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RESEARCHING OF THE EPHTHALITE STATE BASED ON WESTERN SOURCES

Abstract

The article is devoted to the analysis of European written sources that prove the political and cultural aspects of the Hephthalite state - a state that existed in the early Middle Ages in modern Kazakhstan and Central Asia. Hephthalite or «White Huns» - a nomadic, military state that reached the imperial level. Currently, there is a need to study the issues of the go-political situation in Central Asia in the period before Islam, cultural exchange, political-economic relations, problems of ethnolinguistics based on sources and research, and as a result of this, it is necessary to form an objective approach. In Kazakhstani science there are virtually no research works devoted to studying the issue of the place and role of the Hephthalites in the Turkic world. Therefore, in the work the authors draw conclusions based on medieval European written sources, including sources in the Vatican funds. In the Middle Ages, the Hephthalites, as a military-politically developing state in Central Asia, were able to culturally develop their economy and diplomatic relations. Participating in the ethno-confessional life of the living peoples, they were guided by the preservation of peace and harmony. The article focuses on the issue of tolerance; religious views already in that period became one of the main tools for the comprehensive development of the state. The development of cultural and spiritual ties, issues of ethnocultural exchange between the Ephthalite state and the peoples of Central Asia are considered from the point of view of a historical approach. The topic of the scientific article determines a specific aspect of the issue - the political role of cultural and spiritual ties between the Hephthalites and Turkic tribes. Issues of integration, historical significance, and influence on the acceptance of new states and political associations into the political arena are considered. For example, the influence of the Hephthalites, who played an important role in the formation of the Avar tribal association, has been proven on the basis of written sources. The scientific research used systematic historical-comparative and comparative-typological methods, the use of which made it possible to obtain the most complete picture of the history of the Hephthalite state. The methodological basis of the study is the principles of historicism, the unity of national and universal values and the dialectical approach to the study of historical processes. In accordance with this point of view, in this study the history of the Hephthalite state is considered as a significant era in the history of the peoples of Central Asia. In addition, significant conclusions have been formulated on issues of Hephthalite culture and general problems for the Turkic peoples.

Keywords: Hephthalites, Chionites, Kushans, Avar, ethnogenesis, ethnoculture, ethno-confession, tolerance.

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ЭФТАЛИТТЕР МЕМЛЕКЕТІ МӘСЕЛЕСІ: БАТЫС ДЕРЕКТЕРІ НЕГІЗІНДЕ ЗЕРТТЕЛУІ

Аңдатпа

Мақала қазіргі Қазақстан мен Орталық Азияның ерте ортағасырлар кезеңіндегі мемлекет ретінде өмір сүрген – Эфталит мемлекетінің саяси және мәдени аспектілерін дәлелдейтін еуропалық қолжазба дерек-терді талдауға арналған. Эфталит немесе «Ақ ғұндар» - империя дәрежесіне жеткен көшпелі, әскери мемлекет. Қазіргі таңда ісләм дінінің қарсаңындағы Орталық Азияның геосаяси ахуалы, мәдениеттердің алмасуы, саяси-экономикалық қатынастар, этнолингвистика мәселелерін деректер мен зерттеу еңбектері негізінде сараптап, объективті көзқарас қалыптастыру қажеттілігі туындап отыр. Отандық ғылымда эфталиттердің түркі әлеміндегі орны және рөліне арналған зерттеу еңбектері жоқтың қасы. Сондықтан мақалада бұл мәселе авторлармен ортағасырлық еуропалық жазба деректер, соның ішінде Ватикан қорларындағы жазбалар негізінде тұжырымдалады. Эфталиттер орта ғасырларда Орталық Азияда саяси-әскери жағынан дамушы мемлекет ретінде, өз экономикасын, дипломатиялық қатынас-тарды мәдени тұрғыда дамыта білген. Олар мекендеген халықтардың этно-конфессиялық өміріне араласа отырып, бейбітшілік пен татулықты басшылыққа алған. Толеранттық, конфессиялық көзқарастар сол кезеңнің өзінде мемлекеттің жан-жақты дамуында басты құралдың біріне айналғаны туралы мәліметтер басшы-лыққа алынып негізделді. Эфталит мемлекеті мен Орталық Азия халықтары арасында мәдени-рухани байланыстардың дамуы, этномәдени алмасу мәселелері тарихи тұрғыдан қарастырылады. Ғылыми мақаланың тақырыбы мәселенің нақты қырын айқындап, яғни эфталиттер мен түркі тайпалары арасын-дағы мәдени және рухани байланыстардың саяси рөлін көрсетеді. Ықпалдастық мәселесі, тарихи маңыз-дылығы, жаңа мемлекеттер мен саяси бірлестіктердің саяси аренаға шығуына ықпалы қарастырылады. Мәселен, Авар тайпалық бірлестігінің қалыптасуында маңызды рөл атқарған эфталиттердің ықпалы жазба деректер негізінде дәлелденді. Ғылыми зерттеуде жүйелі тарихи-салыстырмалы және салыстыр-малы-типологиялық әдістері қолданылды, оларды пайдалану эфталит мемлекеті тарихының барынша толық көрінісін жасауға мүмкіндік берді. Зерттеудің әдіснамалық негізін тарихшылдық принциптері, ұлттық және жалпыадамзаттық құндылықтардың бірлігі және тарихи процестерді зерттеудегі диалек-тикалық көзқарас құрайды. Осы көзқарасқа сәйкес бұл зерттеуде эфталит мемлекетінің тарихы Орталық Азия халықтарының тарихындағы елеулі дәуір ретінде қарастырылады. Сонымен қатар, эфталиттердің мәдениеті мен жалпы түркі халықтарына ортақ мәселелері бойынша тың қорытынды жасалады.

Кілт сөздер: Эфталиттер, хиониттер, кушандықтар, авар, этногенез, этномәдениет, этно-конфессия, толеранттық.

Қаржыландыру: Мақала Қазақстан Республикасы Ғылым және жоғары білім министрлігінің Ғылым комитетінің «Еуразияның түркі әлемі (V-XIV ғғ.) Батыс тарихи-мұрағат деректері мен Ватикан материалдары бойынша» бағдарламалық-нысаналы қаржыландыруды орындау шеңберінде дайындалған.

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ГОСУДАРСТВО ЭФТАЛИТОВ: ИССЛЕДОВАНИЕ НА ОСНОВЕ ЗАПАДНЫХ
ИСТОЧНИКОВ

Аннотация

Статья посвящена анализу европейских письменных источников, которые доказывают политические и культурные аспекты Эфталитского государства - государства, существовавшего в раннем средневековье в современном Казахстане и Центральной Азии. Эфталит или «Белые гунны» - кочевое, военное государство, достигшее имперского уровня. В настоящее время созрела необходимость изучения вопросов геополитической ситуации в Центральной Азии в период преддверии ислама, культурного взаимодействия, политико-экономических отношений, проблем этнолингвистики на основе источников и исследований, а также в результате этого необходимо сформировать объективный подход. В отечественной науке фактически отсутствуют исследовательские работы посвященные изучению вопроса места и роли эфталитов в тюркском мире. Поэтому в работе авторами делаются выводы на основе средневековых европейских письменных источников, в том числе источников в фондах Ватикана. В средние века эфталиты, как военно-политически развивающееся государство в Центральной Азии смогли культурно развить свою экономику, дипломатические отношения. Они руководствовались принципами сохранения мира и согласия и участвовали в этно-конфессиональной жизни проживающих народов. В статье во главе угла ставится вопрос того что толерантность, конфессиональные взгляды уже в тот период стали одним из главных инструментов всестороннего развития государства. Развитие культурно-духовных связей, вопросы этнокультурного обмена между государством Эфталитов и народами Центральной Азии рассматриваются с точки зрения исторического подхода. Тема научной статьи определяет конкретный аспект вопроса, то есть политическую роль культурных и духовных связей между эфталитами и тюркскими племенами. В статье рассматриваются вопросы интеграции, ее историческая значимость и влияние на выход в политическую арену новых государств и объединений. К примеру, влияние эфталитов, сыгравших важную роль в становлении племенного объединения Авар доказывается на основе письменных источников. В научном исследовании применяются системные историко-сравнительные и сравнительно-типологические методы, использование которых позволило сделать наиболее полное представление об истории эфталитового государства. Методологическую основу исследования составляют принципы историзма, единства национальных и общечеловеческих ценностей и диалектического подхода к изучению исторических процессов. В соответствии с этой точкой зрения, в данном исследовании история эфталитового государства рассматривается как значимая эпоха в истории народов Центральной Азии. Кроме того, сформулированы значимые выводы по вопросам культуры эфталитов и общих проблем для тюркских народов.

Ключевые слова: эфталиты, хиониты, кушаны, авар, этногенез, этнокультура, этно-конфессия, толерантность.

Финансирование: *Статья подготовлена в рамках реализации проекта программно-целевого финансирования Министерства науки и высшего образования Республики Казахстан на тему: «Тюркский мир Евразии (V-XIV вв.) по западным историко-архивным источникам и материалам Ватикана».*

Introduction.

The Hephthalite (Ak Gun) union, which became the center of a sedentary and nomadic culture, was a feudal state that developed advanced examples of urban civilization in religious and trade relations. In particular, one of the remarkable words preserved in the people's memory: «Someday, having committed a warlike act, the invaders will come for a time, and the local population and its artifacts will prove that they are the creators of an advanced culture». The abundance of Turkic elements in the Hephthalite culture demonstrates the dominance of the Turks in political and economic public life. In this regard the relevance of the topic will certainly increase.

The relevance of the research topic. Studying the history of the Hephthalite Empire will assist to form the geopolitical position, culture, and socio-economic image of Central Asia in the early Middle Ages. Therefore, an objective assessment of the history of the Hephthalite can be realized through a comprehensive study of written data and research work. The state of Ak Gun became a strong developing state, concentrating in its hands the military-political power in the history of Central Asia. It played special role in the significant development of ethno-confessional life, including in the close interaction of the peoples living in the located economic zone by establishing a cultural dialogue.

It was emerged the necessity for an in-depth study of the Hephthalite empire, covering a vast territory, at the present stage of the development of the history of Central Asia. In this regard, it is important to determine the position and role of the Hephthalite state in the unification of military forces for political development. One of the important issues is the struggle of the Central Asia's peoples against external invaders, as well as the study of the development of their culture and ethno-confessional life.

The Hephthalite state was not an aggressor. Archaeological materials show that in the region of residence of the Hephthalite state, despite the diversity of cultures, ideological ideas and confessions, socio-economic life and cultural dialogue were formed. The above-mentioned data reflect and determine one of the sides of the relevance of studying the history of the Ak Gun state in the historical-comparative direction. Another important point of the relevance of this study in the history of Central Asia is that the Hephthalites, covering a number of Central Asian territories, developed this region in conjunction with the history of other peoples inhabiting this region. However, the relevance of the topic is also increased by the fact that the environment of the first formation of feudalism in Central Asia is associated with the Hephthalites. However, in terms of learning from history, the environment in which the Hephthalite society is a real example is those who, despite their culture, religion and traditions, created a model for strengthening friendship and cooperation.

The purpose of the study. Analysis of the history of the state of the Hephthalites (White Huns) based on Western sources and determination of its role in the history of Central Asia.

Research objectives. The following objectives were defined:

- analysis of the Western written sources (written sources, archaeological, numismatic and epigraphic data) on the Hephthalite issue;

- in chronological order and based on various hypotheses - in the period from the 17th century to the present day - to identify various problems in the study of the history of the Hephthalites, analyze the formed conclusions and substantiate new concepts.

- to show the policy of Sasanian Iran in relation to the dominance of the Kushan Empire in Central Asia to the Kidarites, Chionites and to revise in this regard the history of the Hephthalite state;

Materials and methods of research. The philosophical basis of scientific work is dialectical materialism, based on the historical principle, historical and theoretical works of domestic and foreign specialists combined the methodology and methods of search. The object of research is considered as an interconnected system that reflects the totality of historical connections and patterns of their development. Especially relying on the methods and techniques of auxiliary historical disciplines, it is possible to characterize various aspects of the problem. The general scientific methods (historical-genetic, historical-comparative, classification, typological, etc.) and their special methods and techniques were often used in scientific research. As for the general theoretical principles, they follow from the aim and objectives of the article. The basis is formed by the principles of historiography, the unity of national and universal values and the dialectical approach to the study of historical processes.

Discussion. Written sources provide fragmentary and contradictory information about the Hephthalites and their relations with the Huns and Byzantium, Sassanid Iran, as well as with China and other states and peoples of Central Asia, which makes it difficult to cover their ethnic, religious, socio-economic and military-political history. Thus, the Sassanid work “Khwaday-Namag” (“Book of Gods”), which covers the most ancient epic legends of Iran and Central Asia, contains the history of the Hephthalites.

The latest edition is enriched with the traditions of the Saks, Parthian and other cycles and the epic stories of the Sassanids themselves. Later, “Khwaday-Namag”, “Ayatkar-o Zareran” (“Memorial book about Zareran”), “Kār-Nāmag ī Ardašīr ī Pāpagān” (“Book of the Deeds of Ardashir, Son of Papag”), “Shahrastanihayi Iran” (“Cities of Iran”) and others. Also, the main sources of information about the Hephthalites were the Sassanid editions of the “Avesta”, other Middle Persian sources in Arabic and Persian. The Armenian historical and literary works of the 4th-7th centuries (Faustus of Byzantium, Movses Khorenatsi, Egishe, Ghazar Parpetsi and Sebeos) provide very important information about the Hephthalites, their relations with the Sassanids, Armenia and Byzantium.

The country of Kushan, called at the same time the Chionites, the Hephthalites, considering these names as a synonym for the name “Kushan”, considered the city of Balkh to be the center of the “country of Kushan”. The information of Armenian authors, although more neutral, is more reliable. For example, Faustus of Byzantium, Lazar Parpetsi and Sebeos used the data of Armenian authors of participants in the eastern campaigns of the Sassanids in “The Country of the Kushans” [1, p.20]. The Hephthalites Sassanids in Khorasan (442-448) participated in military campaigns against Kushans. He talks about this in his book “On the Vardan and Armenian Wars”. The Armenian historian Zenob Glak (II-VIII centuries) preserved the missing reports of the historical work “History of the Hephthalites”, written in Greek. Armenian historians are of particular importance for our study, because they write about the events in the “Country”. Kushans compared the Hephthalites with the Kushans and Chionites [2, p. 137].

At one time, the historians of Byzantium, as a people who inhabited the north-eastern border of Sassanid Iran, associated all the events with the fact that the Chionites brought the “white Huns” closer to Iran and provided information about their military actions. Interesting information about the clashes of Sassanid Iran with the Hephthalites, Kidarites, and Chionites is contained in the works of Ammianus Marcellinus, Priscus of Panium, Procopius of Caesarea, Agathias of Myrina, and F. Simokatta [3]. Due to the fact that these historians did not see

it with their own eyes, it should be assumed that the history of the Hephthalites was distorted from the very beginning.

The issues of ancient and middle ages period were considered on the works of western authors as Aleman [4], Dignas [5], Goldsworthy [6], Pnoki [7]. Russian soviet and contemporary period considered these problems too. Among them as Bichurin [8], Bernshtam [9], Brykin [10], Gumilev [11], Tolstov [12]. Nevertheless, due to the connection of the Hephthalite state with the East, its activity in trade relations, the written works of China are also valuable. Thus, from the records of the new Dawn dynasty, starting with the Bei states, there is valuable information about the statehood, life and traditions of the White Huns, as well as about the ethnonym "Yamal", about political relations with neighboring settlements. For example, various versions of the origin of the Hephthalites are given. Some Chinese historians associate the origin of the Hephthalites with the Turkic-Gaogui tribes, others - with the Cheshi who inhabited Turfan, others considered them homogeneous with the large Yuechi (Kushans), the fourth considered the Hephthalites to be the heirs of the Kangyui [7, p.3].

The state formation of the Kidarites and Chionites in the ruins of the Kushan Empire is an important prehistoric period of the Hephthalite state. According to written and archaeological data, the Kidarites originally lived in East Turkestan. Military and political events that took place in Central Asia in the 4th-5th centuries led to their migration to Central Asia. The second movement took place around the 2nd century). In the 4th-5th centuries, the Yuezhi tribes reappeared on the historical stage of Central Asia. The Yuezhi, led by the "brave sovereign Tsidolo", according to previous assumptions, lived in the foothills of the Tien Shan and conquered the "five kingdoms" in the south. He captured Gandhara and Tokharstan, expelled the Sassanids from there and united with the Chionites. This is evidenced by the Chinese Khan princes, for example: in the work "Bei Shi" the owner of the Great Yuezhi adjoined Rouran in the north, partially exposed to attack by Qi, the size of whose palace is 2100 li from Fuji. After this, the brave ruler of Yuezhi Qidolo with his troops crossed the great mountains, attacked northern India and conquered five states north of Gantalo (Gandhara)" [8, p.264].

Another state unification of Central Asia after the Kushan Kingdom is associated with the Khionites. Most researchers believe that the Khionite tribes (Techions) were one of the most ancient groups of Iranian-speaking nomads who lived in the mountain steppes of the southeastern and southern belts of Central Asia. In the middle of the 4th century, the Khionites, who had increased significantly in number, captured the lands of the Kushans. At first, they waged wars against the Sassanids together with the Kidarshas. According to Ammianus Marcellinus, the political unification was accomplished by the Sassanid king Shapur II. In 357-358 years the Sassanids waged war against the Khionites, even calling them the most remote population [9, p.184]. As a result of this campaign, Shapur II agreed with the Khionites on a joint struggle against Byzantium. The same is confirmed by the data of the Armenian historian Favston Buzand, who tells about the events of 356-358 or 374-377, which pushed Shapur II to campaigns to the east. According to him, Shapur II twice entered into conflict with the "Kushans", and both Kushan warriors "defeated and killed the Persian army, captured the rest and some fled" in the battle in the capital Valcha [12, p. 313].

In 359 BC, the Byzantine historian Ammianus Marcellinus, who, being among the defenders of Amida, noticed the Chionites as allies, the Sassanids were besieged by a united army led by Shapur from the walls of the city. The battle between the Chionites and the tribes subject to them was directly led by the King of the Chionites Grumbat, who was also entrusted with negotiations with the besieged Romans, which ultimately consolidated the dominant position of the Hephthalites, the name of which was extended to all ethnic groups that at that time were part of the Chionite association. From the inscriptions on the coins of the Hephthalites, it is known with full confidence that, according to R-M Ghirshman ("Hephthal - Chionites"), the Hephthalites called themselves "Chiones".

The Hephthalites were one of the ethnopolitical groups of the Khionites. In the subsequent military-political and ethnocultural processes occurring in Central Asia (until the middle of the 5th century), the Khionites often acted under the name of the Hephthalites until the 4th century AD, reporting that As - Zaalibi "Padishah-i Khayatila" ruled in Balkh and Tokharstan and paid taxes only to the Arshakids. Continuing with the above medieval Western sources, the Hephthalites are a center that became the center of the interweaving of various cultures. But we should not forget that it had Turkic traditions and language symbols.

Continuing with the above medieval Western sources, the Hephthalites are a hotbed that became the center of intertwining of various cultures. But we should not forget that it had Turkic traditions and language symbols. In Avar times, according to Western data, the names of leaders were appropriately cited in ambassadorial relations. Thus, according to historical data, part of the Juan-Juans, after their defeat by the Turks, moved to Northern China and the Korean Islands, and the rest migrated to the West and became known as the Avars. Avars moved to Western Europe (558-568 BC.) communicated with the Hephthalites, that is, the White Huns, along the way.

In historical community, there have been three different opinions about the roots of the name Avar, about the origin of the Avars in general. According to the first of them, the Avars are descendants of the nomadic empire of the Juan-Juan, according to the second, they are from Central Asia and the Varkhonites are their ancestors. According to the third statement, the Avars also assume that may be the indigenous population due to

the fact that the roots of the names of some settlements at the Hungarian territories end with the phrase “varkon”. Nevertheless, based on the works of Menander, one should make one holistic conclusion that the Avars are descendants of the Rouran and when migrating from Altai, i.e. from the East, they mixed with the Varkhonites in the Syr Darya region, came to the West, supported the first and second conclusions. L.Tolstov wrote about the fact that in the Syr Darya region the Rouran communicated with the Hephthalite tribes.

There are various Western data on the name Avar, the origin of the Avars in general. Analyzing the data, Jordan in his work, in connection with the name of the Avars, called the Dnieper River the term Gunnovar (Hunnivar), that is, the two names are combined into Hun + Avar. Perhaps the term “var” means Avesto - the Hephthalite term “var” - a city-settlement. In this regard; avarkhuni - etymology “settlement of the Huns”, “inhabited by the Huns”. The abbreviated form of the Avar and Hunnic varhonite was preserved in the name of the tribe, which means that the sentence was changed to uar + huni [13, p.223].

This name began to appear in written sources in the second half of the 6th century (around 557). The name Hunnuguri appears in the works of Jordanes. In general, Byzantine historians divide the Avars into two parts: 1) the European Avar “pseudo-Avars”; 2) the Central Asian Avars. Menander the Protector called the European Avars “Varchonites”. Theophylact Simokatta in the eighth chapter of VIII cited “pseudo-Avars”, whose slightly modified form of this name, “obar nai Xouvvi”, is considered a European Avar [14, p. 496].

According to Western and Armenian sources, the Huns returned to the East under a different name at the end of the 5th century. Procopius of Caesarea and Moses of Chorene call them “White Huns”, referring to the fact that they crushed Peroza with their commanders “Kushanavar” [12, p.113]. The name of this commander consists of two sentences; Kushan is a term meaning nomad in Armenian history, or the Kushan name is present in Central Asia, and Avaz-avar is the name of the descendants of the Huns in Eastern Europe. 567 BC. after the defeat of the Hephthalite society by the Turks, the Irnakh and Dengiz sources suggest that the White Huns assimilated, mixed with the remnants of the nomadic Hunnic tribes that inhabited them from Byzantium to Central Asia. That is, the name of a novice named Kushanvar, as we have cited above, will be evidence. Perhaps the name arose from the name of the merger of two tribes: Kushan + Avar.

According to the medieval authors, there was a king named Ephtalan, whose name was given to his people. And here, that is, the name of the Avars must have been given to the name of the chieftain of the tribe. It can be assumed that the names of the two chieftains are the names of the tribes, and that the names of these two are united. Chinese data also indicate that the Ephtalites mixed with the Avars. For example: Eda (Ephtalite) is considered a strong state and says that they were related to the Rouran (Rouran - that is, Avarlar). Thus, our analysis of the term Kushanvar in Byzantine and Armenian data is also confirmed by Chinese data. It can be assumed that in the Ephtalite-Kushan society, the descendants of the Hun tribe continued to exist. But first of all, it should be noted that the unification of the Avars with the Kushans, which left its signatures on the names of the tribes, was the first.

Orientalist A. N. Bernshtam, describing the origin of the Hephthalites, provides the following information: the Hephthalites are part of the Kushan (Yuezhi) tribe [9]. According to archaeologist and historian S. P. Tolstov, they have come into contact with the Hunnic tribes and the Massagetae-Alans Union in Central Asia. The nomadic tribe of the Huns of Irnakh, located beyond the Caspian Sea, had the greatest influence on the political development of the Hephthalites. The accession of the Jujan Union to the Hunnic Union of placers gave the nomads a new ethnic name – “Avar” instead of the name Hun [15]. The union of the Hun-Avar tribe united with the remnants of the Kushan Union, forming a political coalition of nomads in Central Asia. That is, this coalition led to major changes in socio-economic life, primarily replacing sedentarism with ancient nomadic life. S.P. Tolstov’s conclusions provide fruitful solutions to this problem; they say that the “clay towns” of the Syr Darya and Aral Sea region are settlements, cities and guzes of the Huns - Hephthalites. Looking at the materials of archaeological excavations, S.P. Tolstov does not exclude the presence of eastern elements in them, including Mongolian language funds.

But Mongolian signs of the 5th-6th centuries indicate what happened. According to the formulation of A. N. Bernshtam, the change of the name of the Rouran to the name of the Avars and the change of their ancient name - Varkhuni, as well as the Kermkhions, is possible precisely in the steppes of the Syr Darya and the Aral Sea region [9]. Here the Eastern Rouran ethnic elements were probably attributed to the “Hunnic settlements” - the sedentary Huns who adopted their pseudonyms.

The name of the Alan tribe, known since the time of the Sakas of Eastern Europe, was well preserved until the middle of the Middle Ages. There is evidence that the first to arrive in Europe in the Avars contacted the Alan leader Sarosi, and the Alan king extended a helping hand, expressing kinship. Now the name of the Alan occupies an important place in the history of the countries of Central Asia. Considering about the connection of the Hephthalites with the Turkic ethnicity, ethnogenesis, it can be noted that there is a connection with Alpamys batyr. That is, the toponymic toponyms quoted in the song of Alpamys batyr exactly coincide with the region inhabited by the Hephthalites, which is obviously the edge of the next interesting problem.

The results of the study showed that during this period, Central Asia had reached a significant level of development. The main branches of the economy were irrigated and arable farming, handicraft production,

mining and metallurgy, and trade. At the same time, numismatic data on the minting of coins of a number of rulers allow us to conclude that money circulation in the possessions of the Hephthalites in Central Asia was somewhat developed. According to data found in the Zemakkale Palace, relating to this period (3rd-4th centuries), as a result of the emergence of a new feudal society in Central Asia, patriarchal families are gradually destroyed. Instead of a patriarchal family, small, medium, and large families are formed. In Central Asia, having divided, there was a hierarchy in society (with the exception of a herd of slaves). Archaeological data on land ownership, taxation, forms of buying and selling land in the 8th centuries, as well as numerous cities, castles and settlements testify to the positive role of the Hephthalite state in the development of feudal construction in Central Asia.

The dominance of the military and political power of the Hephthalites was accompanied by diplomatic, cultural, trade and economic relations between China and Central Asia, as evidenced by the intensive growth of ambassadorial relations. For example, in 507-531, BC. the Hephthalites sent ambassadors to China. As for the general conclusion; the Hephthalite state is an important object in the history of Central Asia, the ethnohistoricity of which is associated with the Turkic tribes; the name itself A.N. Bernshtam calls "White Huns". However, the word "Ak" by origin in the Kazakh people alternatively means "cultural, prestigious, rich". That is, there is every reason to believe that the "White Huns" are the descendants of the cultured, rich Huns.

Secondly, the first conclusion on the issue of relations with the Avars: during the relations between the Rouran and the Hephthalites, the Avar Union arose in history. The second statement: Avar society, along with its traditional nomadic culture, adapted to a settled-urban life.

Thirdly, the development of trade relations and crafts determined a new stage of relations. That is, as a result of political and cultural integration with the state of the Hephthalites, instead of the name of the Rouran, the history of the Union begins, which in historical records is called Avar. A state association was formed under a new name, adapted to a sedentary culture, capable of developing both types of agriculture and types of farming. The land of the Hephthalites was inhabited by peoples professing various faiths of Zoroastrianism, Manichaeism, Christianity and Buddhism. The policy of religious tolerance of the Hephthalites contributed to the dialogue of different cultures. Throughout the territory of the Hephthalite state, along with Zoroastrian temples, there were many Buddhist, Christian, Manichaean temples. The majority of the population of the Hephthalite state spoke Iranian and Turkish.

Conclusion. It is obvious that the Hephthalites, along with the Bactrians, Sogdians, Khorezmians, Sakas, Tocharsts and Ferghana peoples, were an important factor in the formation of the ethnogenesis, ethnoculture and statehood of the peoples occupying the territory of Central Asia and the expanses up to Afghanistan, India, Pakistan and East Turkestan. In general, the era of the Hephthalite state was a period of military and political power, economic and ethnocultural development of Central Asia. The main role of the strengthened state power in the region, firstly, ensured political stability, and secondly, preserved the integrity of the state. The Hephthalite state is best considered by linking its political and economic development and culmination with the population of neighboring countries and with the same historical period. An important role in the ethnogenesis and formation of the Hephthalite (White Hun) was played by the Turkic tribes - the main inhabitants of Central Asia. That is, it is obvious that the Turkic factor prevailed in the history of the Hephthalites.

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