



Ethnographic Information In Chinese Sources About The Independent States That Existed In Central Asia In The Early Middle Ages

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ABSTRACT

Chinese sources cover the history of toponymy and the location of some independent states in Central Asia, in particular, the Fergana and Samarkand powers, and also describe the ethnography and geographical position of their peoples. Geographically, the Central Asian region occupies a large territory that cannot be studied in detail in a single scientific work or article, through them, an attempt was made to draw a conclusion about the description of Central Asia in Chinese historiography, about the extent to which and for what purposes it was studied.

KEYWORDS

Central Asia, Fahannaguo, Kango, Ershi, chronicles, ethnographic data, Shiji, Tangshu, Beishi, A. Khodzhaev, I. Bichurin.

INTRODUCTION

There are many sources for studying the history of the peoples of Central Asia in different languages. Among them, the role, prestige and significance of Chinese sources are enormous. Because Chinese sources are traditionally divided into a series of events,

chronicles, travelogues, embassy reports, trade relations documents, and many other types and varieties. Although a lot has been done in science today, little-known documents and other sources that reveal various aspects of the history of the peoples of Central Asia

require deep research. It should also be noted that there are cases when research on Chinese sources, which began in the past centuries, does not meet the requirements of modern science. For this reason, many interpretations of the famous researcher Iakinf Bichurin's book "Information about the ancient peoples living in Central Asia" are being re-evaluated, corrected and supplemented today. In this regard, we considered the topic of our choice "Ethnographic data in Chinese sources about the independent states that existed in Central Asia in the early Middle Ages" to be relevant and necessary.

THE MAIN FINDINGS AND RESULTS

Around 129-128 BC, Chinese Ambassador Zhang Xiang arrived in Fergana. Zhang Xiang's main goal was to form an alliance with the ruling Yuezhi in the Bactrian part of the region against the Huns [1. 110-112.]. The ruler of Fergana received him warmly and accompanied him on his departure by postal workers. After returning to China, Zhang Xiang shared his impressions and information with the ruler of the Han Dynasty.

After Zhang Xiang's first visit to Fergana, trade caravans from distant China began to arrive in the country [2, 152-153]. Naturally, they brought elegant items made by Chinese artisans and tried to turn them into Fergana wonders, such as horses and agricultural products. For example, after Zhang Xiang informed his ruler about the grape and alfalfa plant, the seedlings and seeds of these two plants were taken to China through ambassadors, traders, and cultivated in fertile lands begin to be done. In this way, the Chinese invented grapes and alfalfa for themselves. According to Barthold, it was around this time that the Chinese first became acquainted with cotton growing through Fergana. It is noteworthy that cotton

and its representation in the ancient Chinese hieroglyph in the form of pak [3, 527]. However, the Chinese began to engage in cotton farming much later. In general, the Fergana people were considered to be skilled traders. It is no coincidence that the northern route of the Great Silk Road, which began to take shape in the last centuries of the 1st millennium BC, passed through the same Fergana.

Kingdom of Daiyuan (Davan), Ancient Chinese sources contain more information about the kingdom of Davan than about the state of Kang. According to the ancient Chinese historian Sima Xian in his book "Historical Memories" (Shi Ji): "Davan is 10,000 (Lee used to be about 0.5 km long, but now - 576 m. accepted as), far from the Han dynasty, and is located in the southwest of the Huns, just west of the Han (dynasty). The Davans lived a sedentary life from generation to generation. They were engaged in agriculture, growing rice and wheat. They produced grapes. There are many original horses in Davan, and all of them are tulpar horses. Drops of red sweat glistened on his body. In there (Davan) were cities, castles, houses, and more than 70 cities, large and small. They are home to 60,000 families and 300,000 people. The soldiers of this state used bows and spears, were skilled horsemen and snipers. Qanguy in the north, Dayuechji in the west, Bactria in the south-west, Usun in the north-east, Dandan in the east, Udun. "[4, 189-190].

In this play, that is, in "Shi Ji", it is mentioned that there were two capitals in Davan, one of which was Ershi, and the other was Yucheng. There is still scientific debate and discussion among scientists on the localization of these two cities. The 1950 edition of the History of Uzbekistan compares the residence of the ruler of Davan, Gushan Yuchen, with the city of

Uzgen, and Ershi, based on A.N. Bernstam, as Mingtepa in the Marhamat district of Andijan region [1, 110]. In his time, N.Y. Bichurin put forward the idea that Ershi should be Kokand. According to E. Shavanna's analysis, the city of Ershi should be Uratepa or Jizzakh. Localization of Ershi more supporters of the A.NBernstam analysis on the issue [5, 32-36]. However, in recent years, on the issue of Ershi's localization, A. Anorbaev came up with a new idea, and came to the reasonable conclusion that Ershi is an old Axsiket [6, 10-11]. Many scholars believe that Gushan Yuchen, on the other hand, was the site of the Kasan monument as the summer residence of King Davan.

In the II century BC, when the Chinese ambassador Zhang Xiang arrived in ancient Fergana, the country was a country with well-developed villages and cities, highly developed irrigated agriculture and crafts, and a strong army. In a report sent to the imperial palace, Zhang Xian named the country Dayuan and wrote that its inhabitants were very kind, hospitable, open people who planted barley, wheat, rice, alfalfa, cotton (cotton) and received high yields. He writes of the development of horticulture in the Dayuan, the making of a mood-boosting drink from grapes, and the presence of such a drink in a few large jars in the basement of each house: "Grape wine is made all over Dayuan. Wealthy households make it in large quantities, and this drink is stored in jars for decades without spoiling. "[1, 110]. In addition to grapes, the orchards were rich in pomegranates, walnuts, and other fruit trees. Chinese historians associate the origin of these fruits in China with Dayuan.

The Chinese Ambassador said that Daiyuan has a strong government system with a population of 300,000 from 60,000 families, each family

armed with a total of 60,000 bows and spears to defend the country, he writes that a skillful warrior who can shoot a horse with a bow and spear can secede, that the head of the state is the ruler of the local nobility, and translates the names of some of them into Chinese, calling them Mugua, Chiang Fin, Yanyu. According to Chinese written sources, the ruler was accompanied by two assistants from his closest relatives, and the ruler relied on the council of elders in the conduct of state affairs. The Council of Elders, together with the ruler, resolved social, political, and religious issues of national importance. At the same time, the council of elders oversaw the governor's activities on important matters. Hence, the authority of the ruler before the Supreme Council was limited. In particular, in war and peace, the decisive power and law in diplomatic matters was in the hands of the Supreme Council.

According to Chinese sources, he was sentenced to death by the decision of the Council of Elders, the ruler of the supreme power, for defeating the Davanians in battles with another state and its army.

Chinese sources also report that in addition to the Fergana state, there is an independent state in the Samarkand region. Information about the Samarkand state was first published in 550-566 in the "History of the Wei Dynasty" ("Weishu"), written by the palace historian Wei Shaw (506-572), "History of the Sui Dynasty" ("Suishu"), "History of the Northern Dynasties". ("Beyshi"), Du Yu (735-812), 766-801, states the "Tangdyan" [7, 54-55.] And the famous Talas warrior Du Xuan (Du Yun's nephew, tug It is found in works such as "Du Xuan's account of what he saw and heard" ("Du Xuan jing-shing ji") [8, 91]. N.Ya. Bichurin did not translate the information in these works into Russian. The information about the

Samarkand state given in the translations of this Russian scholar belongs to Li Yanshou (years of birth and death unknown) and was written in 643 in the “History of the Northern Dynasties” (“Beishi”), in the middle of the 7th century, a group of historians of the Tang Dynasty wrote “History of the Sui Dynasty” (“Suyshu”) and “New History of the Tang Dynasty” written by Ou Yangshyu (1001-1072) and Sung Si (998-1061) in 1044-1060. (“Shin Tanshu”). Name of Samarkand state. The term “Kang-guo” (Kang state), which appears in Chinese sources and literature, is one of the issues that has caused controversy among scholars. They often confuse the term with the toponym Kangyuy (Kangkiya in the ancient reading, Danguy in the translations of N.Ya. Bichurin, Kanyuy in modern Russian and Uzbek literature). For example, a recent work by Kazakh scholar Yu.A. Zuev, entitled “Early Turks: Essays on History and Ideology”, states that “in Chinese sources, Sughd was first called Kangyu and later Kan”. Thus, the scholar has confused three different toponyms in Chinese sources, such as Kangkiya, Kang-guo, and Sute. The Uzbek scholar K. Shoniyazov in his book “The Kang State and the Kangli” is the name of one of the regions of Kan-Sugdiona. Thus, the scholar has confused three different toponyms in Chinese sources, such as Kangkiya, Kang-guo, and Sute. The Uzbek scholar K. Shoniyazov in his book “The Kang State and the Kangli” is the name of one of the regions of Kan-Sugdiona. Thus, the scholar has confused three different toponyms in Chinese sources, such as Kangkiya, Kang-guo, and Sute. The Uzbek scholar K. Shoniyazov in his book “The Kang State and the Kangli” is the name of one of the regions of Kan-Sugdiona. The main reason for this uncertainty is that the hieroglyph “kang” used to write the toponyms “Kang-guo” and “Kangyuy” is the same. These terms are distinguished by the variety of secondary hieroglyphs used in writing them.

The names of these two countries are easy to confuse, so they are given special attention in Chinese dictionaries. For example, the encyclopedic dictionary *Sikhay* (“Sea of Words”), which has been supplemented and improved over the centuries, states that “Kang-guo is the name of the state, which in ancient times was located in the Samarkand region of present-day Uzbekistan”. In the centuries-old etymological dictionary “*Siyuan*” (“Origin of words”), the Kang state (Kang-guo) consists of a city-state, the territory of which is replaced by the modern city of Samarkand. is correct”. Dedicated to the Great Silk Road, the *Chjungguo sichou chjilu sidyan* (“Chinese Dictionary of the Silk Road”) in a large dictionary states that the state of Sivanjin (Chinese transcription of the term Samarkand) is a small khanate, the center of which is now It is located in Samarkand, Uzbekistan. The fact that Kang Samarkand is an ancient Chinese name is also mentioned in the recently published work “*Shiyuy diming kaolu*” (Excerpts from Western toponymy). [9, 519]. The fact that Kang-guo is the state of Samarkand is also mentioned in ancient Chinese sources. For example, Du Xuan jingshing ji states, “It is located 300 li (172.8 km) southwest of the Kang-guo Mi state (Miguo-Maymurg ’), also known as Samaojiang” [10, 133]. The same information is given in *Tung-dyan* [11, 2737]. In *Da Tang Shiyui ji*, it is written that “the Samuojian state was called Kang-guo by the Tang dynasty” [12, 71-72]. N.Ya. Bichurin's translation reads “The possession of Kan, otherwise called Samogyan and Limogian, during the Yuan-wei dynasty was called Sivingin” [13, 322]. The Chinese historian Wang Chilay wrote that “Samarkand region is generalizedly called Kang, it is also called Samotsjian, Sivanjin” [14, 225], “Sivanjin means Semizkent” [15, 52-61]. Samarkand residents who came to China for various reasons in the VI-VII centuries were given the surnames Kang,

merchants from Bukhara were given the surnames An, those from Fergana were given the surnames Sao, those from the Zarafshan river Mi were given the surnames Mi, and those from Tashkent were given the surnames Shi [15, 57]. This example also shows that Samarkand was abbreviated by the Chinese as Kang. From this it can be said that there is no doubt that Kang-guo in Chinese sources is the state of Samarkand. It is not to be confused with Kangkiya (Kangyuy, Kanguy). K. Shoniyazov, who founded and disappeared the Samarkand state, said in Chinese sources that it was not clear when the state called “Kang-guo” appeared. [7, 54]. The date of formation of this state is not specified in Chinese sources. But an analysis of some of the indirect data in them reveals that the state was founded around 520-530. For example, in the aforementioned Chjungguo sichou chjilu sidyan, the Kang state was a small power in Central Asia. ... Until the V century, this power was part of the Kangkiya state. It has gone down in history since the 5th century as an independent state”. According to Chinese historians, the third emperor of the Northern Wei (Bey-Wei) dynasty (386-534), founded in 436 by the Syanbi, whose origins belonged to the Turkic people, was Thai (424-452). He sent a man named Doven as an ambassador to Turkestan accompanied by Gaomin. When he returned to his homeland, the ambassador told Thai Udi in detail about what he had seen and learned, and that he had visited 16 khanates during the trip and Usun, Fergana (Polona), Chach (Chzheshe), Samarkand (Samuojian). According to this information, in 436 the Samarkand State existed. On this basis, it can be said that the formation of the Samarkand state can not be later than this date.

The people of this country were deep, tall and bald. According to “Weish”, the founders of the Samarkand state were Buddhists, and their

wedding and funeral rites did not differ from the Turkic ones. “Tungdyan” provides detailed information about the traditions of the people of Samarkand. In particular, this source states the following. “The Kang state ... people have deep eyes, sharp noses, thick beards, they are good at trade, and the savages around them flock to this country. They have big and small drums, pipa, 5-stringed instruments, flute. Their weddings and funerals are no different from those of the Turks. He obeys the Buddha and uses the Hun script”. “Tungdyan” quotes from “Shifang Ji” (“Memory of Western Countries”), a book written by Wei Je that has not survived. “People in the Kang state are good at trade, they teach children from the age of five, and from the age of 20 they teach them to trade and make a profit”, he said. They love to sing. The new year begins on the first day of the 6th month. On New Year’s Day, rulers and citizens wear new clothes and have their hair and beards trimmed. In the woods on the east side of the capital, there will be a 7-day horse racing game, and on the last day, a gold coin will be hung and an archery competition will be held. The archer who shoots the coin will be enthroned for a day. He believes in God and asks for his help in everything he does ” [11, 2737].

Chronologically, the source after “Weishu” is “Beishi”. It contains information from “Weishu” and does not provide any new information. According to “Suysu”, which is more about the Samarkand state, “Kang-guo” was formed after the Kangkiya state.[12, 2736]. In “Tungdyan”, in 435-440, during the reign of “Taiyun”, the next ruler of the Wei dynasty, called Tayan, the Kangkia state was called Zheshi (Shash), and during the Sui period (581-618), it was called “Kang-guo”. [16, 9708 (1326)]. In the “Weishu”, during the reign of Dae (Yan-di - 605-617), the king of the Sui dynasty (581-618), an ambassador from the

Samarkand state came to this dynasty for the last time (this work has not survived to the present day, but its content is included in Tung . 2 vols. 1234-6]). According to the play “Shifan ji” (“Statement on Western Neighbors”) written by Wei Je, a Chinese traveler who visited the modern cities of Uzbekistan and Afghanistan in 605-616, in 648 the Samarkand state the ruler sent a yellow peach of golden color to the house of the Tang dynasty. The Chinese called this fruit “golden peach” [17, 1012]. In the “Music Department” of “Jyu Tanshu” (“Ancient History of the Tan Dynasty”), musicians from the Samarkand state demonstrated their skills in the Chinese capital, Chang'an, and their art was performed at the “Kangle” (“Samarkand Music”) in the Tan House is written [12, 72]. This information indicates the establishment of cultural ties between Samarkand and the Tang dynasty, that is, the existence of diplomatic relations between the Samarkand state and the Sui and Tang dynasties in China. According to the “Da Tan Shiyui Ji”, the Chinese monk Xuan Zang (596-664), who returned to India, passed through the Samarkand state in 631-631, and the ruler of this state was extremely brave, strong horses, warlike armies, and neighboring countries He obeyed the order, stating that his army consisted of Turks [12, 72].

CONCLUSION

Based on the above information, the following conclusions can be summarized:

- According to Chinese ambassadors, a strong state system has been formed in Dayuan (Fergana).
- Its population consisted of 300,000 people from 60,000 families, each of which had one skilled fighter in the country's defense, armed with a total of 60,000 bows and spears, archers on horseback, and spears.
- He writes that the head of the state is the ruler of the local nobility, translating the names of some of them into Chinese and calling them Mugua, Chiang Fin, Yanyu.
- According to Chinese written sources, the ruler was accompanied by two assistants from his closest relatives, and the ruler relied on the council of elders in the conduct of state affairs.
- The population is hard-hearted, blindfolded, sewn from cloth, made of bronze and ceramics, iron and gold are scarce and unappreciated. Along with men, women were also brave and well-versed in the military.
- There is no doubt that the state called “Kang-guo” in Chinese sources is the state of Samarkand. It is not to be confused with Kangkiya (Kangjuy, Kanguy);
- The Samarkand state was founded in 430-434, and disappeared in the second half of the VIII century. This state was supported by the Turkish Khanate;
- Even under Turkish and Arab control, the Samarkand state was able to establish diplomatic and trade relations with foreign countries, including China;
- The territory of the Samarkand state corresponds to the present-day Samarkand region, with its capital in Samarkand and the khan's palace in the city center, Orda;
- Agriculture, horticulture, cattle-breeding, cattle-breeding, trade, and art played an important role in the life of the people of Samarkand;
- The traditions and art of the Samarkand people did not differ from those of the Turks; their religious beliefs were Buddha, but like the ancient Turks, they worshiped God (Heaven) and sought help from Him in daily life.

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