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## APPROACHES TO THE MIGRATION OF YUEZHI TRIBES TO BACTRIA AND THE EMERGENCE OF THE KUSHAN STATE

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### ABSTRACT

This article analyzes the data of Chinese written sources, archaeological and numismatic materials concerning the conditions of the emergence of the Kushan state. Which occupied an important place in the development of ancient Eastern civilization, and issues related to the migration of nomadic pastoral tribes of Yuezhi, which played a central role in its formation, their settlement of the northern Bactrian lands and the formation of the Kushan state.

### KEYWORDS

Baktriya, Kushan, yuechji, migration, Kudjula Kadfiz, grave structures, Surkhandarya Oasis.

### INTRODUCTION

The migration of nomadic herdsman Yuechji tribes to Northern Bactria, which played an important role in the creation of the Kushan empire, which left a deep mark in world history, and the emergence of the Kushan state is one of the important issues of the history of the ancient period of Central Asia.

Studying the material and spiritual resources of the Kushan state, which left a deep mark on the history of antiquity (4 th century BC – 4 th century AD), political, social and cultural changes that took place under the influence of population migration, urban planning, crafts, trade and other areas. scale research is being conducted. One of the important tasks of experts in

the field is to study the monuments and materials belonging to the culture of North-western Bactria, which formed a part of this kingdom, based on new information.

The first stage of the study of the culture of the Kushon period of northwestern Bactria began at the end of the 19th century, and the studies related to this period were mainly amateur[1]. Studying the history of the country In October 1895, after the Turkestan Amateur Archeology Club was established, I. T. Poslavsky [2], I. I. Geyer [3], B. N. Kastalsky [4] carried out preliminary research in the country.

I. I. Umnyakov [5], P. Denike [6], A. The first scientific expeditions were organized under the leadership of S. Strelkov[7], M. Y. Massonar[8].

In the 50-60s of the 20th century, V. D. Zhukov[9], L. I. Albaum[10], G. A. Pugachenkova[11]. The results of the research carried out by, B. Y. Staviskylar[12] made it possible to enrich the history of culture of the Kushan period with new scientific information.

In the 70s and 80s of the last century, large-scale stratigraphic excavations at Dalvarzintepa, Kholchayon, Budrach, Zartepa, Hayrobodtepa, Eski Termiz, Kampirtepa, Oktepa, Mirzaqultepa, Karatepa, Fayoztepa, Zurmala, and other monuments of the Kushan Empire period yielded rich materials.

## THE MAIN RESULTS AND FINDINGS

After the independence of Uzbekistan, a new era of studying the monuments of the Kushan period of North-western Bactria began. During this period, the importance of the work carried out by international expeditions also increased, Dalvarzintepa, Karatepa, Kampirtepa and other monuments were researched in cooperation with foreign scientific institutions. The results of the archaeological excavations carried out in them served to enrich the history and culture of the Kushan period with new information. In writing the article, scientific research methods such as systematization of archaeological sources and historical materials, comparative analysis, summarization of scientific information on the topic, principles of historical objectivity were used. In Chinese sources, there is a series of brief information about the history of the Yuechi, their invasion of Central Asia and the emergence of the Kushan state. In particular, Sima Xian's "Shitzi" ("Historical Memoirs") annals in the section dedicated to the story of the Sunnu (Hun) tribe contain preliminary information about the Yuechji tribe

206 year AD. "Qianhanshu" (History of the Great Han Dynasty) of 25 years, "Khouhanshu" (History of the Late Han Dynasty) of 25-200 years, "Sunshu" (History of the Sun Dynasty) of 420-479 years, 386-550 years Sources such as Weishu (History of the Wei Dynasty) also provide brief information on the history of the Yueji tribe. According to the information given in Shitzi, the Great Yueji was a nomadic kingdom (sin go) whose people moved around following livestock. The Yueji tribes, whose customs are almost identical to those of the Huns, originally lived between Dunhuang (Gansu) and Silian (Qinghai). In the last quarter of the 3rd century AD, the power of the Yueji tribe increased. During this period, a small, weak Sunnu (Hun) tribe lived to the west of the Yuechi, in the north-west of Ordos. The leader of the Huns was Touman, who was called Shanyu. The Usuns called their chiefs "kunbii". The Yuezhi called their generals "yabgu" ("jabgu")[13]. A. According to Khojaev, the word yuechji was pronounced by the ancient Chinese as "ngouzie" or "ruzie". In 163 AD, with the help of the Huns, they defeated the Yuechi and forced them to move to the south of Central Asia. The rest of them in the east are xiao or xiao, that is, small-yuechi, and they lived in Nanshan (China), a mountain in the south of Central Asia [14]. Information about the Yuezhi's later life is contained in the Qianhanshu (History of the Great Han Dynasty), based on the details of Zhang Xiang's journey. According to the information provided in it, the Chinese da-yuechji, the great or great Yuechji, settled in the lands of the left bank of the Guishui River after being expelled from Yettsuv, the land of Usuns, and founded their capital. In the scientific literature created in the 60s and 90s of the 20th century, experts who studied the history of the Kushan state, especially the Yuechis, who played a key role in its emergence, widely believed that the Guishui River was the current Amudarya and Dakhya/Dasyani were the lands in the northern part of Afghanistan. According to the

research of the German expert Harry Falk, the Yueji land on the right side of the Guishuan River. It was settled in 121 AD[15]. Chinese tourist Zhang Xiang. In 129 year AD, he left information about meeting the Yuechi on the right bank of the Guishui River.

In the records of Zhang Xiang, who visited the land of the Yuezhi, there is no information about the Yaggu of the Yuezhi. But B. A. Borovkova, based on information from Chinese sources, in the information about the five tribes of the Yuezhi (Xumi, Shuanmi, Guishuan, Heitun, Gaofu) and the areas where they spread. In Xianghanshu, where the historical memories collected by military commanders and historians in the second half of the 1st century were collected, the Yuechi moved to the northern lands of Bactria up to the Amudarya. He expresses the opinion that he moved in 100-99 years AD.

Sughd, which had an important place in the ancient history of Central Asia and occupied a large area, or its provinces are not found in the ancient parts of Chinese sources. They only mention that the country of Kangu is located north of the land of the Great Yuechi. Since the northern part of Sughd was part of the Kang state at the time of Zhang Xiang's arrival, the Chinese traveler may not have mentioned Sughd.

According to Chinese sources, the distance from the Dawan state to the area where the Yuezhi lived was 2,000 li (more than 900 km on average) in the direction of Zhang Xiang's movement. Ershi, the capital of Davan state, was compared with Mingtepa (Marhamat district, Andijan region).

According to Zhang Xiang, the toponym Daxia/Dasya, located on the left bank of the Guishui River, is not found in other ancient written sources. It has not been clarified whether the Dakhya region is related to the herdsman Dakh tribe in antiquity. According to L. M.

Levina, the Dakhs lived in the lower reaches of the Syrdarya, in the V-III centuries AD, they founded the cultures of Babishmulla and Chirikrabod. Due to the drought caused by the changes in the Syrdarya valleys in the III-II centuries AD, these cultures suffered a crisis, and the Daxians, led by Arshak, moved to Northern Parthia.

According to the archaeologist R. H. Suleymanov, the Zahhoki Moron fortress located in the territory of Karshi city was founded by the inhabitants of the Dakh tribe who moved from the Lower Syr Darya region. Similarly, the territories were under the rule of the local Iranian-speaking Dakhs [16]. According to the German scientist H. Falk, 2000 li (1 li = 2.74 km.) 725 km. and the fact that it corresponds to the distance to the Kashkadarya riverbed confirms Zhang Xiang's opinion.

The above-mentioned five tributaries (xi-xeu) of Yueji: Xiumi (Xouhanshu), Shuanmi, Guishuan, Heitun (Xiye), Gaofu (Dumi) are about 1000 km. In the second half of the 1st century AD, they settled in the regions of Northern Bactria and founded their cities, which were separate administrative centers. The center of the Xiumi clan was the city of Xumo, Shuanmi-Xuanmi, Heitun-Bomo, Guishuan-Hodzo (Hotso) and Gaofu-Gaofu. Among them, the central city of Guishuan clan-Khodzo G. A. Pugachenkova compared it with Dalvarzintepa settlement. According to Y. V. Zeymal, the Shuanmi clan lived in the lands of Southern Tajikistan. The map of the German expert Harry Falk shows that the Gaofu clan of the Yueji is located in the



southern foothills of the Kohitang mountain in the west of Bactria, and the Guyshuan clan is located in the upper Surkhan area. On the contrary, the German scientist R. Tasob put forward the opinion that all Yuechji clans lived in the lands of present-day Southern Tajikistan and Northern Afghanistan[17]. According to our opinion, two clans of Yuechi are spread in North-West Bactria. Guyshuan Yagbus located in Surkhan oasis spread and settled in the surroundings of the central city Khodzo Dalvarzintepa and Gaofu Yagbus settled in Sherabad oasis and operated in Zartepa settlement or Sherabad oasis.

In the works of Greek and Roman authors, it is noted that complex processes took place in the political life of the Greco-Bactrian state on the eve of the Yuechi attack. The ancient Roman historian Pompey Trogus (1st century BC) noted that Saka (Scythian) tribes, Sarauk and Assian, lived behind the Oxus. According to information provided by Strabo, when the power of the Greco-Bactrian kingdom was waning, Sugdiana was attacked and conquered by the Assi, Asiyan, Tochar, and Sakarouk tribes of the Sakas. Shortly after that, the settlers occupied the lands of the Greek-Bactrian state [18]. According to the information given by Yustin, in 128 AD, Phraates I, the ruler of the Parthian state, and 124 AD, his successor Artaban was killed in the war with the Sakas[19]. In addition, E. V. Rtevaldze, based on the information of Pompey Trog, came to the conclusion that the Yuechi subjugated the Assin tribe.

It is worth noting that V. V. Tarn considered the Tochars mentioned in Strabo's data to be one tribe with the Yuechi[20]. Many Western experts have confirmed this opinion. E. V. Rtevaldze, approving their opinion, characterizes the Yuechi as an Iranian-speaking tribe, while L. M. Svechkov, on the contrary, noted them as a population that spoke the Indo-European language family. Some Western and local historians have drawn

superficial and linguistically unfounded conclusions from a Eurocentric point of view. In particular, Y. A. Davidovich Based on information from Chinese sources, distinguished three stages of the historical development of the Yuechi in Bactria. In the first stage (139-125 BC), the Great Yuechis occupied the territory of Northern Bactria, more precisely, the right bank of the Guyshuy (Amu Darya) river, and the lands on the left bank of the river were subject to the Great Yuechjis.

In the second stage (according to the “Tsyaxanshu” source, the period until 25 BC), the formation and development of the great Yueji state took place. According to the researcher, the capital of the state is located north of the Amudarya, and the southern border is considered to be Gibin, that is, the territory of Kashmir or Ganhara.

In the third stage (the period until 125 AD according to the “Xouxanshu” chronicle), the great Yuechi state faced a crisis and split, and the process of the formation of independent states took place. During this period, the capital city was Lanshi, and Kiotsyuko (Kudjula Kadphiz (30-57 BC)) from the Guishuan clan subdued the other four clans and founded the Kushan state.

Y. A. Davidovich believes that in the second stage of the history of the Kushan Kingdom, which was formed by the union of Yuechi tribes, its capital was on the right bank of the Amudarya. However, according to the opinion of some mutatis, the capital city of Ganshi, mentioned in Siankhanshu, is compared to the city of Bakhtar, which is located in the territory of Northern Afghanistan. As mentioned above, according to G. A. Pugachenkova, at the first stage, the capital of the Kushan state was the city of Khodzo, which operated on the right bank of the river at the site of Dalvarzintepa.

On the right bank of the Amudarya, archaeological monuments of the material culture of nomadic cattle-breeding tribes, in particular, settlements, ruins of old cities and burial mounds have provided valuable information about the Kushan state and its founder, the Yuechi. However, due to the lack of sufficient information on the exact or absolute date of the material sources, some issues have not yet been clarified.

After settling in the lands of Northern Bactria, the Yuechji tribe continued their ancient nomadic lifestyle for some time and lived in the mountain and foothills. At the next stage approx. During the 1st centuries AD, it began to move to a sedentary lifestyle. The formation of the second stage of Dalvarzintepa, Kholchayon settlements and the Zartepa settlement in Northern Bactria belong to this period and were appropriated by the Yuechi.

After the Yuechji people moved to a sedentary lifestyle, the representatives of the statesman and official strata of the nomads took over the settlements and cities of the settled population, and carried out reconstruction and improvement works in them. The next stage of development of the city in the place of Dalvarzintepa belongs to the Yuechi period, and in its second stage, In the 2nd and 1st centuries AD., it was strengthened by reconstruction works, that is, by an additional protective wall, and it became a developed center, that is, the capital of the Yuechi union. During this period, the city center was formed in the place of Zartepa. According to the evidence of archaeological data, the defensive wall of the city is it was built in the 1st century AD, that is, during the settlement period of the Yuechi people.

Grave structures that provide valuable information on the material culture of the Yuechjis can be found in the regions of Charjuy region of neighboring Turkmenistan

(Babasov), which in their time entered the northwestern region of Bactria, in the lands of the Kafirnar oasis in southern Tajikistan, on the southwestern slopes of Bobotog (Tulhar, Oriqtov), and in the regions of Dangara district (Kserov). determined. Until recent years, the burial structures belonging to cattle-breeding tribes belonging to the history of the early Kushan period were not found and studied in the territory of Surkhandarya region. In the last century, the burial structures found in Ayritom were believed to belong to the local settled peasant population.

At the end of the last century, the researchers believed that the material objects from the burial structures, which were studied in the village of Rabat, Boysun district, belong to the first century AD. In 2017-2018, research work was reorganized in the village of Rabat by the joint archaeological expedition of Uzbekistan and China.

He excavated 94 goat-catacomb (lat) graves. Graves 2nd century - belongs to the 1st centuries AD. Also, this expedition studied the grave remains of the people who lived in the Beshkapa city-type settlement of the Yuech people, who settled in the village of Serharakat, Uzun district.

A. M. Madelshtam and the Babashovs built the Oriktov and Tulhar burial. It is believed to belong to the II-I centuries and is associated with the nomadic Yuechi tribes[21]. On the contrary, B. A. Litvinsky and Z. A. Sedov believe that most of these burial mounds belong to the local nomadic population of Bactria or cattle herders who migrated after the emergence of the Kushan state.

Y. P. Denisov dated the oldest of the Kserov or burial mounds in the Dangara district to at least a thousand BC. It belongs to the end of the II century. It has been noted that the materials found in them, in particular,

the shapes of some ceramic items, are similar to the finds of Babashov and Tulhar burial mounds. V. M. Masson believes that the low, wide-bottomed jugs found in the Yueji-Kushon cultural layer of the Dalvarzintepa site were brought to Northern Bactria by nomadic herders. Examples of similar ceramics were also found and studied in Babashov and Orikhtov graves. We do not have information on the radiocarbon analysis of the Yuechi or early Kushan period settlements of northwestern Bactria or the cultural layers of these periods. The settlements of Kholchayon and Zartepa here also belong to this period. The second phase of Dalvarzintepa settlement is contemporaneous with these monuments. These monuments formed the city center of the settled Yueji tribes. According to H. Falk's map, the Gaofu clan of the Yuechi is located on the western edge of Surkhandarya, and its center is located in the city of Zartepa. Numismatic materials play an important role in studying the socio-political and economic life of the Yuechji period. After the emergence of the nomadic Yuechi state in Northern Bactria, the government was tasked with restoring the economy of the country in crisis. In order to launch it, first of all, based on the requirements of the domestic market, it was required to mint coins. In the early stage of the Kushan state, the Greco-Bactrian ruler Heliocles minted in a nomadic style in the Northern Bactrian region, coins minted in imitation of King Eucratides (171-150 BC), Parthian Phraates IV (38-3 BC)/2 yy) coins minted in imitation of Phraatak coins (III BC-III BC), Sapadbiz coins, Kushan (Geray) tetradirahma and obols were found. Examples of these coins were found in Western Bactria, where they were minted and circulated. The oldest of the coins is considered to be an example issued in imitation of the coins of the Greek-Bactrian king Heliocles (the head of an unknown ruler on the front, the image of the Greek god Zeus on the back). Such coins are rare in the territory of Southern Tajikistan, and only a few of

them were found in North-Eastern Afghanistan. Over time, coins were replaced with the image of a horse instead of Zeus. The horse plays an important role in the life of nomadic herding tribes, and researchers describe it as a sign of the emergence of a new state. Such coins were mostly found in Dalvarzintepa and Kholchayan settlements of Surkhandarya oasis and their surroundings, which G. A. Pugachenkova had reason to conclude that the capital of the new state was located in Dalvarzintepa.

At the next stage of the development of the new state, the image of the king on the front side of the coin also changed, and researchers noted that his face was similar to the figurines found in the settlement of Holchayan. On the reverse side of the coin is an image of a horseman and the words ruler, Geray, an illegible word, and guyshuan-kushon written in Greek letters. So the first ruler of the new kingdom was a person named Geray. Dated to the end of the 1st century or the first half of the 1st century AD.

In the western part of Surkhandarya, Sapadbiz and Agiselez coins minted with a ruler on the front and a monster and a stamp on the back were found. These coins are according to E. V. Rtveladze, who dated from the end of the 1st century to the beginning of the 1st century AD and was in circulation until the mass issue of Soter Megas (Vima Takto) coins, this region was ruled by a ruler named Sapadbiz. Sapadbiz was the chieftain of the Gaofu clan, or Yagbus, located in the western part of the Yueji.

During the reign of Geray Sanab, the Guishuan clan grew stronger and united the other four clans. Coins issued in the name of Geray Sanab were mostly found in the regions of Surkhandarya and South Tajikistan, located on the right bank of the Amudarya. Therefore, Geray Sanab first occupied the lands on the right bank

of the Amudarya, and then exerted influence on the left banks of the Amudarya.

According to the information given in the ancient Chinese annals "Houhanshu", more than a hundred years after the five clans of the Yueji settled on the right side of the Guishuan River, the chieftain of the Guishuan clan, "Kiodzyukyu" (Kudjula Kadphiz), subdued the remaining four clans in the struggle for the throne, and declared himself Guishuan (Kushan). ) announced as the ruler.

Kudjula Kadphiz fought against Parthian invasions of southwestern Bactria. However, the political situation and the ratio of military forces forced him to go to Kabul. Kudjula Kadphiz's gradual increase in military power allowed him to conquer neighboring territories. As a result, during the reign of Kudjula Kadphiz, the lands of Northern Afghanistan were annexed.

Coins minted by Kudjula Kadphiz also bear the word "Soter Megas". G. A. Pugachenkova believes that this was the title of the ruler. V. M. Masson expressed the opinion that Kudjula Kadphiz received this title after conquering all of Bactria. B. Y. Staviysky, referring to the discovery of a small number of copies of Kudjula Kadphiz coins from the northern Bactrian region, came to the conclusion that the Surkhandarya oasis was part of the Kushan state for a certain period of time during the reign of its founder.

During the reign of Kudjula Kadphiz, the Kushan kingdom settled in Bactria. The capital of the country was moved to the city of Baktr in the territory of present-day Northern Afghanistan. The capital of the country is mentioned in Chinese sources as the city of Lanshi. During the successors of Kudjula Kadphiz, Vima Takto (80-90 AD) and Vima Kadphiz (80-103 AD), the country was strengthened in every way, and its power became stronger. Especially during the period of king

Kanishka I (127-150 AD), the territory of the country expanded to the northern part of India, and during the period when the power of the country increased, the Northwest Bactrian lands retained their importance as one of the important socio-political and cultural centers of the Kushan Empire.

During the reign of Kanishka I, the territory of the country expanded to the northern lands of India, became one of the largest empires, and the capital was moved to Peshawar. North-western Bactria formed a region of strategic importance in the northern part of the country. Since the military threat to the Kushan state was mainly from the northwest, special attention was paid to this area. Surkhqotal (Chashmai Shir) inscriptions mention a viceroy named Nakonzok, and an inscription written in the Bactrian language at the Khuvishka temple in Ayritom mentions the name of a person named Shodiya or Rodiya. According to E. V. Rtveladze, he was the representative of the Kushan state in North-West Bactria, i.e. viceroy [22]. In general, the North-West Bactrian lands were formed from large and small administrative-territorial structures of the Kushan state and played an important role in its social and economic life.

During the reign of Kanishka's successors (Vasudeva, Kanishka III), the power of the country began to wane. Some researchers also expressed the opinion that the Kushan state was divided into southern and northern parts during this period.

At the end of the second quarter of the 3rd century, the lands of Northern Bactria were conquered by the Iranian Sasanians and became dependent on them. The Kushan state was ruled by Sasanian rulers.

## CONCLUSION

In the article, based on the scientific developments related to the history of the Yuezhites in Bactria, we came to the conclusion that the statehood founded by them left a deep mark on the history of the ancient period of Central Asia and India.

After the establishment of the Kushan state, the development of the culture of urban planning, the establishment of peace within the state played an important role in the growth of the country's economic power. The location of northwestern Bactria at the crossroads of the Great Silk Road ensured the entry of new cultural achievements into the country, and they had a positive effect on the overall development of the country. After the collapse of the Kushan state, the cities of the country went through a period of stagnation. During the Kushan-Sasanian period, the development of many cities of the country began to slow down and eventually ended with their collapse.

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