This paper is devoted to the examination of the identity of the Sogdian descendants and their historical role in the second millennium CE. More specifically, it discusses the Sogdian connection to the later Iranian-speaking peoples of Central Asia, namely, the Sarts and the Tajiks. It then discusses the symbiotic relationship between the Sogdian descendants and the Mongols and the Mongol descendants (Chaghatays and Uzbeks) in Central Asia. In sum, this paper argues that the Sogdians did not perish after the Arab conquest of Central Asia in the eighth century CE. They survived under new exonyms Sart and Tajik. Like the Sogdians in pre-Islamic Central Asia, the Tajiks or Sarts played important historical roles in the Mongol and post-Mongol states of Central Asia, maintaining a symbiotic relationship with the nomad elites.

**Keywords**: Sogdian, Tajik, Sart, Turk, Mongol, Silk Road

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“Just as there is no cap without a head, there is no Turk without a Tat (tatsız türk bolmas bəhsiz bürk bolmas).” This Old Turkic proverb, which was current in Qarakhanid Kashgaria, epitomizes the symbiotic relationship between nomad and sedentary in medieval Central Asia. The name Tat first appears in the Orkhon inscriptions of the eighth-century CE and refers to the Western Turks’ non-Turkic subjects, who were chiefly “Sogdians.”

The Sogdians were an Iranic-speaking people who inhabited Sogdia, which roughly corresponds to modern-day Uzbekistan and Tajikistan. Sogdia consisted of oasis towns and agricultural lands between the Amu Darya and the Syr Darya rivers. As international traders, the Sogdians rose to prominence and enjoyed their wealth during the fourth into the eighth centuries CE. However, after the Arab conquest of Sogdia in the eighth century and especially during the Samanid period, the Sogdian language virtually fell out of use. A question arises here: What happened to the Sogdians? Were they replaced by incoming Arabs and Persians from the Middle East and later by Turks from the Inner Asian steppes? Or did they just adopt new languages and became Persian and Turkic speakers? If the latter, what role did they play in the history of Central Asia in the second millennium?

This paper is devoted to a discussion of the Sogdian origin of the later Iranic-speaking peoples of Central Asia, namely, the Sarts and the Tajiks, and the latter’s historical role in the second millennium CE. I will first demonstrate that the Sogdians did not disappear but evolved into the Sarts and the Tajiks, drawing on the findings of DNA studies. I will then discuss the symbiotic relationship between the Sogdian descendants and the Mongols and the Mongol descendants (Chaghatays and Uzbeks)

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4 This paper is concerned with studies of Y-chromosome DNA, i.e., paternal ancestry. Y-DNA studies can provide answers to many questions that historical texts alone cannot clearly answer. For instance, they can tell us whether modern-day Turks are mostly descended from Central Asian Turks or from Turkicized indigenous Anatolians, whether modern-day English people are genetically closer to pre-Roman Celts or to Germanic Anglo-Saxons, and whether Ashkenazi Jews are mostly descended from ancient Middle Eastern Jews or from Eastern Europeans. One should also note that genetic studies cannot readily be used to make racist or nationalist claims since they show that all humans share a common origin in Africa and that many neighboring peoples (for instance, Arabs and Jews) who are not politically close are joined by blood. The present author, by no means, argues that DNA defines identity. This paper is not concerned with theories of ethnicity. It only approaches the identity of historical peoples from the perspective of their contemporaries.
in Central Asia providing literary references from historical texts. The conclusions of this article are as follows: The Sogdians did not perish following the Arab conquest of Central Asia in the eighth century CE but survived under new exonyms Sart and Tajik. Like the Sogdians in pre-Islamic Central Asia, the Sarts or Tajiks played important historical roles in the Mongol and post-Mongol states of Central Asia, maintaining a symbiotic relationship with the nomad elite.

Tajiks and Sarts

The Sogdians were called Hu (胡), meaning barbarian, in medieval China. For instance, the *Jiu Tangshu* [Old book of the Tang Dynasty] relates that an Ashina Türk commander named Ashina Simo (阿史那思摩) was not given a high military post by the Ashina Türk rulers because of his Sogdian (huren 胡人) physiognomy:

Simo was a relative of Xieli. Because his face was like that of the “barbarian (huren 胡人)” and not like that of the Tujue (Türks), Shibi Khagan and Chuluo Khagan were doubtful of his being one of the Ashina. Thus although he always held the title of Jiabi telei (夾畢特勒) during Chuluo and Xieli’s time, he could not become a shad (she 設) in command of the army till the end …

From this account, one many learn that the Sogdians were in close contact with the Türks and that the two groups possibly intermarried with each other. The Türks themselves used the names Tat or Soydaq to denote the Sogdians. Tat is used to refer to the Sogdian subjects of the Ten Arrows (On Oq), the tribal union of the Western Türks, in the Kül Tegin inscription, and the Bilgä Kagan inscription. The Tonyukuk inscription employs Soydaq.

The Sogdians were conquered by the Arabs in the mid-eighth century CE. during the reign of the Samanids (819–999 CE), a Persian dynasty centered in modern-day

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5 The Ashina were the royal clan of the Old Turks also known as the Kök Türks.


9 See the line 46 of the Tonyukuk inscription at https://bitig.kz/?lang=en&mod=1&tid=1&oid=17&m=1
Uzbekistan and eastern Iran. The Sogdian language, which was an Eastern Iranian language, was gradually replaced by Persian, a Western Iranian language, written in the Arabic script. After the rise of the Qarakhanids (ca. 950–1213 CE), the first Muslim Turkic dynasty, which ruled in Central Asia including Transoxiana, Turkic, the language of the political elite from the steppes, also assimilated the Sogdian language. The religions of the Sogdians such as Zoroastrianism, Buddhism, and Manichaeism were also replaced by Islam. Although, however, the Sogdian identity eventually became extinct, according to the Qarakhanid lexicographer Mahmūd al-Kāshgharī, Sogdian was still spoken in the eleventh century in such Central Asian cities as Balasagun and Taraz.

As a matter of fact, modern DNA studies reveal that, in all likelihood, the Eastern Iranian-speaking Sogdians did not perish but evolved into the later Western Iranian/Persian-speakers (and also Turkic-speakers) of Central Asia. Y-Chromosome DNA haplogroup R1a1, more specifically, its subclade R1a1a1b2 (defined by mutation z93), is the genetic marker of the Indo-European pastoralists, who migrated from modern-day Ukraine to modern-day Iran, India, the Kazakh steppes, the Tarim Basin, the Altai Mountains region, the Yenisei River region, and western Mongolia during the Bronze Age. R1a1 (R1a-Z93) is found at a high level among the modern Iranian-speaking

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peoples of Central Asia such as the Eastern Iranic-speaking Pashtuns (51.2~56.3%) and the Western Iranic-speaking Tajiks of Tajikistan (45~68%). The modern-day Turkic-speaking Uzbeks, who are descended from the ancient Indo-European (Iranic) populations of Central Asia as well as from the various Inner Asian nomadic peoples, including the Shibanid Uzbeks, also carry Y-DNA haplogroup R1a1 (17.6~32%). Importantly, among the modern-day Iranians (Persians), R1a1 is found at a considerably lower frequency when compared to the Central Asian groups. It ranges from 4.5% to 20.3%. Furthermore, Y-Chromosome DNA haplogroup R1a1 is rare among the Arabic-speaking peoples of the Middle East. These facts indicate that the most likely source of R1a1 and other R1 subclades among modern-day Iranianic-speaking peoples and the Uzbeks of Central Asia is the ancient Indo-Europeans of the region, i.e., the Sogdians, not the Western Iranianic-speaking Persians or the Arabs.

One may thus argue that the Sogdians did not become extinct after all although their original Sogdian language was eventually lost. They simply acquired new ethnonyms. Like Tat during the Old Turkic period, two exonyms, namely, Tajik and Sart, became attached to the Sogdian descendants in Mongol and Mongol Central Asia. First, the Sogdian descendants became known as Tazik/Tajik, a name that had originally been applied to the Arab Muslims by Iranic-speaking subjects.

In addition, when the Mongols conquered Central Asia in the first half of the 13th century CE, they referred to the Tajiks, i.e., the Sogdian descendants, as Sarta’ul. For instance, the Secret History of the Mongols, a 13th-century Mongol history of Chinggis Khan and his ancestors, refers to the Iranianic-speaking, settled population of Central Asia as Sarta’ul. The 17th-century Mongolian chronicle Erdeni-yin Tobči by Saghang Sechen


16 The Shibanid Uzbeks were the Turkic-speaking nomadic people who conquered Transoxiana (formerly Sogdiana) at the turn of the sixteenth century.

17 See Table 1 in R. Spencer Wells et al., “The Eurasian Heartland: A Continental Perspective on Y-Chromosome Diversity,” PNAS 98, no. 18 (2001): 10245. M17 in Table 1 corresponds to haplogroup R1a1; Table 3 in Zerjal et al., “A Genetic Landscape Reshaped by Recent Events,” 474. Haplogroups 3 in Table 3 corresponds to haplogroups R1a1.


also refers to the Iranian-speaking, settled population of the Chaghatayid khanate as Sartayul. Sartaγul, or Sart, was a term of ultimately Sanskrit origin, meaning “caravan leader” (sārthavāha), which entered Uighur via Sogdian.

### The Symbiotic Relationship between the Tajiks/Sarts and the Mongols and the Mongol Successors

During the Mongol and post-Mongol period, the Sogdian descendants (Tajiks or Sarts) formed one of the two major groups in Central Asia along with the Mongols and their descendants, the Timurids, known as Chaghatays, and the Uzbeks. This is best exemplified by the fact that the Mongols and their successors in Central Asia referred to the population of their states as “Turks and Tajiks/Sarts” or “Uzbeks and Tajiks/Sarts” in their entirety.

The Mongols in Iran and Central Asia referred to the population of their realm as “Turk and Tajik (Turk u Tāzīk/Tājīk).” Importantly, in this phrase, Turk primarily denoted the Mongols, while Tajik chiefly denoted the Iranian-speaking sedentary population. For instance, Rashīd al-Dīn (d. 1318), the author of the Jāmiʿ al-tawārīkh, the celebrated universal history dedicated to the Mongol Ilkhans, relates that, prior to embarking on a military campaign against the Khwārazm Shāh Empire in retaliation for the murder of his envoys, Chinggis Khan (d. 1227) went to a hill and prayed for help from God, whom he addressed as “the Creator of Tajik and Turk (āfarīnanda-i Tāzīk u Turk).” In fact, it was in the Mongol Ilkhanid histories and documents that the phrase “Turk and Tajik (Turk u Tāzīk/Tājīk),” denoting both the sedentary and nomadic population, began to be widely used.

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24 Rashīd al-Dīn, Jāmiʿ al-tawārīkh, vol. 1, p. 344; Thackston, Jami'u't-tawarikh 1, p. 235.

The Timurids also employed the phrase “Turk and Tajik (Turk u Tāzīk/Tājīk)” to denote their population. They also used the name Sart for the Iranian-speaking sedentary population, while applying the name Turk to the Mongols and their descendants. The words of ‘Alīshīr Navā’ī (d. 1501), a poet and scholar in the Timurid court in Harāt, who identified himself as Türk, exemplifies this phenomenon. Arguing that the Turkic language was a proper literary language superior to Persian in his Muhākamat al-lughatain, Navā’ī adds:

The fortune (rūzgār) was transferred from the Arab kings (malik-i ʿArabi) and the Iranian rulers (Sart šalaṇi) to Turkic khans (Türk khānlar). From the time of Hülegū Khan and from the time of Temūr (sulṭān-i sāhibqārān Temūr kūrāgān) to the end of the reign of his son and successor, Shāhrukh, verses in Turkic were composed ...

In this passage, one should note that Türk is juxtaposed with Sart and encompasses the Mongol ruler Hülegū (r. 1259–1265), the founder of the Ilkhanate. The fact that the name Türk encompassed Mongol and was relational to the name Tajik (and/or Sart) in post-Mongol Central Asia is also reflected in the following depiction of the Moghul ruler Yūnus Khan (d. 1487) in the Tārīkh-i Rashīdī, a 16th-century history of the Moghul khanate:

We kept hearing [the name] Yūnus Khān the Moghul and kept thinking that he was a Moghul (Mongol): ‘beardless (kūsa),’ ‘his ways and manners like other Turks of the desert (vaż’ u aṭvār-i u mest-i sāyir-i Aṭrāk-i ūahrā).’ But when we saw the Khan, ‘[he was] a man of good conversation, full-beard, Tajik-faced, and extremely modest in speech and conversation (mard-i khush-muhāvira, hama-rīsh, Tājīk-chibra, dar ghāyat-i tavāţī takallum va muhāvirat-i ū)’ in a way that even among the Tajiks such kind of a person is rare.

In this passage, one may note that Turk, a term denoting an Inner Asian nomad, encompasses Mongol and is juxtaposed with Tajik.

The Uzbeks who conquered Central Asia in the early 16th century also referred to the Iranian-speaking sedentary population of Central Asia as Sarts. For instance, the Khivan Uzbek ruler Abū al-Ghāzi Bahādur Khan (r. 1644–63) uses the phrase “Uzbeks

and Sarts” to denote the population of the Khivan khanate in his Šejere-i Türk. 28

Such juxtaposition of the Sogdian descendants and the Mongols and their successors reflects their symbiotic relationship. In the Mongol states and their successor states in Central Asia, the military was exclusively Turk, while the Tajiks/Sarts, as Persian-speaking inhabitants of the towns and cultivated lands, served as bureaucrats, merchants, and artisans. 29 The role of the latter in administration, commerce, and cultural life was indispensable.

The Tajiks/Sarts also played other important roles in post-Mongol Central Asian history. For instance, it was the Tajiks who Islamized the Mongol descendants in Central Asia. Tughlugh-Temür Khan (r. 1351–63), the founder of the Moghul Khanate, the eastern branch of the Chghatayid khanate, converted his people to Islam after having a conversation with a Tajik named Shaikh Jamāl al-Dīn. According to Abū al-Ghāzi Bahādur Khan as well as Muḥammad Ḥайдar, the author of the Ṭārīkh-i Rashīdī, Tughlugh-Temür Khan asked the following question to the latter: “Are you better than this dog, or is the dog better than you.” The shaikh replied: “If I have faith I am better than this dog; but if I have no faith, this dog is better than I am.” 30

In the Uzbek khanates of Central Asia, the Sarts or Tajiks played another role as members of new infantry troops armed with firearms, in contrast to the Turks/Uzbeks, who remained mounted archers. For instance, the ruler of the Uzbek Ming dynasty, or the Khoqand khanate, Ḥabd al-Rahīm (r. 1722–34) created an army of Sarts recruited from the settled farmers. 31 Another Khoqand ruler ‘Alim Khan (r. 1799–1811) also created a standing army of musketeers called the Gala Bahadur made up of Tajiks from the Pamir-Alay. 32 Khuydar Khan (r. 1844–1858) also defeated the Qipchaqs, a nomadic tribe of Qazaq origin, in the Khoqand khanate in 1852 relying on the Sarts. 33 The Manghit Uzbek ruler Naṣrallāh (r. 1827–1860) also created a standing army armed with firearms, by recruiting the settled farmers, among others. Naṣrallāh was able to break the power of Uzbek tribes using his new army.

32 Levi, The Rise and Fall of Khoqand, p. 82.
Concluding Remarks

This paper discussed the Sogdian origin of the later Iranian-speaking peoples of Central Asia, namely, the Sarts and the Tajiks drawing on genetic evidence, and the latter’s symbiotic relationship with the Mongols and the Mongol descendants (Chaghatays and Uzbeks) in Central Asia utilizing historical texts.

In sum, this paper suggests that the Sogdians did not disappear after the Sogdian identity eventually became extinct following the Arab conquest of Central Asia in the eighth century CE and the subsequent Samanid and Qarakhanid rule. Instead, they morphed into peoples with different names, including Tajik and Sart.34 Like their ancestors, the Sogdians of pre-Islamic Central Asia, the Tajiks or Sarts played important historical roles in the Mongol and post-Mongol states of Central Asia as international merchants, religious leaders/missionaries, and infantry soldiers, among others. The juxtaposition of “Turks” and “Tajiks/Sarts” when referring to the population of these states in their entirety reflected the symbiotic relationship between the Sogdian descendants and the nomad elites. Therefore, one may also epitomize the relationship between the Tajiks/Sarts and the Mongols and their successors by rephrasing the Old Turkic proverb as follows: “Just as there is no cap without a head, there is no Mongol/Chaghatay/Uzbek without a Tajik/Sart.”

34 The fact, as indicated in this paper, that both Turkic-speaking Uzbeks and Persian-speaking Tajiks share their formative years, i.e., Sogdian Y-DNAs may not be well taken in Uzbekistan because the Uzbeks claim descent from “Turks” not Sogdians. However, rediscovering the ancient bonds between the two groups may lead to their more amicable relations in the future.
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