

## **The Significance of Greek and Chinese Sources in Studying the Ethnic History of the Peoples of Central Asia**

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**Abstract:** This article briefly covers the information given in Chinese and Greek sources about the ethnic history of Central Asian peoples.

**Keywords:** Herodotus, Xenophon, Ctesius, Polybius, Avesta, history of Alexander the Great, bloody.

Comprehensive and detailed reconstruction of the ethnic history of the Uzbek people depends not only on the results of archaeological excavations but also requires the study of sources written in different periods and languages, as well as deep and wide-ranging scientific research. In the implementation of this urgent and complex task, Chinese written sources are extremely important. In particular, information related to our ancestors from the Middle Ages and earlier periods can be found in ancient Chinese sources. Therefore, it is natural to ask what kind of issues Chinese sources can shed light on in the study of the ethnic history of our nation [1, 153].

While thinking about this issue, first of all, it should be noted that for thousands of years, the Chinese have established serious political and economic relations with the peoples who lived to the north and west of them, and used the trade routes that passed through their territory. tried to take under his control. For this, he tried to study the life of the surrounding peoples and the relations between them. This action was carried out at the expense of sending ambassadors, tourists and merchants to these nations, receiving information from visiting ambassadors and merchants. Therefore, in Chinese sources, there is a lot of information about trade routes, surrounding countries and the defense situation of their cities, interstate relations, and information that reflects the relations between tribes and them. Of course, most of the Chinese sources that have survived to us are official sources. Therefore, they do not have some shortcomings. Nevertheless, the full use of practical information from Chinese sources is important for the ethnic history of the Uzbek people, especially the ancient period of this history, and for determining some issues that remain a puzzle for us in this regard [2, 157].

Among Chinese sources, we can also include the works and sources of Greco-Roman authors in covering the history of our country. Among them, the written testimonies left by Herodotus, Xenophon, Ctesius, Polybius, Diador, Arrian, Strabo, Pliny, Plutarch, Cursius Rufus, Pompey Trogus and other Greek and Roman authors date back several centuries from the first half of the 1st millennium BC. A lot of information is found [3, 248].

To some extent, the works of Greek and Roman scientists on history and geography served as a basis for the works of Muslim scholars, including Al-Khorazmi, Al-Farghani, Beruni and others.

Ancient Greco-Roman written sources take a special place after the archaeological sources related to the history of Khorezm.

"Avesta" ranks first among written sources in terms of its antiquity. "Avesta", the sacred book of Zoroastrianism, and fire worship (written in VI-IV centuries BC) is a valuable source for studying the ancient history of Central Asia, Iran, Afghanistan and Khorezm.

Valuable information about Khorezm can be found in the works of ancient Greek and Roman historians, and later Byzantine, Armenian, and Arab authors.

The Roman historian Quintus Curtius Rufus (1st century AD) in his work "The History of Alexander the Great" tells about the king of Khorezm Fratafernes, who joined the national liberation movement of the Massagete and Sac tribes against Alexander's tyranny.

Strabo's information about Uzbek statehood is valuable, and he says that the Khorezmians were included in the alliance of the Massaget and Sak tribes. There are also opinions that during the Achaemenid period, a new wave of Khorezms came to the foothills of Amudarya from the south. But this idea has not yet been proven archaeologically.

The territory of Uzbekistan is considered one of the first centers of culture, as well as countries such as Iran, India, Mesopotamia, Greece, Rome, Egypt and China. However, very little information about its ancient culture has been preserved. We have some written information about the socio-political life of our country only after the 6th century BC.

According to the information stored in the sources of Iran, India, and especially ancient Greece and Rome, in ancient times the Sak, Massaget and other tribes living in the territory of present-day Uzbekistan experienced the system of seed production, engaged in animal husbandry, partial farming, and handicrafts. One of the unique features of this period is that in the 7th century BC, the Zoroastrian religion of Zoroastrianism appeared and spread widely in the territory of our country, for example, in Balkh and Khorezm [4, 162].

The campaigns of Alexander the Great (334-324 BC) had an impact on the social and political development of our country: the position of the local nobles, who were large landowners, was further strengthened.

It is known that some time (about 75 years) after the death of Alexander the Great (June 13, 323 BC), his huge kingdom was divided into small states.

Around 250 BC, Diodotus, the Bactrian viceroy of the Kingdom of Great Macedonia, declared independence and founded the Greco-Bactrian state. This state included lands and peoples up to the upper reaches of the Syr Darya and Indus rivers.

Around that time, the Greco-Bactrian state also expanded its borders somewhat. In the time of Eutyderes, Demetrius and Eucradites, Sogdiana, Bactria, Arachosia (the area that includes the western part of present-day Afghanistan) and Aria (present-day central Afghanistan), in other words, present-day O Uzbekistan, Tajikistan, the eastern part of Iran and a large part of Afghanistan were part of the Greco-Bactrian state.

The internal situation of the Greco-Bactrian state was not so strong. The conflict between the local people and the Greek-Macedonian governors deepened, and revolts against foreign invaders intensified. The people's movement took a sharp turn, especially in Sogdiya. As a result, at the end of the 2nd century and the beginning of the 1st century BC, Sogdiana was able to gain independence. The struggle for independence intensified in other countries of the Greco-Bactrian Empire.

In the later periods of our history, valuable information is given in the works of Greek and Roman scientists about the history and geography of the Yuechji (Tokhars) state in place of the Greco-Bactrian state. This state is known in history as the Kushan state. The Kushan state was dominated by a large part of present-day Uzbekistan, Afghanistan, North India, and the northwestern part of Pakistan, especially during the reign of Kanishka and his successor Khuvishka. However, in the middle of the 2nd century AD, the crisis of this state also began, and by the 4th century, it was divided into small states.

Fergana was an independent state in the II-I centuries BC. According to the information given in Chinese sources, Fergana is an ancient country where crafts, especially agriculture, flourished. It has about 70 large and small cities: Kuba-Kuva, Gaushan-Uzgan, Ershi-Marhamat, and Goy-Shan. There were Koson and others. The local people were engaged in agriculture and horticulture, and cultivated barley, wheat, rice, alfalfa, grapes, pomegranate, and other crops.

The works of ancient Greek and Roman historians and geographers serve as an important source for studying the history of Uzbekistan in antiquity. [5: 86] Below we provide information about some of them.

Herodotus (mid-490-480 BC-425 BC) – a great encyclopedist, the "father" of history, originally from the city of Halicarnassus in Asia Minor, 455-447 years

"Simple history" also contains valuable information about the ancient history of Uzbekistan, the peoples who lived there, such as the Scythians, Oks-Amudarya, Yaksart-Syrdarya and Scythian place names, natural resources, and the establishment of the city of Antioch [6, 128].

Thus, the first Greek-Roman written sources of the ancient world are the first in the history of the ancient East and the world to describe the names of peoples, individual places, mountains, rivers and lakes, legendary heroes and kings, the lifestyle, religion, and culture of the population, includes information about the socio-economic and political system.

For example, in the world literature, it is recognized that the Uzbek people are part of the Turkic peoples, and many studies have been carried out about it. However, the issue of when the Turks appeared is still controversial. The article published in the first issue of 2003 of the journal "History of Uzbekistan" and the collection "Uzbekistan in the Middle Ages: History and Culture" [7, 11] shows how Chinese sources provide information on this issue—tried to answer the question. According to the results of the research, the term Turkish appeared in Chinese sources more than 3.5-4 thousand years ago. So, the Turkic people existed before they were known to the Chinese and they lived in the northern and western parts of China.

The name of the ancient Turks was first pronounced by the Chinese as tuyik, tuauk (in the present reading, di, ti), Keynchalik dili, tili, dingling, tele. These Chinese terms are Chinese transcriptions of Turk and Turks. At the same time, in ancient times, the Chinese called the Turks in general as rung (warriors or people), beirung (northern warriors), rungdi (Turkish warriors), and kuyrung (warriors from the east). These terms are the names given to the Turks by the Chinese. It can be said that they are not transcriptions of the Turkish word, but synonyms. The title "Siyu" ("Western countries"), which is often found in Chinese sources, is actually a transformation from the word sirung (warriors or people of the western side).

For example, according to the testimony of Chinese sources, a union of tribes called Sirtordush was formed based on the merger of the Sir and Tordush (Se and Yanto) tribes that existed in ancient times. When the Turkic Khaganate was disintegrated, this union became part of a large influential tribal union called Uyghur. In the 8th-9th centuries, it was observed that there were 22 tribes in this union called Uyghur. These are Uyghur, Buku, Hun, Bayirgu, Tungro, Tilongut, Izgil, Chigil, Chibni, Basmil, Karluq, Adiz, Sirtordush, Baysar, Yogligor, Kutrigur, Bugoskir, Ovchag, Khazar - consisting of Kasar, Khoghursu, Yogma, Ayavir [8, 16941]. Taking into account that the Karluqs are made up of 3 tribes such as Mola, Stoneli, Chiz (Chisi), the number of tribes called Uighurs is 24 consists of ta. At the same time, the total number of Turkic tribes mentioned in Chinese sources was 58. As a result of the collapse of the Uyghur Khanate in the middle of the 9th century, a large part of the tribes called Uyghur spread in Turkestan. Most of these are present among Uzbeks.

Among the 92 Uzbek clans, we can find that there is a generation called Kangli (Kangli) among the Uzbeks. Chinese sources provide interesting information about the history of this generation, especially its origin. Therefore, Kangli (chariots) are called gaoche (high chariots) in Chinese sources.

According to Chinese sources, Gaoche consisted of 18 tribes. Some of these are chifuli (chipuli), tulu (tur), ijan (iljan, ilkhani), dalyan (tarlan), kuhe (guga), dobugan (tarboqan, davgon), olun (oyrun),

moyun (muen, baen), composed of 12 tribes such as Sifen (Free), Fufulo (Borklik), Chiyun (Qiyun, Kien, Kiyu) and Yushupi (Yusib, Yushib) and consisted of 6 tribes such as Uighurs, Khogursu, Chibni, Kyrgyz and Iltekin (Ichijin) [10, 9721]. It is known that the term Kangli is the common name of a large group of tribes. It cannot be called a clan or a tribe.

The above-mentioned reports are some of the information provided by Chinese sources. Even so, they show how important Chinese sources are in studying the formation of the Uzbek ethnos. If the information from these sources is studied in depth and comprehensively, it will be possible to clarify many unknown and little-known issues related to the history of the origin of our people.

In conclusion, it can be said that there are many Greco-Roman sources and other sources about the history of the statehood of the oldest period of Uzbekistan, and their study is still ongoing. A peculiarity of Greco-Roman sources is that these works are often written based on legends and stories, and the words of ordinary local people. So, as we study the sources, we can get more complete information about the history of the oldest period of our country. Although there are many exaggerations in them, we can come to more accurate conclusions by comparing the sources.

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