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## SPECIFIC ASPECTS OF THE MIGRATION OF THE HUNS, YUECHJIS, EFTALIANS, AND TURKIC PEOPLES THROUGHOUT THE REGION

Ismoilov A.

Senior Lecturer of the Department of History  
Kimyo International University in Tashkent

### Abstract

This article provides information about the period of ancient Inner Asia from the 3rd-2nd centuries BC to the 6th-7th centuries AD, about the nomads who lived in the region, their lifestyle, and their economy. In addition, it provides information about the wars between the nomadic Huns and the nomadic Yuezhi and their relations with the Han dynasty in ancient China. It provides news about the specific aspects of the migration of nomads across the region, such as moving from north to south, southwest, that is, to the territories of our region.

**Keywords:** Huns, Yuezhi, Hephthalites, migration, ethnogenesis, Mode (Maodun), Laoshan, Taoman, Confucius (Kun-Shi), Sima Jiang, Ordos, Han Dynasty, great migrations of peoples, Great Steppe, Ruzye, Wu-Di, Zhang Jiang.

### Introduction

In the history of mankind, the nomadic way of life is a process that all peoples on earth have experienced. In historiography, the migration processes that occurred in the territories of Inner Asia are significant in that they reached their peak in the 3rd-2nd centuries BC. It is known that the history of the Hun peoples, their social life, and their way of life occupied a special place in the history of the ancient and early medieval periods. A number of information about the origin of these tribes, the territories in which they had lived since ancient times, and their political system are preserved in Chinese sources. Historical sources The Huns, called the Xiongnu (in Russian transcription Xiongnu, in Europe Gun), were one of the



ancient tribes of Central Asia[1]. As stated in chapter 110 of Sima Jiang's "Shiszi", in the 13th-3rd centuries BC. The Huns, consisting of several clans and tribes, increased in number. They united into a union of several large and small tribes during the reign of Tuman Tangri-kut (Chinese: 豚本; 240–210 BC). They lived in the territories of Inner Mongolia, Ordos[2] and the present-day Shaanxi provinces of the PRC. Therefore, the Huns lived side by side with Chinese tribes and peoples for centuries. Starting from the 2nd millennium BC, Chinese sources began to provide information about the Huns (Yun, Kyun)[3]. According to these sources, the Huns also subjugated neighboring tribes during the reign of Tuman Tangri-kut's son, Batur Tangri-kut (Chinese: 武莱, According to the "Shiszi", the Huns subjugated the states of Kruran (Lovlan), Usun (Asuen), Oghuz (Khusze), and 26 others. The borders of the territories occupied by the Huns at this time included all of Central Asia.

According to the research of Sinologist Kh. Azimov, during the Han Empire (206 BC - 220 AD), the Hun Khaganate, located to its north, was also one of the powerful states. This state owned the lands in western China. Therefore, the Han emperors did not have the opportunity to establish direct political and diplomatic relations with the states of Central Asia. For this reason, the goal of the Han rulers was to weaken the Hun Khaganate and establish direct relations with the West. In the 3rd-2nd centuries BC, the conflict between the Hun Khaganate and the Western Han Empire intensified significantly. During these periods, the Chinese rulers considered themselves "the owners of the lands under heaven" and "the representatives of God sent to earth." Under this idea, they pursued a policy of expanding their territories at the expense of their western neighbor, the Hun Khaganate, and subjugating them. Of course, the Huns opposed this Chinese policy. According to A. Khojaev, the Huns who lived in Ordos during this period also glorified themselves as "kyun - the sun." The name Hun is also associated with this term.[4]

According to the agreement between the Han Dynasty of China and the Hun Khaganate: "The Huns (Kyunna/Xyunnu) undertake not to cross the [Han] border, and the Han undertake not to leave their territory. Those who violate this agreement will be executed."[5] Under this pretext, Qin Shi Huang extended the



wall built along the northern border (the Great Wall of China - Changchen) further north. This, of course, was a violation of the agreement and caused objections from the Hun Khaganate. As a result of a series of such conflicts, military clashes between them took place between 209 and 97 BC. While the Huns had the upper hand in the initial wars, the Chinese army later managed to defeat the Huns. After several serious clashes, the Huns fell under the influence of the Han Dynasty of China and only in the 1st century AD did they leave Chinese influence and join the migratory processes. It is known from history that the "great migration of the Huns" to the West was also directly influenced by China. This process also had an impact on the ethnopolitical life of Central Asia and Eastern Europe. During the Han Dynasty of China (206 BC - 220 AD), the relations of the Huns with China took a sharp turn. Since the Huns were nomadic pastoral tribes, they were obliged to purchase other products that they needed at the expense of China. The rest was supplied through trade with the settled oases of neighboring China or through invasions.

The Yuezhi, who were forced to move from their lands, and the Han Dynasty emperor Wu Di (140-87 BC) sent Zhang Jiang as an ambassador to them in 138 BC in order to form an alliance with the Yuezhi. His embassy mission ended successfully, despite the fact that it took many years for the Huns to defeat them. The Huns, who once had their own armies, became dependent on China due to the constant attacks of the Chinese, droughts and natural disasters. This allowed China to move along the caravan routes that passed through the Torim Basin towards the Fergana Valley. As a result of these campaigns, the Chinese began to supply Chinese markets with celestial horses from Dawan, agricultural products from Choch and Sughd, and livestock products from nomadic tribes. In addition, products manufactured in China were transported to Iran through Turkestan and from there to countries in the West and sold there.[6] The caravan routes were used for migration of peoples and military operations of states. Later, the caravan routes, which were called the Great Silk Road, also served for the cultural and economic integration of different peoples.

The migration processes that took place in Central Asia in the 4th-5th centuries AD were directly related to the entry of nomadic tribes into the settled oases. The



extent to which these tribes influenced the socio-economic and ethnocultural environment of the oases they occupied, their ethnicity, and their language are still unresolved[7]. However, these nomadic tribes practiced a principle of peaceful coexistence with the indigenous or autochthonous peoples of the oases of the region. This symbiotic process led to the subsequent assimilation of the nomads into the local population. It is known from history that some nomadic tribes migrated further south to Afghanistan and the Indian subcontinent.

The Yuezhi, who were forced to migrate from Inner Asia in a southwesterly direction, were under pressure from the troops of the Hun ruler Batur-Tangriqut (Maodun, 210-174 BC). After being defeated by the Huns in 176-174 BC, the majority of them, the Dayuzhi (Dayruzi), migrated to the banks of the Amu Darya through the Ili Valley, the Seven Rivers, and the Fergana Valley. A small part of them, the Xiao-Yuezhi (Xiao Ruzi-Little Ruzi), remained in their homeland.

According to A. Khojaev, there were 7 tribes of Xiao-Ruzye or Guz (Oguz), and their military force numbered 9,000 people. This data indicates that the total number of Ruzye-Khu was around 45,000 people. In the 220s-280s, the Ruzye-Khu also left these territories and settled to the west of the Pamir Mountains. After that, Chinese sources do not provide information about them[8].

Although the Huns and Yuezhi were at odds with each other, they were closely related tribes, as evidenced by archaeological finds in Shaanxi, Gansu, and Inner Mongolia.[9]

Historian and archaeologist F. Maksudov notes that the major process known as the “Great Migration of Peoples” in the historiography of European peoples, which began in the 3rd-2nd centuries BC and lasted until approximately the 6th century AD, is directly related to the stages of the Hun migration. It was during this stage that the migration of many pastoral tribes, including the Huns (Guns), from the northeastern regions of Central Asia through the Great Steppe to the central and eastern regions of Eurasia was observed[10]. When the Inkar Darya, Kuvandarya, and Akchadarya rivers, where the Turkic Dakhs lived, became dry, the Dakh tribes were forced to abandon their oases and migrate along the Syr Darya to the southeast, to the Tashkent oasis. Drought and famine in the 3rd century AD caused the Dakhs to settle in the middle reaches of the Syr Darya. As



a result, in the 1st century BC. The Qavunchi culture in the Tashkent oasis, dating back to the 2nd - 5th centuries BC, as well as the Otrar-Qaratov cultures in the Otrar-Turkestan oases, dating back to the 1st - 8th centuries BC, were formed[11]. In the history of Central Asia, there is a lot of information about the Hephthalites, who were descendants of the Huns. We can see them in Middle Persian (Pahlavi), Armenian, Byzantine, Syriac, Greek, Chinese, Indian, Arabic and Persian sources, as well as in archaeological monuments such as Bolaliktepa, Jumalaktepa, Dalvarzintepa, Budrach. The Hephthalite peoples (in the sources Abdal, Khaital, Heptal) settled in the foothills of the Pamir Mountains, in the Ustrushona region. Later, the territories of Fergana, Chach, Sughd and Bukhara also came under their control. The migration of the nomadic Hephthalites throughout the region created the basis for occupying the territory and establishing their own state. The Hephthalites assimilated with the local population. However, their distinctive features have been preserved in some regions. In particular, the peoples under the name Abdal are considered descendants of the Hephthalites. Their southward movement is observed in the regions of Bactria-Tokhariant and Northern India[12].

In fact, the ancestors of the Turkic peoples have been scattered throughout the central region of Eurasia since ancient times. The lands they inhabited stretched from the Korean Peninsula and the Bohai Sea[3] in the east to the Black Sea and the Mediterranean Sea in the west, to the Hindu Kush Mountains in the south, and to the latitudes of Siberia in the north. In the first half of the 1st millennium BC, the ancestors of the Turks, the Tiek (Di), were distinguished by their activity and strength in relation to ancient China. Therefore, conflicts arose between the two. The Turkic peoples are called by various names in Chinese sources. In the 1st millennium BC, they were called Tietlien (Dinlin), in the 3rd-5th centuries AD, and after the 6th century AD, they were called Tsyuzyue (Tujue), i.e. N.Ya. Bichurin (Iakinf) Tugyu, L.I. According to Gumilyov, it is called tukyu, and according to P. Pelliot, A.N. Bernshtam, and M. Hissao, it is called turk-ut. At the same time, sources from the 3rd-5th centuries provide information about 44 Tele tribes. The territories inhabited by the Turkic peoples were also home to other tribes and clans in ancient times. The Turuhe tribe in Chinese sources lived



on the banks of the Tola (Dulo) River in present-day Mongolia, and the descendants of the Asiens lived near Lake Baikal[14]. The migrants who settled in the territories they inhabited either assimilated into the local population or incorporated a small number of local residents into their own. These include the Huns and the Turks, who were a union of militant nomadic tribes that formed large states and empires.

Turkic tribes have been experiencing migration processes from north to south for centuries. In particular, the Tuetkiwat tribes have been trading with the Chinese along the Hexi Pass and the Huanghe Rivers since the beginning of the Common Era. They also began to settle in the Turpan Valley. After the Jurchens defeated the Huns in 460, the Asiens were also forced to move to the mountains northwest of Turpan. They were led by one of 17 brothers, Apangbuak (Apanbu / Abam-beg).[14] His descendants considered the blue wolf to be their totem. During the Turkic Khaganate, these contacts were further revived under the influence of Sogdian traders who entered Chinese territory from Central Asia.[15] The Chinese scholar A. Khojayevev, who objected to the views that the Turkic peoples appeared in Altai in the 6th century, believes that the ancestors of the Turkic peoples migrated east from the territories north of the Caspian and Aral Seas (the Shihai-Western Sea), which were considered the land of the Sakas, Massagetae, and Dakhs in the 5th-4th centuries BC, and first migrated to the Ordos latitudes, from there again in a northwesterly direction, and settled in the foothills of the southern Altai through Dunhuang, Pshamshan, and Turfon[16]. Thus, until the founding of the Turkic Khaganate, the first ancestors of the Tujue (Tuetkiuat-Turkic Kut) tribes lived west of the Aral Sea and then migrated west. The origin of the Turks, whom the ancient Chinese called Tiek (di), goes back to the ancient Turkic-speaking Kiangs[17] who lived in the area from the Pamirs to the Ordos. The Kiangs, in turn, lived in the Tarim oasis and the western side of the Pamirs and were engaged in agriculture, gardening and cattle breeding. The above information and the evidence provided by A. Khojaev indicate that the ancient Sakas, Massagets and Dakhs (Sugdians, Khorezmians, Chachians, Tocharians) spread from the same place in different directions with the proto-Turkic peoples, that is, under the influence of migration processes, the Sakas,



Massagets and Dakhs moved in a south-westerly direction and participated in the formation of the Sogdians, Khorezmians, Chachians, Tocharians[18]. Archaeological research by Chinese scientists claims that the tribes living in the territory of Sogd in the 10th century BC were Sakas. Based on this, A. Khojayeov puts forward the view that the Sogdian Sakas, who lived 3 thousand years ago, and the descendants of the Asiena (Ashina), who founded the Turkic Khaganate, were representatives of the same ethnic group[19].

In conclusion, it is important to note that the main feature of population movements in Central Asia during the period in question was the large-scale chain migrations of nomadic confederations carried out under ethno-demographic (pressure). If the initial movements of the Yuezhi and Huns were mainly caused by inter-tribal conflicts in East Asia and the lack of pastures for the peoples, then over time, climate and external threats also forced peoples to move from one place to another. These movements (migrations), in turn, led to the emergence of the first statehoods in the internal regions of Central Asia. (In particular, the migrations of the Hephthalites and, later, the Turkic peoples). It is precisely the migrations of this period that are unique in science that, unlike the previous invasion movements, they were closely connected not only with wars, but also with cultural ties and the processes of ethnogenesis (origin) of states.

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