia, one of the main consumer products of the nomads was mutton. It was necessary to know the season and natural conditions well when breeding sheep. Therefore, the nomads were well aware that a small ungulate would calve in April or May and kept it under strict control. The nomadic family had to have 105 lambs out of about 100 sheep to survive. In the summer, the sheep increased their load by about 40% and produced about 40-55 kg of meat. In ancient times, Central Asian nomads also bred goats. However, their number was much lower than that of sheep, making up only 5-10% of the total herd[28]. Goats are mainly fed for meat, wool and skin. The nomads took the wool from the sheep once a year in late spring or early summer. Sheep, on the other hand, were raised more for their wool than for their meat, because nomadic artisans made felt out of wool and used it to wrap their grass. Warm oil was applied to the felt, and as a result, when it rained and snowed in the steppe, the inside of the grass was dry. Sheep, which are the basis of the lifestyle, are treated at the totem level. In particular, the fact that the images of rams are reflected in the ceramic booms of the population of the Lower Syrdarya basin shows that in the Qang state there is a great emphasis on sheep[29].

In addition, camels played an important role in the lives of Central Asian nomads. It was grown for sale in Sogdia, Annecy (Parthia), China, and even Rome. Central Asian settlers traded with nomads living in southern Siberia[30]. The bones of a Central Asian double-humped and cold-tolerant camel have also been found in fortresses in the famous Noin-Ula (Mongolia). This two-humped camel can carry up to 300 kg and travel about 7-8 km per hour in the desert. Although it was expensive, it was a great help for the nomad to move. When added to the sledge in the winter,

it was able to carry about 500 kg of cargo to the destination. But he would have to rest on the road every three hours. A relatively large area was needed to feed the camel. However, with few offspring (45 out of 100 mother camels), it was difficult for nomads to raise camels. Her reproductive age is 3-4 years, and her gestation period is extended to one year. Camel meat is not considered sweet. Nomads also used pasture berries, meat of various birds, fish and other products. In ancient times, dishes were often cooked in ceramic or bronze pots[31]. Although the settlers settled down, they did not give up raising their sheep and goats. It remained in the form of driven cattle. For the Sogdian sedentary farmer, the symbol of wealth was determined by his residence[32]. Because it was important to build a stable place for settled farmers and artisans. Wealthy peasants were able to build even large palaces and palaces. For Nomad, his main source of wealth and the guarantee of a full life was, first of all, the number of his cattle. In turn, as a result of the expansion of sedentary farming in the middle reaches of the Syrdarya, Zoroastrianism began to gain strength in the steppes of the Qang state.[33]. Because Zoroastrianism was based more on the belief of settled or settled herdsmen. For the herdsmen, this religion practically meant settlement. However, shamanism and other pagan beliefs also existed in the Qang state. Even in Sughd itself, the number is different among the Zoroastrian population[34] local pagan religions existed[35]. However, the abundance of ossuaries in the Qang dynasty indicates the large number of religiously settled economists. Fortress-shaped tombs have been found in the middle reaches of the Syrdarya in the Qang state. However, brick tombs and stone tombs have been found in the vicinity of present-day Shaydon (Asht district, Sughd region, Tajikistan).[36]. The religious lifestyle of the people of the upper reaches of the Syrdarya differed from that of other parts of the Qang dynasty. This was directly related to the economic well-being of the local population on the ground. In turn, the Sogdians and Qangids played an important role in the spread of Buddhism in East Asia.[37]. This means that the Qang state had the same religious freedom as other nomadic states.

The ancient historian Strabo (63 BC - 24 AD) states that the Sogdians and Bactrians were influenced by the Sak (Qang) way of life. He emphasizes that the Sogdians, in particular, were more affected by the Saks than the Bactrians[38]. For most ancient historians, the nomadic Scythians (Saks) were understood as peoples who posed a constant threat to the Hellenic world. He was skeptical of any civilization that was contrary to sedentary culture. Although the economic life of the herdsmen was simple and straightforward, they were able to manage vast areas. According to nomads, the socio-economic development of the state, based on "pure" nomadism, could last up to 120 years. That is, three or four generations of herders had the opportunity to maintain the social system[39]. While there were pastures for livestock, the

nomads occupied these areas. If they were forced to settle over time as they tried to maintain a nomadic lifestyle in areas close to settled farming areas. The next generation could live in a sedentary civilization. They begin to unify primitive democracy based on seed. A new type of property stratification would now emerge among the nomads. In the valleys suitable for agriculture, a system of administrative management typical of the settled population has been formed. As a result, the nomad, who lived in one place, began to get rich not at the expense of his cattle, but at the expense of the labor of dependent peasants and artisans. The concept of interpreting the formation of the pastoral state as an "invasion", L. Gumplovich and F. Oppengaymer in the late XIX and early XX centuries[40]. This led to an unfair approach to nomadic civilization.

The non-distribution of the territory for mutual nomadic pastoralism led to separatism. The nomadic pastoralist Yabgu, who often owned a certain local (Chach, Sughd, Yangtze), provided power to subjugate some of the nomads to the dependent settlements. Archaeological finds from Kultobe are an example of this.

When studying the system of tomb burial mounds located in the middle reaches of the Syrdarya, burial ceremonies were performed on the basis of nomadic customs. In 1989-1993, the town of Tulebaytobe, 12 km from Kultobe and Karasbantobe, was excavated by Kazakh archaeologists. The city, like other settlements around the Aris River, is built around small streams on a hill. In ancient times, the people of the region used local raw materials in the construction of the city, depending on the defensive importance of the hill. The city arch is circular in shape and merged. Ancient trenches have been preserved around the remains of the defensive walls. The height of the structure was 35 m above the level of the surrounding river, and it was seen in the oasis as a stronghold. This indicates that the architects of the Qang dynasty were aware of the complex fortification. The defensive walls of Tulebaytobe are made of cotton and raw brick. Defensive towers were also built to protect the townspeople. Other buildings of the structure are also raised from this raw material. The population of this city lived during the period of the rise and crisis of the Qang dynasty (I-IV centuries AD).[41]. This means that the population of the cities of Qang is involved in urbanization processes, which indicates that the steppe needs constant protection in the oases of the Aris River. Large hums were found in the cities of the Aris oasis to store grain. The abundance of pottery remains a testament to the importance of pottery in the socio-economic life of the local population. A similar method of construction can be seen on the ancient Kanka hill in Akkurgan district of Tashkent region.

By the 2nd and 3rd centuries AD, the importance of the Chach oasis had increased as a result of increased sedentarization in the Qang state. At its core was the

Tashkent oasis. Two-thirds of the area was made up of hills, mountains, and plains. Rivers flowing into the Syrdarya cross the river in many places. The foothills, which are suitable for gardening, also formed the plains with black fertile soils. The hills were rich in vegetation, rich in a variety of grasses for seasonal dry farming and semi-nomadic pastoralism. Winter and spring-autumn cattle breeding in Chach created favorable conditions for the population. At the same time, Chach was an area rich in natural minerals, such as soil, various mineral stones, and coloring chemicals needed for pottery. Non-ferrous minerals have played an important role in textiles. This is because the fabrics made by the hairdressers are first dyed using local raw materials. Rivers and streams flowing from the mountains (Ahangoron, Chirchik, Keles, Karasu, Anhor, etc.) and humus-rich hills formed fertile soil. They made it possible to grow a variety of crops (primarily cereals and melons) that were suitable for farming. The Chirchik River was the main irrigation artery supplying water to the north and center of ancient Chach. U 15 ming kv. km. is a river with a water capacity of supplying the area. Its flow begins from the Chatkal mountain range. The southern part of the Tashkent oasis was supplied by the Akhangoron River. In ancient times, Parkentsoy, Boshqizilsay and Sardobsoy played an important role in the irrigation of the region. They formed a single Chirchik-Akhangoron irrigation system[42]. At the same time, arable farming was developed.

In ancient Chach, the mining necessary for metallurgy was widely developed. During the Qang dynasty, the oasis contained gold, silver, lead, copper, iron, and many minerals. Chach Province provided nomads living in the steppes of the Qing Dynasty with settled agricultural and handicraft products, including wheat, barley, millet, melons, fruits, weapons, saddles for horses, textiles, and goods necessary for a luxurious life.[43]. In general, nomads living in the middle reaches of the Syrdarya, the guarantor of the political power of the Qang state, used to buy large quantities of their products from Chach. They formed Chach's largest consumer market. In turn, Chach bought cheap livestock products (meat, milk, animal fat, hides, etc.) from the steppe, and the raw materials were turned into finished products by settled artisans, who exported the steppe to themselves and even to the Han state. More precisely, the connection between Chach and the steppe economy has been complementary. Due to the high quality of handicrafts made in Sogdiana, their price was higher than that of Chach products. There are still controversial views on the area of settlements, urbanization and urbanization of the area between the ancient Two Rivers. For example: E.V. Rtveladze and Yu.A. Zadneprovsky argue that in ancient times settlements with a defensive wall of 3-4 hectares could be claimed at the city level[44]. The main conditions for recognition as a city are its arc, craft neighborhoods, trade route, and market presence that determines its economic status. As a political center, the city

had a treasury. There are also craft centers that process the region's resources and turn them into finished products. The fact that it had a certain level of worship center also determined the status of the city. However, there were also agrarian cities in the oases. For example, the handicrafts of the "Melon" culture of the Qang dynasty are widespread along almost the entire Syrdarya and its tributaries, the Akhangaran and Chirchik rivers and their tributaries. Under the influence of the melon culture, the Jetiasar culture was formed in the lower reaches of the Syrdarya[45]. They were based on a single economic system based on the interconnectedness of the settled and nomadic populations. Such factors created the urban planning of the Qang period. Jetiasar I (I-III centuries BC) urban planning was associated with economic trade relations with Sughd and Chach. However, it should be noted that the crisis caused by the collapse of the Qang dynasty in the system of downstream cities of the Syrdarya did not lead to the departure of the region's sedentary population.[46]. On the contrary, the cities along the Lower Syrdarya expanded during the Hephthalite period. According to archeological data, although there was sedentary farming in the cities of the ancient period of the Jetiasar culture, the process of moving away from the seed system was slow. So, we can see that the population of this category of cities is not so disconnected from handicrafts and agriculture. The seasonal flooding of the Syrdarya also benefited local irrigation. The river is mainly used for catching trout, pike, perch, jerry and other fish species. Another such city (Qaraasar) was discovered in 1946 by archaeologist S.P. It was discovered and studied by Tolstoy. The population of this place is mil.avv. It is known that in the III century and II centuries AD they were engaged in agriculture and animal husbandry. However, some scholars point out that the town of Qaraasar still existed in the 3rd century AD[47]. This means that the ethnoses living in the territories of the Qang state lived in an order of economic life in proportion to the climate and nature of the place of residence.

The nomadic steppe and river lands increased the commercial importance of such a city. However, the sakusun tomb burial mounds found in these lands indicate that the majority of the population was not settled farmers and artisans, but rather horsemen. In addition, catacomb tombs under the fortresses of the nomads in Kultobe (II - IV centuries) meant that the nomads in the Qang state lost the status of "pure" nomads. But this has sparked controversy among scholars.

The socio-economic development of the Qang state depended on the migration of nomadic tribes over the centuries and their integration with the lands of the lower reaches of the Chach, Sogdiana, Syrdarya and the settled population of the Yangtze (Khorezm) region. For example, in ancient times, settled agricultural lands along the Chirchik and Ahangaron rivers were much smaller than the living space of the livestock

population.[48]. Later gorgeous Sugdiyov into the process as a result of an increase in local Saks friends accelerated uvi [49]and motivated them to accept Zoroastrianism. As a result, Zoroastrian traditions began to spread in Chach[50].

IV. Conclusion.

In summary, the Chach population is moving away from semi-subsistence farming and the transition to sedentary livestock is intensifying. At the same time, large livestock was used for plowing. But this process took place only around the rivers of Sughd and Chach. At the same time, the economy of the Qing dynasty placed great emphasis on animal husbandry. While there were economic reasons for the transition of the population of this region to fully settled cattle-breeding, political power was under the control of nomadic dynasties. That is, the basis of statehood was formed by horsemen, whose origin was a cattle aristocracy. Therefore, pastures would be needed to feed the horses constantly. One of the main tasks of the state is to maintain the military economy in the country, to establish a stable supply of products of the settled population. Hair metallurgists were aware of new ways of making weapons from bronze. The inhabitants of Chach have long been familiar with the technique of casting metal using wax. Mil.avv. The discovery of Chinese and Egyptian handicrafts in the II-IV centuries through the towns and tombs of the lower reaches of the Syrdarya (Tompqasar, Qosasar, Oltinasar) through Chach, Yangtze and Sughd testified to the existence of permanent economic ties between the territories controlled by the Qang state. Hence, the lands within the Qang state and the trade-transit routes passing through the territories under its influence played an important role.

IV. REFERENCES

- [1] Sviridov A. N. Kangyui problem in the archeology of Kazakhstan. // Problems of history, philology, culture . M., 2012, p. 113.
- [2] IBID. P.27.
- [3] Baypakov KM Outstanding archaeological sites of Kazakhstan. Almaty: Asyl Sez, 2014 , p. 86.
- [4] Baypakov KM, Taimagambetov Zh. K. Archeology of Kazakhstan: Textbook for university students. Almaty: Kazakh University, 2006, p. 147.
- [5] Central Asia in antiquity and the Middle Ages (history and culture). Ed. B.G. Gafurov and B.A. Litvinsky. M., 1977 , p. 42.
- [6] Litvinsky B.A. On the study in 1955, a funeral 's monuments nomads in Kara Mazar mountains. // Archaeological work in Tajikistan in 1955. Stalinabad., 1956, p. 42.
- [7] Bernshtam A.N. Ancient Fergana. T., 1951. C 8.

- [8] Baypakov K. M. , D. Voyakin. Outstanding archaeological sites of Kazakhstan. Almaty: Asyl Səz , 2014 p. 91.
- [9] Khodzhaev A. About the toponym Kantszyu in ancient Chinese sources // " O'zbekiston-Xitoy: Tarixiy-madaniy, ilmiy va iqtisodiy aloqalari rivoji" mavzusidagi xalqaro ilmiy-amaliy konferensiya materiallari. T. , 2020, 48 2 - bet .
- [10] Bichurin I.Ya. Collection of information about the peoples who lived in Central Asia in ancient times. II volume. M. , 1950 . From 187.
- [11] IBID.P.186
- [12] IBID.P.188
- [13] Podushkin A.N. Unique epigraphic artifacts of the Kultobe settlement . // Actual problems historical disciplines in the education system of Kazakhstan. - Shymkent, 2008 .-- P. 15 .
- [14] Baypakov KM Ancient cities of Kazakhstan. - 2nd ed., Rev. and additional Almaty., 2007 p. 27.
- [15]
- [16] IBID. P.12.
- [17] Baipakov KM Voyakin.D.A . The Kazakh section of the Great Silk Road in the serial nomination of UNESCO. "Archaeological expertise", Almaty., 2012. p . 32 .
- [18] Kradin N.N. Nomads of Eurasia. Almat s , 2007, pp 123.
- [19] Kradin N.N. Hunnu Empire . M, 2001. With . 67-68.
- [20] IBID.P.27.
- [21] Pyankov I.The. Central Asia in the ancient geographic tradition. Source analysis. M, 1997. With . 2 70-271 .
- [22] IBID.P.270
- [23] Kradin N.N. Hunnu Empire . M, 2001. With . 68.
- [24] <http://dostoyanieplaneti.ru/3463-noin-ula-sutszunkte>
- [25] A. N. Podushkin . Arys culture of South Kazakhstan: IV century. BC BC - - VI century. n. e. Turkestan . , Publishing house "MKTU" named after Kh. A. Yasavi 2000 , p. 11.
- [26] Baipakov KM Voyakin.D.A . The Kazakh section of the Great Silk Road in the serial nomination of UNESCO. "Archaeological expertise", Almaty., 2012. p . 42-43 .
- [27] Kradin N.N. Hunnu Empire . M, 2001. With . 68.
- [28] Kradin N.N. Hunnu Empire . M, 2001. With . 69.
- [29] Levina L.M. Ethnocultural history of the Eastern Aral Sea region. I millennium do.n.e . - 1st millennium A.D. M, 1996. With . 31.
- [30] Klyashtorny first SG, DG Savinov Steppe empires of ancient Eurasia. SPb. 2005. With . 3-4.
- [31] Baipakov KM, Taymagambetov JK Archeology of Kazakhstan: Textbook for university students. Almaty: Kazakh University , 2006, p. 166.
- [32] Litvinsky B.A. Kangyui- Sarmatian farn . (to the historical and cultural ties of the tribes of southern Russia and Central Asia). Dushanbe. 1968. - p. 49 .
- [33] Litvinsky B.A. Kangyui- Sarmatian farn . (to the historical and cultural ties of the tribes of southern Russia and Central Asia). Dushanbe. 1968.S. 44-45.
- [34] Sogdian documents from Mount Mug . Reading, translation, commentary. Issue II (Legal Documents and Letters). Reading, translation and commentary by V.A. Livshits . M., Publisher of Oriental Literature, 1962. With . 26.
- [35] IBID.P.40
- [36] Litvinsky B.A. Kangyui- Sarmatian farn . (to the historical and cultural ties of the tribes of southern Russia and Central Asia). Dushanbe. 1968. pp 24-25.
- [37] Baypakov K. M. Voyakin D.A. The Kazakh section of the Great Silk Road in the serial nomination of UNESCO. "Archaeological expertise", Almaty., 2012. From 17.
- [38] Pyankov I.The. Central Asia in the ancient geographic tradition. Source analysis. M, 1997. With . 137 .
- [39] Kradin N.N. Nomadic society (problems of formational characteristics). Vladivostok. 1992. With . thirteen.
- [40] IBID.P.27.
- [41] Podushkin . A. N. Arysckaya culture of South Kazakhstan: IV century. BC BC - - VI century. n. e. Turkestan . , Publishing house "MKTU" named after Kh. A. Yasavi 2000 , pp. 26-27.
- [42] Buryakov Yu.F. Genesis and step s of urban crops s Tashkent oasis. T., 1982, p . 6-7.
- [43] Buryakov Yu.F. Genesis and step s of urban crops s Tashkent oasis. T., 1982, p . 8 .
- [44] Rtveldzde E.V. On the question of the typology of urban settlements of the Kushan period on the territory of the Surkhandarin region. -In Sat: Ancient city of Central Asia. M., 1972.S. 65.
- [45] Baypakov K. M., Smagulov. E.A., Erzhigitova A.A. Early medieval necropolises of South Kazakhstan. Almaty., 2005. P.88.
- [46] Sviridov A. N. Kangyui problem in the archeology of Kazakhstan. // "Problems of history, philology, culture" No. 02 (36), 2012. P. 113-128.
- [47] Levina L.M. Ethnocultural history of the Eastern Aral Sea region. I millennium . - 1st millennium A.D. M, 1996. With . 31.
- [48] Buryakov Yu.F. Genesis and stages of development of the urban culture of the Tashkent oasis. T., 1982, C 101.
- [49] Buryakov Yu.F. Archaeological materials for the ethnic history of the Middle Syr Darya basin in antiquity and the Middle Ages // Materials for the ethnic history of the population of Central Asia. - Tashkent: Fan, 1986. P. 50-51.
- [50] Otaxo'jaev A. Turkish-Sughd relations in the early medieval Central Asian civilization. T., 2010. 10