

# Historical Ornament Study Structure, Ethnic Development, Khaganate and Cultural Mero Formation

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## Abstract:

This article addresses the origins, development, and ethnic evolution of various peoples. The history of each group is closely intertwined with its ethnogenesis and ethnic history. The analysis focuses on the historical and ethnological processes occurring at specific stages of ethnic history, leading up to the formation of a particular ethnos as a distinct entity or people. The study emphasizes that without a clear understanding of a people's ethnogenesis and the composition of its ethnic strata, it is challenging to form a scientific conception of the people, the territory they inhabit, and their statehood.

**Keywords:** ethnic period, content, cultural heritage, progressive, uniqueness, proportionality, history, ethno genesis.

**Introduction.** Studying history today and understanding its stages of development not only acquaints us with the past but also fosters a sense of awareness about the progress and identity of future generations. Since the 19th century, academic history has seen the development of extensive historiographic literature. The extent to which historians are influenced by their own groups and loyalties, such as their nation-states, remains a controversial question. The Roman statesman Cato the Elder wrote the first history in Latin in the 2nd century BC. His contemporaries, Sima Tan and Sima Qian, created Chinese historiography with the compilation of the \*Shiji\* ("Records of the Grand Historian") during the Han Empire of China.

Medieval historiography included the annals of Medieval Europe, Islamic history from Muslim historians, and Korean and Japanese historical records based on the existing Chinese model. During the 18th century Enlightenment, historiography in the Western world was shaped and developed by figures such as Voltaire, David Hume, and Edward Gibbon. Historians' research interests have

evolved over time, shifting from traditional diplomatic, economic, and political history to new approaches, especially in social and cultural studies. From 1975 to 1995, the proportion of history professors identifying with social history in American universities increased from 31% to 41%, while the proportion of political historians decreased from 40% to 30%.

Ethno genesis (Greek: ἔθνος \*ethnos\*-"tribe, people" and γένεσις \*genesis\*-"origin") is the process of forming an ethnic community (nation) based on various components of folk culture. Ethnogenesis (ethno... and ...genesis) refers to the origin of a people. According to current scientific methodologies in historical science, it is posited that a new ethnos (people) is born from several ethnic components that have existed from the beginning. The concept of "ethnogenesis" was first introduced to science in the 1920s by Ya. Marr. The history of each people is inextricably linked with its ethnogenesis and ethnic history. Ethnogenesis is a historical and ethnological process that occurs at specific stages of ethnic history and continues until the formation of a particular ethnos as a distinct people. Without determining the ethnogenesis of any people and the composition of its ethnic layers, it is impossible to develop a scientific understanding of the people, the territory they inhabit, and their statehood.



**Pic.1. The Turkish Khanate**

In the process of ethnogenesis, several ethnic markers are important: the unity of language and ethnic name, ethnic cohesion, socioeconomic and economic factors, the ethnonym and unity of identity, political association, common religion, and more. Only when all these ethnic markers are present does an ethnos, or people, fully form, completing the process of ethnogenesis. In practice, however, not all ethnic markers are necessarily present simultaneously or hold equal importance throughout the process. For instance, the unity of language might be paramount in the formation of one people, while economic factors or material culture could be more significant in the formation of another.

**Methods.** As demonstrated in the scientific literature, there are two primary methods of the ethnogenesis process:

- 1) the convergence of indigenous (autochthonous) ethnic components, leading to their merging and joint development;
- 2) the incorporation of components into the indigenous population that have migrated from other regions into the forming or formed ethnic unit. Typically, in the formation of a new ethnos, during and after the stage of ethnogenesis, new ethnic layers are added to its composition due to various historical and socio-economic reasons. When a new ethnos is formed, the preceding ethnic components may gradually disappear and completely fade from history (e.g., Sakas, Massagetae, Tocharian's, etc.), or they may partially persist with changes in their ethnic composition. It is

important to note that even after the formation process of a new ethnic unit is complete, the ethnic process does not cease. The addition of new components to the formed ethnic unit or their departure from it continues at different periods.

Indeed, there is no nation in the world that developed in complete isolation from other ethnic affiliations from the early stages of its ethnogenesis to its rise as a nation. For instance, in addition to ancient Turkic layers, various local and neighboring ethnic groups were absorbed into the evolving population at different times. Therefore, all peoples globally exhibit a multi-ethnic stratification in terms of origin.

The study of ethnogenesis, particularly its early stages, necessitates an integrated approach that incorporates materials from ethnology, ethnic anthropology, archaeology, ethnolinguistics, and folklore. Currently, there are diverse perspectives and concepts regarding ethnogenesis. Some specialists, such as L.N. Gumilyov, consider the ethnos to be a biophysical reality, associating the system of ethnogenesis with natural processes. According to this concept, since the ethnos is a component of the biosphere, it adheres to its laws, and ethnogenesis is viewed as part of the processes occurring within the biosphere.

**Results.** During the reign of Shibi Khagan, the Eastern Turkish Khaganate, centered in the O'tukan Valley (present-day Mongolia), launched a campaign against the Chinese Sui Empire. In 615, Shibi Khagan surrounded Emperor Yandi in Yaymin (Ordos) province, capturing 39 of the 41 castles. The Tan Dynasty, which replaced the Sui in 618, also faced interference from Shibi Khagan. Shibi represented the Kidan and Shiwei tribes and, after subjugating the state of Tuguxun (Togon) and the land of Turfon, died while crossing the Xuanxe River into Chinese territory. Elkhokon succeeded him and continued fighting with China for ten years, surrounding the capital Chanan twice (624-626).

After Elkhokon's death, the Eastern Turkish Khaganate became a vassal state to China for about 50 years. In the Western Turkish Khaganate, Tardu Khagan, son of Islamic, known as the "Ten-Arrow Khaganate," strengthened his authority in the West by battling the Sassanid Empire. His son Sheguy Khagan expanded westward, organizing successful campaigns against Sassanid Iran, capturing cities like Isfahan and Ray. His successor, Tun Yabgu, further enhanced the Khaganate's prestige, extending its territory from Eastern Europe to Central Asia, including the Volga region, the Caucasus, and parts of India and Afghanistan. In 627-628, Tun Yabgu's forces, allied with Byzantine Emperor Heraclius, defeated the Sassanid army in the Caucasus and captured Tbilisi. Tun Yabgu moved his residence to the Mingbuloq mausoleum near the Shosh oasis to strengthen his hold on the western regions and implemented governance reforms by appointing Turkic tuduns and eltabars to oversee dependent territories.

By the 630s, the Western Turkish Khaganate also became dependent on China for a time but soon regained power. Chinese sources indicate that under Elbil, the Khaganate governed regions including Kucha, Shanshan, Cherchen, Kharashar in Eastern Turkestan, and lands like Shosh, Kesh, Kushaniyakattaqurghan, Marv, Sughd, and Tokharistan. The Great Ishbara, a descendant of Khagan Deshi, fought against China for several years.

During the period of Qapagan Khagan, the Khaganate became the largest state in the region. With his nephews Bilga and Kultegin, and advisor Tounyukuq, Qapagan conducted campaigns against various regions, capturing 23 cities along the Huanxe River and Shandong in China in 699, and expanding westward into Turgash and Tokharistan. He led military campaigns against the Tangut, Oltu Chub Sugdaq, Basmils, Bayirqu, Chik, Az, Kyrgyz, and Turgash, reasserting control over these territories. In 710, the Khaganate sent an army against Arab invaders in Movarounnahr, supporting the local governors of Sughd, Shosh, and Fergana in their struggle against the Arabs.

Under Bilga Khagan, the Turkish Khaganate became one of the most powerful states in the region. It subdued the Uighurs, Oghuz, and Karluks, expanding its territories to include the Xingan

mountains (Manchuria), Shandong (northern China), the Syrdarya in the east, Bohai Bay in the Yellow Sea, northern Tibet, East Turkestan, and the Yenisei River and Baikal region. However, by the 740s, the Khaganate faced internal and external conflicts. During the reign of Bilga Khagan's sons, the Khaganate weakened. In 742-744, the Uighur, Karluk, and Basmil tribes united and attacked the Khaganate, ultimately overthrowing it in 745 and killing the last ruler, Baymey Khagan.

### **The throne then passed to the Uighurs.**

The Turkish Khaganate's governance included two different systems: in some subjugated territories and provinces, existing local dynasties were preserved, paying tribute to the Khaganate; in others, representatives from the ruling house were appointed to govern. During this time, the Syrdarya and Amu Darya regions and adjacent areas were part of the Khaganate, governed by tutu's in Shosh, ikhshids in Fergana and Sughd, afshins in Ustrushona, Bukharan gods in Bukhara, afrigians in Khorezm, and yabgus in Tokharistan. Some of these rulers had origins in the Khokmdor dynasty of the Turkish Khaganate. Notably, Shash Tudun and Tokharistan yabgus were part of this governing system, which persisted until the late 7th century.

**Conclusion.** Turning to the history of origin, we observe that despite enduring significant hardships, destruction, and cultural adversity, the people preserved their identity and remained resilient in their efforts for their country and family amidst their struggles. The role of the Turkish Khaganate in the origin of the Uzbek people is particularly noteworthy, as it significantly influenced the linguistic and cultural development. The harmony between the Uzbek people and other languages, along with the evolution of the Turkic language, played a crucial role in shaping their identity.

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