DOI No: <http://dx.doi.org/10.29228/Joh.49366>

Authenticity process is conducted by

Makale Türü: Araştırma makalesi

Geliş Tarihi: 11-02-2021

Kabul Tarihi: 18-06-2021

On-line Yayın: 30-06-2021

Article Type: Research article

Submitted: 11-02-2021

Accepted: 18-06-2021

Published Online: 30-06-2021

Atıf Bilgisi / Reference Information

Ağaoğlu, M. (2021). Examples From Asian Huns to Karlucs of The Pre-Islamic Old Turkish Cities. *Journal of History School*, 52, 1561-1571.

EXAMPLES FROM ASIAN HUNS TO KARLUKS OF THE PRE-ISLAMIC OLD TURKISH CITIES

Mert AĞAOĞLU¹

Abstract

It is accepted that cities have emerged on earth since the Sumerians. The cities that appeared for the first time in the Mesopotamia region in the Eastern Civilization spread to other parts of the world over time. The building materials used in the cities differed according to the regions, which has been effective in the permanence of the architectural structures in the cities. Some of the cities established in the past have been destroyed and have not survived. Some of these have left no traces, but some of them have survived into ruins. Almost none of the ancient Turkish cities before Islam, which is the subject of the study, have survived. Throughout history, it is known that cities have been established near rivers. The first city ruins identified belonging to the Asian Huns BC dated to the 1st century. In this study; the emergence and development of pre-Islamic Turkish cities, almost none of which could come to our time, was revealed. This study was limited to the Huns, Gok-Turks, Uighurs and the city of Kayalik the capital of Karluk. The article includes research works based on first-hand sources and archaeological studies (book, book chapter, article, thesis, encyclopedia article), and the states that emerged with the acceptance of the Islam of the Turks and the works they built were excluded from the scope because they are a separate research subject.

Keywords: Pre-Islamic Turks, Old Turkish Cities, Huns, Gök-Turks, Uighurs

¹ Dr. Sakarya University, Faculty of Science and Literature, Department of Art History, magaoglu@sakarya.edu.tr, Orcid: 0000-0002-5063-009X.

Asya Hunları'ndan Karluklara İslam Öncesi Eski Türk Şehirlerinden Örnekler

Özet

Sümerler devrinden itibaren şehirlerin yeryüzünde ortaya çıktığı kabul edilmektedir. Doğu Medeniyeti'nde Mezopotamya bölgesinde ilk kez karşımıza çıkan şehirler zamanla dünyanın diğer kısımlarına yayılmışlardır. Şehirlerde kullanılan inşa malzemeleri bölgelere göre farklılık göstermiş, bu durum da şehirlerdeki mimarî yapıların kalıcılığında etkili olmuştur. Tarihte kurulmuş şehirlerin bir kısmı yok olarak günümüze gelememiştir. Bunların bazılarında hiçbir iz kalmazken bir bölümünden ise harabeler zamanımıza ulaşmıştır. Çalışmanın konusu olan İslam öncesi Eski Türk şehirlerinin hemen hemen hiçbirisi günümüze ulaşmamıştır. Tarih boyunca şehirlerin su boylarında, nehirlerin yakınında kurulduğu bilinmektedir. Asya Hunlarına ait saptanan ilk şehir kalıntıları M.Ö. 1. Yüzyıl'a tarihlendirilmektedir. Bu çalışmada; neredeyse hiçbirisi zamanımıza gelemeyen İslam öncesi Türk şehirlerinin ortaya çıkışı ve gelişiminden bahsedilmiş, çalışma; Hunlar, Gök-Türkler, Uygurlar ve Karluk başkenti Kayalık şehri ile sınırlandırılmıştır. Makalede kaynak olarak, birinci elden kaynaklara, arkeolojik çalışmalara dayanan araştırma eserlere (kitap, kitap bölümü, makale, tez, ansiklopedi maddesi) yer verilmiş, Türklerin İslamiyeti kabulüyle ortaya çıkan devletleri topluluklar ve bunların inşa ettiği çalışmalar ayrı bir araştırma konusu olduğundan kapsam dışı bırakılmıştır.

Anahtar Kelimeler: İslam Öncesi Türkler, Eski Türk Şehirleri, Hunlar, Gök-Türkler, Uygurlar

INTRODUCTION

The word "city", which is used in our language from Persian, is used for settlements with a certain population density, trade, crafts, bureaucracy, management mechanisms and an organized social structure. Cities are places where people work in non-production fields within the framework of division of labor. Despite the cities that preserve the culture of the society and have a stable structure, there is a structure based on migration and mobility in the steppe.

Apart from the word "city", the words "town" originating from Sogdian and "fish" in Old Turkish also contain this meaning. In this context, the word commonly used in Arabic has been "medina" (Küçükaşcı, 2010, p. 441). The words civilization and civilized are also derived from this word. The word "fish", which means castle and palace in old Turkish, is seen for the first time in the Old Turks in the Orkhon Inscriptions. The word fish, which we encountered in city names until the last days of the Uyghurs, was forgotten with the use of the words city and town in time (Donuk, 1992, p. 12).

Pre-Islamic Old Turkish cities mostly consist of the castle surrounded by walls, the city (main city) and the ribat (birun, outer quarter) parts. Safety is one of the most important features of cities. Four-cornered cairn feature is observed in the inner fortresses. There are towers and bastions built for surveillance purposes on the walls. It is known that the stairhead of the bastions in question is wide enough for the horse cart to move. Markets are mostly established on one of the gates. Craftsmen are placed in a separate quarter within the city wall. While there are agricultural areas outside the walls, animals are also grown on the pastures outside the city (Yıldırım, 2015, p. 234).

Almost none of the ancient Turkish cities before Islam, which is the subject of the study, have survived. Ubeydullah bin Ziyad, governor of Khorasan of the Umayyads lived in the 7th century after A.C., mentions Turks living in cities in Beykent and Bukhara. It is known that the Turks lived in these cities with the Sogdians, a merchant tribe that spoke an Iranian language, and did not establish a state with a settled culture (Yıldırım, 2016, p. 23-24).

Throughout history, it is known that cities were established along the water, near rivers. Delta of the Amuderya (Ceyhun) river in the Turkistan region is one of the oldest regions where city traces can be seen. The first city ruins identified belonging to the Asian Huns, dated to the 1st century B.C. (Esin, 1986, p.148-149). It is known that 12 big cities were established in East Turkistan during the Huns and Gok-Turks period. Some of these cities named Kumul, Beş-Balık, Turfan, Karaşehir, Kuça, Aksu, Uç Turfan, Kaşgar, Yarkent, Taşkurkan, Hoten and Kroran were mentioned in the study.

The Emergence and Development of Cities in the Old Turks

Information on city life in the Hun period is very limited. The few information available is derived from Chinese sources and archaeological data. Asian Hun cities were located around North China, Mongolia, Siberia and Lake Baikal (Kalan, 2012, p. 4). The first known settlement in the era of the Huns was Ku-tsang (Dragon City), located in the Kansu valley in the border region between the Huns and the Chinese. The names of cities such as Cao-sin ch'eng, where the grains storages and valuable goods of the Huns are located, and Pei-ting, the northern capital of the Hun State in Orkhon Valley, are also mentioned in the sources. When Hun cities are classified as regions, they can be handled in three parts. These are the ones in northern China, the ones in Mongolia in our time and those around Lake Baikal. Located on the left of the Selenga river BC. The city of Ivolva, dated to the 2nd and 1st centuries, was an Asian Hun city of 340x340

meters, which was fortified with square planned walls and ditches (Kızlasov, 2020, 514). It is seen that wood, stone, brick and tile were used as building materials in the houses. Since the cities in Mongolia were abandoned in the early period, there is very little information about them. However, in the researches on the ruins, information can be obtained about the forms and decorations of the buildings. During the excavations and surface investigations carried out up to our time, more than twenty city ruins belonging to the Hun period were found in Mongolia and in the south of Lake Baikal. In the study conducted in the city of İvolga, which is one of the cities in question, located below the region where the Selenge and İvolga rivers meet, it is known that the city is surrounded by square walls and the dimensions of the walls were 340x340 meters. The city walls were positioned according to four main directions. The area covered by the city is approximately 11.5 hectares. The material of the walls consists of pebble stone, clay and sand poured into the wooden mold (Şen, 2018, p. 56-59).

The glory of the capital of the Hsia State established by the Huns was mentioned in the Chinese annals. This Hun capital, named T'ung-wan Ch'eng, means the city that unites 10 thousands. The city was found by Chinese archaeologists. Yu-lin city, which borders the Inner Mongolia Autonomous Region, in the north of Sha'an-hsi Province of the People's Republic of China, is located 38 km. in the north of the village called Chin-pien, near to the village of Pai Cheng-tzu. The city was founded by Ho-lien Po-po (A.D. 381-425), the founder of the Hsia State, from the Tu-ku clan, the dynasty of the Huns. In the Chinese, the gates of the cities are facing west, while the main gate of this city is in the east. This situation proves that the city is a Turkish city. Because, the east side was considered sacred by the Turks, and the gate of the rulers' seat faced east. There were flower gardens and a lake for fishing around the palace surrounded by high walls. The bushes were made protruding and arrows could be shot in three directions. It is thought that the purpose of this situation is to defend the city walls better. In Old Turkish, the signs in question are called "ukek" (Ögel, 1991, p. 298).

Ak-Beşim is shown as one of the oldest developed Turkish cities identified, located in the basin of the Zhu River within the borders of Kyrgyzstan today. The mentioned city shows the general scheme of the late period Turkistan cities. There are indications that Ak-Beşim, whose ruins only reached our time, is the same city as Balasagun. However, some researchers think that Suyab city and Ak-Beşim are the same. According to Kaşgarlı Mahmud, Balasagun is also known as Kuz-Balık, Kuz-Ulus or Kuz-Ordu (Konukçu, 1992, p. 4). It is thought that the Gok-Turks and Sogdians lived together in the city of Aq-Beshim. However, the expressions of a Turkish city or a city of Sogdia in the strict sense cannot be used

(Cezar, 1977, p. 28). There were two mud-brick Buddhist temples and a Nestorian church in the Ak-Beşim, dated approximately to the 6th century A.C., thought to belong to the Western Göktürk Period. Ak-Beşim, as a plan, consisted of the castle, city and ribat parts. It is seen that there are stone paved, smooth streets and pedestrian sidewalks in the part of the city (Çoruhlu, 2007, p. 155-156).

The city of Suyab, on the other hand, was a city where the Western Gok-Turk Khan, located in the Zhu valley, resided. It is thought to have been built in the 6th century A.C. In the city, which was the capital of the Western Turks, Turks and Sogdians lived together. It seems possible that the cities in the Zhu Valley were jointly founded by Turks and Sogdians. Despite the Zoroastrian Sogdians, the Turks living in the cities are known to be Buddhists. The fact that the Gok-Turks are a society that uses alphabet written and they have been using a calendar with 12 animals since the time of Isbara Kagan show that they have a high probability of establishing a city.

The city of Bingyil (Bin Pınar) -Ming Bulak, which is located within the borders of the state of Kazakhstan today, was the summer capital of the Western Gök-Turks. The city was made the capital during the Istemi Khan period (552-576). During the Turgish period, one of the ten tribes forming the Western Gök-Turks, Baga Tarkan settled in the city of Tokmak in the Chu basin and made it the capital and established the Yellow Turgish state. When the Yellow Turgish state collapsed, the Karluks established a new Turgish state and started to reside near Tokmak (Şen, 2018, p. 72-74).

The city of Hoten is located in the south of East Turkistan. Today, it is located in the "Uyghur Autonomous Region" of the People's Republic of China and between the north of the Pamir-Gold Mountains and the Taklamakan Desert. Considered sacred by both the Turks and the Chinese, jade is quarried from this city. Throughout history, it has changed hands between the Huns, the Chinese, the Gök-Turks and the Uighurs. Located in the Uyghur Khaganate, which was founded in 744, Hoten became completely Turkic after the Uighur immigrants settled in the region after the Uyghurs were destroyed by the Kyrgyz in 840. It became Islamized after the Uyghurs became subject to the Karakhanid State at the end of the 10th century. The first meeting of the Hotanis to Islam took place in 971 through the invitee Ebu'l-Hasan Muhammed bin Sufyan al-Kalamati sent by Baytaş Musa Kagan before the Karakhanids (Taşağıl, 1998, p. 251-253).

The city of Talas, called Taraz in Arabic, is near the Talas River. In 630, it was seen by the Chinese traveler Hsüan Tsang as a city where merchants from different countries resided. The same traveler mentions the city of Kucha in his travel book in 399 A.C. It is known that Kucha was shown as the Turkish city in

the work named "Hududu'l Alem" in the 10th century. Kucha was captured by the Yellow Turgish, and in 759 it came under Uyghur rule (Şen, 2018, p. 72-74).

Kasgar city, whose history goes back to the Chinese Han Dynasty, was under the rule of the Huns in the 2nd century B.C., with the establishment of the Gök-Turks, it came under the domination of this state (Hitchins, 2002, p. 7-9). Kashgar city was captured by the Karluks and then the Uyghurs in time. The city of Kunduz, which is located within the borders of Afghanistan today, is one of the cities of the Gok-Turks. When the Chinese traveler Hsüan Tsang came to the city, he said that kagan's eldest son Tardu Shad resided in Kunduz.

The city in East Turkistan, which has been called Turfan since the 14th century in historical sources, is now within the borders of the People's Republic of China. The city, which was in the hands of the Huns in the time of Mete Han, was later passed to the Chinese. In 552, the First Gokturk State, which gained its independence by defeating the Juan-juan to which it was affiliated, took the Turfan region under its rule. Until the Chinese domination in 639, the control of Turks continued in Turfan. In 704 Turgishs captured the region, and after the 751 Talas war, the domination of Uyghurs began in the region (Taşağıl, 2007, p. 129-131).

The city of Ordu-Balık was established in the 8th century as the capital of the Uyghurs on the Orkhon River. Mostly Sogdian traders reside in the city. The city of Ordu-Balık was later called as Kara-Balgasun and Kara-Kurum (Kafesoğlu, 2003, p. 309). The ruins of the palace with a Manichaean monastery have survived to this day. Temim ibn Bahr al-Muttavi says that, after traveling for twenty days in the land of the Uyghurs, he entered a prosperous city and that this city was surrounded by sheltered walls. He states that the city has twelve huge iron gates and many bazaars. The city was abandoned in the 10th century and became a ruin (Taşağıl, 2019, p. 95).

Established in the north of the Tanrı Mountains in East Turkistan, Five-Fish city was captured by Uyghurs after Chinese domination in the region was ended in 714. There are many Buddhist and Manichaean shrines in the city. At the end of the 10th century, the knowledge, that there were vineyards, gardens, a lake in which a boat was toured in the eastern Five-Fish, and that master craftsmen in mining lived here, was learned from the embassy of Wang Yen-Te, the Chinese ambassador who was sent by the emperor to get to know the Uyghurs better (between the years 981-984) (Çandarlıoğlu, 2012, p. 242-244). Five-Fish city became a ruin after the Mongols conquered it (Sumer, 2006, p. 39).

The Uyghur city, known by names such as Hoça, Hoço, and Koça, is 45 km from Turfan which is located in the southeast. The Uyghurs used this place as a winter city and later named the city İdikut. According to the plan revealed by the German archaeologist Grunwedel, Hoça is in the form of a castle-city surrounded by walls close to the castle. Even the ruins of some parts have not survived due to the construction material (Şen, 2018, p. 91).

Today, Kayalık city, located in Almaty Province, within the borders of Kazakhstan, near Sarkand, is a city that has been the capital of Karluk Yabgu State. The oldest record about the city dates back to the pre-Mongolian occupation. The foundation date of the city is unknown, it is thought to be the largest city established between 7th and 14th centuries in the region. The city has become a Turkish-Islamic city with the construction of structures such as mosques, palaces, tombs, baths and hankahs from the second half of the 10th century (Kutlu, 2020, p. 105-123).

The Turkish cities that started with the Huns continued with the Gok-Turks and the Uighurs, and reached its most brilliant period during the Karahanids and Karluk Yabgu State, but with the Mongol invasion, the cities were plundered, burned and destroyed. As a result of the abandonment of the cities, these settlements have become ruins (Ögel, 2003, p. 358). The use of mudbrick as a construction material has also been an important factor in the failure of the buildings in the cities to survive.

METHOD

For the study, firstly, by scanning the library, research works such as books, articles, theses and encyclopedia articles related to the pre-Islamic Turkish states were reached. These works are included in the bibliography of the article by making use of the sources that include pre-Islamic Turkish cities. In the article, the main pre-Islamic Turkish cities that have not survived to the present day are introduced in chronological order. The study is limited by excluding the Turkish-Islamic cities that emerged after the adoption of Islam by the Turks.

FINDINGS AND INTERPRETATION

In the study, it is seen that the cities established by the Old Turks emerged within the framework of interaction. Pre-Islamic Turks were religiously influenced by nearby cultures and adopted religions such as Buddhism from the Chinese and Manichaeism from Sogdians. In this context, the interaction is also

seen in the emergence of cities. However, it is known that the established cities were not established exactly in the form of Chinese or Sogdian cities, but also had effects in the context of Turkish life. Thus, it is reached the knowledge that city architecture and life, taken from different cultures, were created by adapting to the Turkish culture before Islam.

RESULTS

City life is essential for a civilized life, production, artistic and literary activities to be realized at a high level. The most important condition of settled life is agricultural production. The phenomenon of agriculture also requires loyalty to the land and settled life. It is accepted that the first cities in the world were formed in Mesopotamia, where settled life emerged due to agriculture. Due to the change of trade routes, occupation and wars, drought and related famines and other reasons, many cities have been abandoned throughout history, turned into ruins and buried under the ground as a result of earthquakes.

Pre-Islamic Old Turks lived not only in the steppe but also in cities. The Turks continued their settled life in the cities and nomadism in the steppe together. Even if the Huns made use of Chinese urban architecture, they adapted the architecture to them and built their own they synthesized their culture with Chinese architectural features. The commercial relations established by the Turks with other societies caused them to get used to city life and urbanization over time. After the adoption of Islam, city plans consisting of the inner castle, city and ribat continued. In fact, it can be said that even Istanbul was shaped within the framework of this plan in the Ottoman classical period. Topkapı Palace surrounded by walls named “Sur-ı Sultanî” corresponds to the citadel where the administrative center and the palace are located. Walled City (Nefs-i İstanbul), which is surrounded by city walls, which is the main residential area, is İstanbul. In İstanbul, there are agricultural gardens, neighborhoods and villages outside the city wall (Haric-i Sur). This corresponds to the ribat part.

Some of these cities established in Turkistan geography are the cities established by the Turks themselves. Contrary to the previous widespread view, the Turkish city life and settled life began not with the adoption of Manichaeism by the Uyghur ruler Böğü Khan in the 8th century, but centuries ago during the time of the Asian Huns. New archaeological excavations and surveys show this. The existence of other cities will be brought to light with new studies to be carried out from now on. It is seen that in the ancient Turks, the construction of the cities and the buildings they built was influenced by Sogdians and Chinese as an

architectural design. However, Turks have formed a unique style in time besides the interaction. The entry of Uighurs into Buddhism had an impact on the architecture, especially the stupas, which are domed Buddhist structures, inspired domed structures in Turkish-Islamic architecture.

REFERENCES

- Baykuzu, T. D. (2009). Bir Hun Başkenti: T'ung-Wan Ch'eng, *Modern Türklük Araştırmaları Dergisi*, 6(3), 110-117.
- Cezar, M. (1977). *Anadolu Öncesi Türklerde Şehir ve Mimarlık*. Türkiye İş Bankası.
- Çandarlıoğlu, G. (2012). Uygurlar, *D.İ.A.* , 41, 242-244.
- Çoruhlu, Y. (2007). *Erken Devir Türk Sanatı: İç Asya'da Türk Sanatının Doğuşu ve Gelişimi*. Kabalıcı Yayınevi.
- Donuk, A. (1992). Balık, *D.İ.A.* 5, 12.
- Esin, E. (1986). Orduğ (Başlangıçtan Selçuklulara Kadar Türk Hakan Şehri), *Tarih Araştırmaları Dergisi*, (10), 135-181.
- Hitchins, K. (2002). Kaşgar, *D.İ.A.* , 25, 7-9.
- Kafesoğlu, İ. (2003). *Türk Milli Kültürü*. Ötüken Yayınları.
- Kalan, E. (2012). İvolga Örneğinde Hun Kent Kültürüne Genel Bir Bakış, *Türkbilig*, 24, 1-19.
- Kızlasov, L. (2020), Hunların Şehirleri, *Genel Türk Tarihi Araştırmaları Dergisi*, 4, 511-522.
- Konukçu, E. (1992). Balasagun, *D.İ.A.* , 5, 4.
- Kutlu, M. (2020). Kayalık: Bir Karluk Yabgu Devleti Başkenti, *ANASAY*, (11), 105-128.
- Küçükbaşcı, M. S. (2010). Şehir, *D.İ.A.* , 38, 449-451.
- Ögel, B. (1991). *Türk Kültür Tarihine Giriş (Türklerde Köy ve Şehir Hayatı)*. Kültür Bakanlığı Yayınları.
- Ögel, B. (2003). *İslamiyetten Önce Türk Kültür Tarihi*. TTK Yayınları.
- Sümer, F. (2006). *Eski Türklerde Şehircilik*, TTK Basımevi.

Şen, S. (2018). *İslamiyet Öncesi Türklerde Şehircilik ve Günümüze Ulaşan Şehir Kalıntıları*, Mimar Sinan Güzel Sanatlar Üniversitesi Sosyal Bilimler Enstitüsü Tarih Anabilim Dalı: Yüksek Lisans Tezi.

Taşagıl, A. (1998). Hoten, *D.İ.A.* , 18, 251-253.

Taşagıl, A. (2012). Turfan, *D.İ.A.* , 41, 414-416.

Taşagıl, A. (2019). *Gökbörü'nün İzinde*. Kronik Kitap.

Yıldırım, K. (2012). Doğu Türkistan ve İlk Sakinleri, *Türk Dünyası İncelemeleri Dergisi*, 12, 419-440.

Yıldırım, K. (2016). Eski Türk Tarihinin Mekânı Üzerine, *Türk Dünyası Tarih Kültür Dergisi*, 352, 22-26.

Yıldırım, K. (2015). *Çin Kaynaklarına Göre Hunlar ve Gök-Türkler Döneminde Türkistan'ın Tarihi Coğrafyası*, İstanbul Üniversitesi Sosyal Bilimler Enstitüsü Tarih Anabilim Dalı: Doktora Tezi.

EXTENDED ABSTRACT

Throughout history, it is accepted that the first cities emerged during the Sumerians. The cities that emerged in the Mesopotamia region in the Eastern Civilization began to be seen in other parts of the world over time. The word "city", which is used in our language from Persian, is used for settlements with a certain population density, trade, crafts, bureaucracy, management mechanisms and an organized social structure. Cities are places where people work in non-production areas within the framework of division of labor. Despite the cities that preserve the culture of the society and have a stable structure, there is a structure based on migration and mobility in the steppe.

Apart from the word city, the words "city" originating from Sogdian and "fish" in Old Turkish also contain this meaning. In this context, the word commonly used in Arabic has been "medina". The words civilization and civilization are also derived from this word. The word "fish", which means castle and palace in Old Turkish, is seen for the first time in the Orkhon Inscriptions in the Old Turks. The word fish, which we encountered in the city names until the last days of the Uyghurs, was forgotten with the use of the words city and city in time.

Pre-Islamic Old Turkish cities mostly consist of the citadel surrounded by walls, the city (main city) and the ribat (birun, outer quarter) parts. Safety is one of the most important features of cities. The four-cornered kurgan feature is seen in the inner fortresses. There are towers and bastions built for surveillance purposes on

the walls. It is known that the landing of the bastions in question is wide enough for the horse cart to move. Markets are mostly established on one of the gates. Craftsmen are placed in a separate quarter within the city wall. While there are agricultural areas outside the walls, animals are also grown on the pastures outside the city.

Almost none of the ancient Turkish cities before Islam, which is the subject of the study, have survived to the present day. Ubeydullah bin Ziyad, governor of Khorasan of the Umayyads living in the 7th century, mentions Turks living in cities in Beykent and Bukhara. It is known that the Turks lived in these cities with the Sogdians, a merchant tribe that spoke an Iranian language and did not establish a state with a settled culture.

Throughout history, it is known that cities were established near rivers and in water bodies. The delta of the Amuderya (Ceyhun) river in the Turkistan region is one of the oldest regions where city traces can be seen. The first city ruins identified belonging to the Asian Huns BC. It is dated to the 1st century. It is known that 12 big cities were established in East Turkistan during the Huns and the Gok-Turks. Some of these cities named Kumul, Beş-Balık, Turfan, Karaşehar, Kuça, Aksu, Uç Turfan, Kaşgar, Yarkent, Taşkurkan, Hoten and Kroran were mentioned in the study.