

The Tribes Constituting The State Of Heftalit

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The names written as "Hayatile" and "Haytal" in the Islamic historical sources were determined by Tomaschek and F.W.K. Müller to be actually "Hābatila" "Habtal". The names given in the works of Ab-Abdullah Muhammad Al-Xorezmi (Mafātiḥ al-'ulūm) and Ismail al-Gavhari al-Fārābi, (Sihāh) to the two main tribes constituting this society and the land they lived in can only be ascertained after collection of the manuscript copies of their works in Turkish and Western Libraries. These were the "Xarlıx" (i.e. in Turkish *Ḥarlıq*- in Iranian sources "Xallux", in Chinese Sources "Galolu", in Tibetan sources "Qarlux", in Byzantian sources "Khalkh", in tribes known by the names of "Kenga" and Qanga" "Keng " or "Qang", "Kengin" and "Kengak"). Although their rulers lived at Tavāz (Talas) the Chu basin at the north and at Tuxaristan and Pamir at the south, the actual masses that made up their armies lived at Vahsh, Karirnihan and Sushan-Derya basins, called "the Little Tuxaristan" (Tuxayristan), i.e. the provinces of Xuttelan, Vagird, Caganian and Termiz north of Amuderya. The residency of the Qarlugs in the Pamir country Shugnan (denoted with the Azrliq chieftain tiles "Sugun", or "Sigin" mentioned in our sources like Kasgari) facilitated the establishment of their dominance over Kashmir, northern Tibet, and eastern Turkestan. Other tribes included in the Ephtalit group were the Kumichi, Gur (Ogur) Xalach (Ḥalach), Ilaq (Laq Ulaq), (Vazyan) around Kunduz and Balx. These were the branches of the "Genuine Avars" that joined the Ephtalits. The basic powers of all these tribes have been the Qarliqs. Among them there have also been the Abdal or Yeftals which is understood to be a tribe related to the Qarliqs. The Chinese called by the name of Galolu, only the Tianshan Qarliqs and gave shortened names according to their way of pronunciation to these living in greater (Yeftal), and the plural Yeptal-it. The form Abdal and Ephtalit was transferred to the Syriacs, Arabs and the Greeks. The word Ephtalit is certainly a plural form of Ephtal with Altaic, especially Mongolian plurality suffixes "it", "at". The singular and plural forms Eftal and Eftalit were used for the designation of certain tribal groups of the Eftalits like the groups of other tribal formations of Central Asia. (e.g. Kiercy, Bayan, Salchi-Togla, Saqay, Qly in singular form and Kirayit, Baya-

vut, Salchiyavut., Doglat, Saqait, Qiyat in plural.) In a Syriac source written in 554 A.C. the names of the Heftalits are stated as the names of three tribes; "Abdal", "Xulas" and "Ephthalit", the Greeks used the singular form "Eptalon" (Periplus Ponti Euxini) and the plural form "Efthaltap" (Theophauns Byrntinus). The Chinese traveller Hinen-tsiang (Records 1,42); who visited the lands of the Ephthalits in 630 A.C., after writing the names of the Yeftals of the Greater Tuxaristan as "Himatala", explained the names of the Yeftals of the Greater Tuxaristan as "Himatala", explained that in Sanskrit this meant "under snowing mountains". On the basis of J. Marquarts's explanation we can state that the word "Himatala" means "Qarliq". The information given in Iranian and Turkish epics and historical sources about the Qarliqs, who lived spread in the Asia extending from Shiraz in the west to Kukanor at the Chinese border in the East and from the Swat basin of India in the south to the Altai Mountains in the north, and their neighbours the Xalaches, need to be restudied. The Xalaches who made up the armies of the state of Heftalit, were involved in political and cultural activities from the Savekum area of the present Iran to the south-eastern provinces of India and the Sirderya basin. The sperate groups of Qarliq and Xalach were perhaps sent to these distant areas to represent the conquerers there and as garrisons their ruling class served for the spread of Buddhism in various parts of Central Asia. Idrisi mentions (perhaps from Ceyhāni), Demirtax (the present Temir Tav) which was iron ore mines, and a temple of the Xalaches built on a large hill north of Sirderya. This is the Buddhist temple called "Aq-Sumbe" (i.e. white stopa) in the Western Corner of Qaratav. This Aqsumbe was known at the time of Timur as well as today. Afterwards the two tribes accepted the Islam religion before any other tribe and worked for its spread. The Ephthalits, Qarliqs and Xalaches established their dominance over the ancient Iranian people of the present Afganistan, the Arians Ruxags, Toars and Baktras. Although they were able to preserve their language upto the present at some places, at many places they turned into Tadjik or Afganese. They left behind names like "Xallux" around Bokhara, "Gur" in the land of Gur and "Shugunan" (plural from Sugun) at Pamir and disappeared. The had acquired first (at the time of Argasb) a national alphabet called by Daqiqi and Firdosi "xatt-i peyguvi" (i.e. "yabgui"), than after the rule of the Greco-Bactrians the ancient Greek alphabet, but wrote in East-Iranian Txarian language. The Chinese annales designed the Kings of Kabul (Foh-lih-shi-sa-tang-na and Hupit-na) and the Kings of three (certainly Qarluqian and seven (perhaps Kengine or Kumici) tribes east of the Iron Gate (Temir-qapi) near Termiz as "Turks". In the Chu basin the Ḥarluqs consist (according to the Hudūd al-'alām) also of three and seven tribes, Kencine Turks made the actual armies of the Chaganian-Eftalit kings. An inscription written in Greek letters, but in Eastern Iranian language by an ambassador sent to Samarkand for a matter of matrimony by their ruler named Tuvantash, was found during the 1965 excavations in the Samarkand Afrasian ruins. The ruling class of the Qarliqs were

Buddhists as early as the beginning of the ninth century. At the place called "Kuleng" around Feyzabad near Chaganian, where Qarliqs live even today, in 810 A.C. "Idolatrous Xarlik Turks" had killed the famous Islam Mystekir Shaqiq Balxi. Today his garave is considered sacred by these Qarliqs. In the 10th century Ibn Havqal mentions the Xalaches living around Kabul and Hutte-land as non-Moslem people. A four verse poem about the religion struggles during conquests that occurred in the reign of the non-Moslem (Buddhist) kings of Ka-bul and Gazne was found in by Abdulhay Habibi of Kabul in the Gazne history written by a scholar from Chaganian. These verses written by the king of Kabul is in Xalach-Turkish but it was probably written in Greek letter, like the Tuxarian inscription, of Surkh-Kotal. The best information about the political life of the Ephtalit Qarliq (Ephtalit) state which existed in Afganistan before the state they founded around 760 in Tianshan area with Shash (Tashkent) and Fergans as the central provinces, at the peresent Afganistan which was the center of the invasion movements that extended as far as the interior of Iran. He mentions by the name of Haytile only a part of the Sogdians who lived between Samarkand Bukhara in the region of Kushaniye. (The present Katta Qurgan. The Qarluqs and Xalach were the oldest bearers of the Indian and Iranian culture among the Turkish people of Central Asia.