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IN THE EARLY MIDDLE AGES, COINS OF NAKHSHAB

ANNOTATION:In the Sughd oasis, it is noticeable that by the beginning of the Middle Ages, the minting of each ruler's own coin began to spread widely. During this period, unlike the coins of the previous phase, the types of coins increased, and almost every ruler began to express their dynastic seals, the image of the head of the ruler, the title, the name of the suppressed place (rulership) (for example, Kesh, Panch, Naxshab) on the coins. Also, the changes in the management of the oasis during the period of the Turkish khanate were reflected in the coins, which prompted changes in the minting traditions.

Keywords:Sughd, Western Turkic Khanate, Samarkand, Kesh, Naqshab, Panch, stamp, title, Turko-Sughd coins, khagan, tudun, tutuk, khatun, bilga Turko-rune and Sughd script

In the early Middle Ages, especially during the Turkic Khaganate, the Sughd oasis had its own coin-money system, which was reflected in the fact that almost all of the large and small principalities in the oasis had their own mints. In particular, it is known that the dominions of Samarkand, Kesh, Nakhlahz and Panch minted their own coins, and a large part of them are coins related to the Khaganate to one degree or another.

In the Sughd oasis, which had its own coin-money system already in the last centuries before Christ, it can be seen that by the early Middle Ages, minting of each ruler's own coin began to spread widely. During this period, unlike the coins of the previous stage, the types of coins increased, and almost every ruler began to express their dynastic seals, the image of the head of the ruler, the title, the name of the suppressed place (rulership) (for example, Kesh, Panch) on the coins. Also, the changes in the management of the oasis during the period of the Turkish khanate were reflected in the coins, which prompted changes in the minting tradition. The introduction of Turkic traditions into the ranks of the coins traditionally minted by the Sugdian rulers of the oasis has its influence on the coin-monetary system. Because of this, researchers use the term "Old Turkic coin group" for a significant part of Central Asian coins of this period.

At the end of the 19th century and the beginning of the 20th century, the expressions "Turkic-Sugdian coins" and "ancient Turkish coins with Sugdian writing" were used in world historiography, and the first researchers who conducted research in this regard mainly relied on the iconography and stamps of the coins and used such an expression [1]. Later, when the Sogdian inscription on some coins found between Amudarya and Syrdarya and Ettisuv was read as "khaqan", the concept of "Ancient Turkish coins" began to be expressed more clearly. In the 1940s, pharmacologist O.I. Smirnova, archeological scientists, M.E. Masson, A.N. When Bernshtam found out that the iconography and titles of a group of coins from Samarkand, Choch, Fergana, Ettisuv regions are characteristic of the ancient Turks, the scope of this concept was further expanded [2].

O.I. Smirnova, who discovered that ancient Turkish coins with the title "khaqan" were minted in some of the mentioned historical regions, read the title "tudun" in a group of Choch coins and introduced them to the world of science [3]. Also, the researcher found that the title "tutuq" is found on a coin

minted in O'tror or Ferghana. It was also a big news that this researcher found among the coins of Sughd, a symbol (stamp or letter) reminiscent of the title "Khotun" and the Turkic runic writing on the coins with the image of a ruler and a queen typical of the ancient Turks [4].

Later V.A. Livshits, reading the title "bilga" on one of the Panch coins, found that the type of coins included in the "Old Turkic coin group" was quite wide[5]. For many years, B. has been engaged in the history of the early Middle Ages. Kochnev included these coins in this group based on the iconography of the coins commonly found in the Kashkadarya oasis[6].

Nakhshab coins

There are not many types of Nakhshab coins minted in VII-VIII centuries. There are mainly 2 types of Nakhshab coins identified so far:

- 1) On the right side, there is an image of a ruler with long hair, a square face, without a beard, and on the reverse side, there is an image of a horse, and the phrase $\text{prn xw}\beta$ "ruler of a box (owner)" is written around it in Sogdian writing;
- 2) On the right side, there is an image of a horse surrounded by the phrase "Ashkandak - ruler of the ruler" in Sogdian script, and on the reverse side there is a stamp in the shape of a coin [7].

Ashkandak is the name of the ruler found on the coins of Nakhal, and according to researchers, it is related to al-Ashkand, which was mentioned in Arabic sources as Ispahbodi of Nasaf in the 730s [8]. In the Chinese annals, the name of the Shi (Kesh) ruler, who was located next to Baga Tarkhan, the commander of the army against the Turgash ruler Tuhosyan Kut-Chur in 738, appears in the form of Siginti [9]. The origin of this ruler's name is Ashkand, and he was the ruler of Nakhla at the same time. His mention in the Chinese chronicles as the ruler of Kesh may be related to the rise of Nakhla's position over his immediate neighbors at that time[10]. On the other hand, Ashkand (Siginti) was actually the ruler of Kesh and controlled over Nakhlab, so it is possible that he was mentioned as the ruler of Nakhlab in Arabic sources.

Based on the image on the coins, a number of researchers include them in the group of ancient Turkish coins. In fact, to be considered Turkic coins, they would have to have a Turkic title or phrase, or at least the images should be reminiscent of the ancient Turks. Similarly, the image of the ruler on the coins is typical of the ancient Turks, and it is quite different from the images on the coins of Choch, Fergana and Samarkand, and Turkic and Sugdian traditions are expressed more in them. Also, the manufacturing technique is quite different from that of the mentioned rulers. In the same way, the meeting of the image of the ruler with a Turkic face is related to the historical realities of that time.

In particular, in 560, the Turkish khanate, which delivered the main blow against the Hephthalites around Nakhlab, stationed its troops in this area [11]. As a result, the administrative center of Nakhlab moved from (Ergurgan) to the south (Shulluktepa) and the representatives of the new dynasty began to rule the oasis from here. Archaeologist R. According to Sulaymanov, the representatives of this dynasty were of Turkic origin[12].

So, the changes that took place in the management system of the Sughd oasis during the Khaganate period are also reflected in the coins belonging to the oasis rulers here. It can be felt that the Sugdian and ancient Turkic traditions were mutually synthesized in the coin-money system of the large dominions of the oasis - Samarkand, Panch and Nakhlab. In particular, the appearance of the title

"Khagan" on the Samarkand coins is an expression of the deep political relationship of this land with the Khaganate, and on the other hand, it indicates the high political status of Samarkand compared to other rulers. By the second half of the 7th century, the rise in the political status of the Panch rulership is reflected not only in written sources, but also in the coinage system. In the first years of the establishment of the khagan power in Sughd, a change of dynasty took place in Nakhshab, and this situation is also expressed through the coins of this rulership.

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