
The Migration of the Japanese from the Center of Turan to the East

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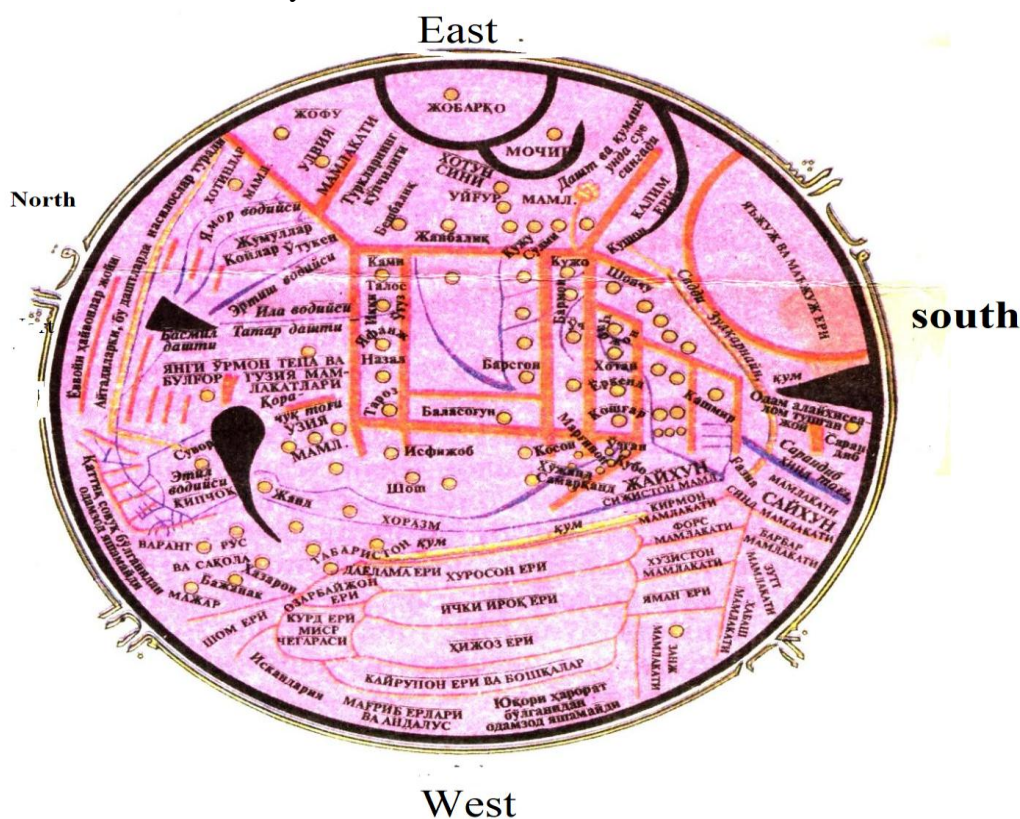
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Abstract: This article discusses the following issues, such as the fact that Japan is the easternmost border in the Great Turan region, the map of Turan drawn by the famous scholar Maḥmūd al-Kāšgarī, the ancient original name of Japan Jabarqa and its meaning “land”, the current name of Japan Jiben (Neppon) about the creation of Europeans. It is also known that the ancient inhabitants of Japan migrated from Central Asia and Southeast Asia to the present islands, the commonality of the remains of a Buddhist temple found in the ruins of the ancient city of Ayrptom on the banks of the Amu Darya with temples in Japan, that the Japanese people were ethnically descended from the Ayns (Aynli, Aynli) who are still preserved in the Turkic peoples, and that the Ayns who remained in Central Asia were assimilated into the Kutchi and Kangrat tribes, the fact that the Uzbek kutchi tribes logo is circular in shape and is associated with the circular symbolism of the sun on the Japanese flag, the division of the Aynli into October and Karaton, the places where the Aynli now live in Uzbekistan, the regions associated with the name chiya (sakura) are reported to have preserved some lexical units peculiar to the Turkic languages in Japanese. In turn, the history of Uzbek-Japanese relations dates back to ancient times, the spread of Buddhism in Japan, Nisi Tokudziro, a Japanese traveler, wrote a book called “Turkestan Travelogue”; Japanese researchers Yasumashi Fukushima, Kazuo Otani, Masaji Inoue and Zuicho Toshihana visited our country; In the field of education, the teacher Itaro Kumatsu wrote textbooks for the Japanese “Uzbek language” (1978), “Uzbek conversation” (1983), “Uzbek-Japanese dictionary” (1980, 1985), it commented that the funds allocated by the Japanese government for Uzbekistan and soft loans are spent on the development of our country. The necessary scientific conclusions were drawn from the above data.

Keywords: *Japan, Great Turan, Border, Jabarqa, Jiben, Neppon, Remains of Buddhist Temple, ayn, aynli, ayinli, tamga, circle shape, okton, karatonni, chiya, sakura, Turkic languages, words.*

1. INTRODUCTION

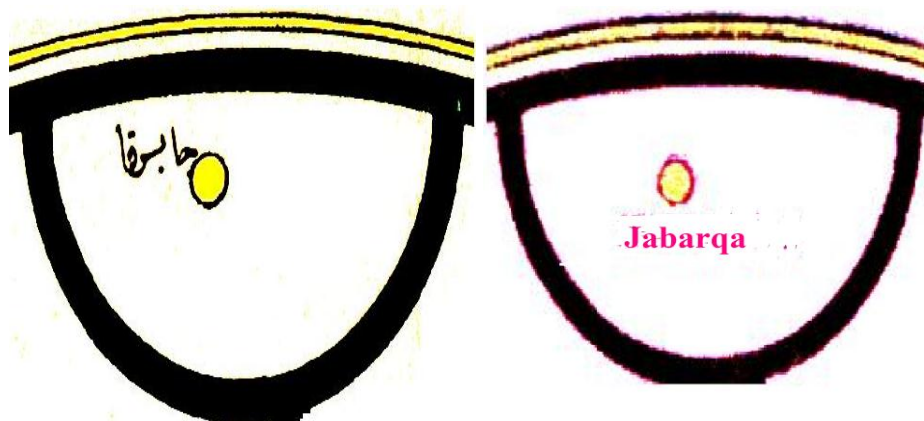
Many people are interested in Japan, now known as the “**Land of the Rising Sun**”. According to ancient religious and historical books, the name of one of Noah’s three sons was **Japheth**. Japheth’s second name was **Tur**, and he was the owner of an area called the Great **Turan**. The great scholar Maḥmūd al-Kāšgarī made the following comment in order to fully imagine Turan: “*The length (length of location) of the Turkish cities from Rome to Mochin ranges from five thousand to eight thousand fars (6-8 km)*” [1. 66]. This description shows how vast the territory of Turan is.



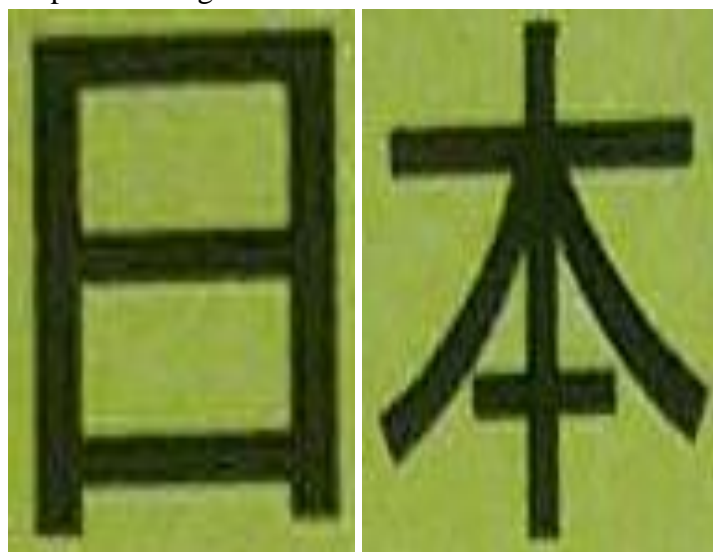
The decrees of the great Amir Temur began with the following comment: “*We are the property of Turan, the Emir of Turkestan, we are the head of the greatest Turkic nation*”! It is clear from this confession that Turan is a vast and huge state, one-ninth of which is Turkestan. The great linguist Maḥmūd al-Kāšgarī, in his map, showed the territory of present-day Japan as the easternmost edge of the Great Turan. On the map of Turan, the scholar explained that Japan was **Jabarqa** with its ancient original name. The term **Jabarqa** is derived from the combination of the following words:

جا بَرقا [1. 65] (Ja [2. 392] – place, بَر bar [1. 341] – have, قَق qa(q) [3. 386] – land) that is, “there is land.”

جا بَرقا



Japan's relations with China, which is located close to its territory, have intensified due to the severing of ties with countries in Turan. Instead of the term **Jabarqa**, the Chinese term **Jiben** began to be used. The word jiben is a combination of the Chinese words “**ji**” (sun) and “**ben**” (vein) [4. 106]. Although a single nation, there is a sharp difference in the pronunciation of some regions. The Southern Chinese mispronounced the term as “**ne**” – “**pon**”, “**nepon**” [4. 106]. This was followed by the altered form of **Nepon**. The word “**Nepon**” was mispronounced by Europeans as “**Yapan**” [4. 106]. At the same time, the country's second name “Japan” became popular. As a result, the original name of this state became archaic, and the second name spread throughout the world.



The arrival of man on the territory of Japan dates back to the Paleolithic period. We can see this in the Neolithic culture - **dzyomon** (named after the thread-like patterns on the dishes). The results of the study of the material monuments of that period show that the ancient inhabitants of Japan came from Central Asia and Southeast Asia [5. 397]. In particular, the ruins of a **Buddhist temple** found in the ancient city of **Ayritom**, located 18 km east of the city of Termez in Surkhandarya, on the banks of the Amu Darya. **Buddhism**, one of the main religions of the **Kushan Kingdom**, which ruled in Uzbekistan, was enriched with the national values and traditions of the peoples of Central Asia and spread to the **Japanese islands** in the 6th century through China and Korea. Ancient Buddhist temples found in Uzbekistan have common features with temples in modern Japan [5. 403]. About a dozen

such **Buddhist temples** have been found in Uzbekistan. Japanese scientists are also actively involved in the study and excavation of temples.



If we think about the ethnic formation of the Japanese people, most of them are descended from the **ayn** (aynli, ayinli), which are still preserved in the Turkic peoples. This scientific view is also confirmed by comments from various sources. On the eve of the first millennium BC, the majority of the population in Japan was made up of the **ayns** ethnic group [5. 397]. The Ayns actually lived in Central and South Asia since ancient times as part of the Kutchi tribe of Turks. Aynlar, i.e. **aynli, oynli, oyilli** - is one of the tribes (seeds) that are part of the Kutchi Uzbeks. There are also folk sayings that confirm this: “*Qarg‘a bilan tillashgan oyinli*”,(*Oyinli, Talking to the Crow*) “*Qarg‘aning tilini bilgan oyinli*”,(*Oyinli knew the Crow’s language*) “*Qorni to‘ysa ham oyosi (qo‘lning kafti) ni yalagan oyinli*”(*Oyinli, licked the palm of his hand even when he was full*). There are four Uzbek tribes in the nobility (kutji, nayman, kongiro, qiyot), and their colloquialism is formed under the influence of Persian. Most of the Ayn went to present-day Japan via Chin, Mochin. The remaining Ayns in Central Asia were absorbed into the Kutchi and Kongiro tribes. In fact, the seeds of the moon (oyinli or oyinni) are divided into two major divisions. In turn, each section is further subdivided into smaller areas: 1) **oktonli**: *besbola, oytamgali, oktana, turkmen, churan and others*. 2) **karatonli**: *karakalpak, kuvuq, kachay, tunsar, yomgurchi, etc* [5. 164].

The Kutchi tribe has been living among the representatives, with or without preserving the names of the Aktonli tribes as village names. So they have a close relationship. Even today, the cultures of the descendants of the **Oynli** and **Kutchi** tribes are similar to each other [6. 74]. Another piece of evidence is that the seal of the **Kutchi** tribe was in the shape of a circle

[7. 59]. It is also not unreasonable that the symbol of the sun on the Japanese flag is given in a **circular shape**. There is some clear connection to this.

The people of Aynli live in the village of **Okton** in **Chirakchi** district of Kashkadarya region and in the village of Yangikent in **Guzar** district. Oyinnis, who live in the village of **Kulluqsho** in Sherabad district of Surkhandarya region, are divided into **Oktana** or **Oktonni Oynni** and **Karatonni** Oyinni. The ethnonyms **Aktana** and **Oktan** differ in meaning and function. In this case, the ethnonym [8. 136] (tribe, people's name) was changed to oykonim (place name) [9. 150]. It is worth noting that a small number of Ainu tried to preserve their names by copying them to the name of the place. Their appearance, lifestyle habits are similar to those of the Ayns who migrated to Japan. There is a lot of solid evidence to make sure of this. The Ayns in Japan live mainly on the Japanese island of Hokkaido. Their total number is about 20,000 (1992 data). They speak the same language. Engaged in fishing and farming. His followers are Buddhists [5. 164]. This means that the representatives of a tribe or clan, regardless of where and under what conditions they live, will retain their identity, the character and customs that came with the blood. The Ayn people respected nature and its unique blessings. Particular attention was paid to flowering, fragrant trees.

Since sakura is considered a divine tree in Japan, anyone who sees it blooming every year considers themselves happy and one year old. The Japanese believe that the sakura blossom is just such a charming time of natural beauty. In those days, everyone is dressed like a holiday and family celebrations are held. As we have noted, the Japanese in general have an ancient custom of worshiping the beauty of nature [4. 111]. Japanese sakura is one of the wonders of the colorful world that adds beauty to nature. **Sakura [10. 415]** – *scenic, red-flowered Japanese cherry*. In fact, it is a type of wild cherry that does not bear fruit. In our country, this type of wild cherry was and still grows on the banks of rivers and in sandy places. In Uzbekistan, wild species of cherry *mahaleb* or *Cerasus mahaleb*, *red-fruited cherry* or **Chiya** (*toshchiya*, *Cerasus erythrocarpa* Neski) are found on the slopes of hills and mountains [5. 533]. **Chiya** (wild cherry) is also commented on in Russian dictionaries, and these explanations correspond to the information in Uzbek (*chiya* - Tien Shan cherry, red cherry). Almond-shaped fruit, leaves and branches are almond-like, growing as a shrub, a wild cherry tree [9. 209]. A distinctive aspect of the Chiya tree has been figuratively introduced into fiction by our writers. For example: *The wind is howling, the black sugar, the sweet smell of chiyas is clear [11. 121]*. It should be noted that chiya is not only a decorative tree, but also has a fragrant smell. So, the Uzbek name of the Japanese **sakura** is **chiya**. The place where wild cherries grow in Uzbekistan is called **Chiyali**. In the same areas lived the ayns belonging to the Turkic peoples. **Chiyal** or **Chiyali** is a collection of villages in Chirakchi district. The reason why this area is called Chiyali is that there is a picturesque cherry tree around Lake Chiyali and along the Kumdarya River to the city of Karshi. Lake Chiyali has dried up due to environmental problems and the construction of the Kalkama Reservoir. In the Kumdarya, however, the water gradually receded and stopped completely. As a result, the roots of the cherries slowly dried up, and the river became a dry steppe. But the name of the village complex is preserved. **Kolichiyal** is the name of a village in Chirakchi district, a simplified form of the **Kolli Chiyal** combination. **Kolichiyal (Chiyali Lake)** is

actually the name of a lake where cherries grow. The Chiyal village complex is divided into such villages as *Kulichiyal, Qumchiyal, Adoqchiyal, Bozorchiya* [9. 102]. There is a phenomenon of saving sounds in any spoken speech. It is for this reason that the word Chiyali came into the form Chiyal. Aynas and their blood relatives have long valued chiya (sakura).

Originally formed on the basis of the Aynli tribe, the language of the Japanese is far removed from that of their close relatives, the Turkic languages. Linguist Maḥmūd al-Kāšḡarī also commented on this: *Their language is not known as the sea separates them from Mochin by the distance of the jabars* [1. 65]. But in any language, aspects of its originality are preserved. In particular, the Japanese language has some lexical units specific to the Turkic languages: 1) **oto: san** – father [12. 875]; 2) **ova** – aunt [12. 987]; 3) **ane** – Sister [12. 959]; 4) **ano** – that one [12. 989]; 5) **hay** – yes [13. 32]; 6) **ee** – yes [12. 736]; 7) **onna** – girl [12. 739]; 8) **heya** – room [12. 801]; 9) **ie**-house [13. 16]; 10) **ooi**-many [13. 18]; 11) **shinju** [14. 62] – jinju (inju); 12) **hiza** [14. 74] – ankle; 13) **baba** [15. 43] – grandma; 14) **chizu** [14. 110] – map; 15) **oka** (land [10. 605]).

The history of relations between Uzbekistan, the center of the Great Turan, and Japan, the easternmost region, dates back to ancient times. The existence of trade, economic and cultural ties between the Uzbek and Japanese peoples due to the Great Silk Road is also confirmed by scientific research. Based on the research of scholars and the evidence found by archeological expeditions, it can be said that **Buddhism** was one of the main religions during the reign of the **Kushan Empire**, which ruled in the territory of Uzbekistan. This religious belief also spread to Japan, which consists of islands on the eastern outskirts of Turan. It was found that the Buddhist temples in which the remains of our country have **been preserved are almost identical** to those in Japan. In the treasury of the Horudzi Temple in Nara, the first capital of Japan, there are artifacts made in Samarkand and Tashkent in the VIII century, a **musical instrument** of the IX-X centuries. An elegant 12th-century **Japanese porcelain vessel** found during archeological excavations in Afrosiyab also shows that there were ties between the Uzbek and Japanese peoples [9. 403].

Aware of historical facts, the Japanese government and scholars have been keen to study the Central Asian region since the second half of the 19th century. In the summer of 1880, the Japanese diplomat **Nisi Tokudziro** traveled throughout present-day Uzbekistan. The Japanese tourist visited Tashkent, Samarkand, Bukhara and the Fergana Valley. He met with the ruler of Bukhara, Amir **Muzaffar**. This official meeting was the first close relationship between the Japanese and Muslim countries. In 1886, Nisi Tokudziro published a book in Japanese entitled *The “Travelogue of Turkestan”*. After that, Central Asian researchers *Yasumashi Fukushima, Kazuo Otani, Masaji Inoue and Zuicho Toshibana* visited Central Asia and toured many places.

The library of the National University of Uzbekistan now houses pamphlets, books and magazines published in Japan in 1927-41. In the 1930s, Uzbekistan and Japan established cooperation in the field of mulberry tree cultivation and silver fiber cultivation. A group of Uzbek cocoon growers went to Japan to improve their skills in this field. Japanese scientists

have tested the cultivated varieties of mulberry tree, cocoon worm seeds, adapted them to local conditions and used them in practice. They also bought modern machines and equipment related to silkworm breeding.

There were many Uzbeks among the Volga Tatars who emigrated to Japan in the 1920s. These devotees built a mosque in Tokyo. They have been instrumental in spreading Islam in the Far East. During World War II, about 24,000 Japanese prisoners of war worked in various regions and cities of Uzbekistan. They served in the construction of large buildings. About 600 Japanese prisoners of war took part in the construction of the Alisher Navoi Academic Theater in Tashkent. The Alisher Navoi Academic Grand Theater, which will last for centuries, had very few buildings. More precisely, the historic building of the theater, as a result of voluntary labor, is well preserved to this day. Prisoner of war Nagata San said the following: *“We were exiled to an unknown region called Central Asia. More than 50 years have passed since then. But the thought that we would come back and see the results of our labor with our own eyes did not even occur to us. Despite our deportation, in this sense, I consider ourselves a happy person”*. 812 Japanese soldiers who died in the territory of our country are buried in 13 cemeteries. It should be noted that the gift that surprised the Japanese during President Karimov’s first official visit to Japan in 1994 was *“photographs depicting the graves of Japanese prisoners of war beautified by Uzbeks.”*

In the 60s and 80s of the twentieth century, the land of the rising sun bought from our motherland cotton fiber, seeds, licorice root, honey, silk and other products. He has assisted in the re-equipment of oil refining, chemical and light industry enterprises in several private industrial organizations in Japan.

Uzbekistan and Japan also cooperate in research and cultural spheres. Scientists from the two countries have also established cooperation in the field of earthquake prediction and the production of various goods. There is also joint research in the fields of ancient history, linguistics and archeology. The practical basis of such cooperation is the textbooks of the teacher Itaro Kumatsu for the Japanese “Uzbek language” (1978), “Uzbek conversation” (1983), “Uzbek-Japanese dictionary” (1980, 1985). Cooperation in the field of literature also played an important role. Well-known translator and writer Man Inoue, who visited our country in 1956, met with the Uzbek writer Gafur Ghulam. The book “An Evening in Tashkent” tells about the similarities between the cultures, customs and lifestyles of the two peoples. In those years, the works of Japanese artists Yosie Hotta, Kobo Abe, Yasunari Kawabata, Ryunos-ke Akutagawa, Takeo Arisima, Masud-zi Ibuse and others were published in our native language. Also in the Land of the Rising Sun, the works of poets and writers such as Alisher Navoi, Zahiriddin Muhammad Babur, Sharof Rashidov, Zulfiya and Ramz Bobojon have been published in Japanese several times.

The funds allocated by the Japanese government for Uzbekistan were used to further improve the telecommunications system of the country, to repair the railway car repair plant in Tashkent, airports in Samarkand, Bukhara and Urgench. The soft loans of the Bank for International Cooperation of Japan are aimed at equipping the Kokdumalak oil and gas field, construction of an oil refinery in Bukhara region, re-equipment of the Fergana oil refinery, construction of the Shurtan gas-chemical complex and development of the textile industry.

Along with domestic resources, Japanese investment is being used in the construction of the Guzar-Boysun-Kumkurgan railway.

Scientific-methodological and scientific relations between the Republic of Uzbekistan and Japan are developing day by day. Cooperation has been established between the research institutes of the Academy of Sciences of our country and the Japanese research institutes. Japanese language classes are held in many educational institutions of the country. In particular, the Tashkent State Institute of Oriental Studies, the Uzbek University of World Languages, the University of World Economy and Diplomacy, the Tashkent State Law Institute, the Tashkent State University of Economics, Samarkand State University and the Samarkand State Institute of Foreign Languages teach Japanese. In addition, the Uzbek-Japanese Center, its branches in Bukhara and Fergana, a number of colleges and schools teach Japanese. For ten years (1989-1998), the staff of the Uzbek Institute of Art Studies, headed by Professor Kyuzo Kato of Soka University in Japan, conducted research on Buddhism in Dalvarzintepa, Shurchi district, Surkhandarya region.

2. CONCLUSION

In short, the territory of Japan was the easternmost edge of the Great Turan. That is why Maḥmūd al-Kāshgārī officially marked Japan on the map of Turan with the ancient original name **Jabarqa**, meaning “**land**”. In fact, the name **Jiben**, whose mispronunciation form is **Neppon**, meaning **Japan**, was coined by the Chinese. It is no coincidence that the Buddhist temples in ruins in Uzbekistan are compatible with Japanese temples, but there is harmony between them. The ethnic formation of the Japanese people was based on **ayn** (aynli, ayinli). The Ayns are a descendant of the Kutchi tribe. The logo of the Kutchis was in the shape of a circle. The current Japanese flag has a similar circular shape (Sun). It turned out that the Uzbek alternative to the name of the charming **sakura**, which is valued by the Japanese, is **chiya**. Some Turkic expressions in Japanese have been preserved to this day. The history of relations between Uzbekistan, located in the center of the Great Turan, and Japan, its easternmost region, dates back to ancient times. These relations have continued on a wide range since the independence of Uzbekistan.

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