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OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 10 Volume: 78

Published: 11.10.2019 <http://T-Science.org>

QR – Issue



QR – Article



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ILLUSTRATION OF ETHNOGRAPHY OF CENTRAL ASIAN PEOPLE IN EARLY MEDIEVAL CHINESE SOURCE (IN THE EXAMPLE OF UYGHURS AND DUNGANS)

Abstract: This article is devoted to study the origins and ethnography of Dungans and Uyghurs and their appearance in Chinese territory. Chinese, Russian and Uzbek scholars books are used to explain the introduction of Islam into Chinese territory and in this process, the role of Dungans is also shown.

Key words: Dungan, Huizu, Sian, Fazlullah Rashididdin, Khurasan, tribe, arabic, seed, the Tan Empire, autonomous.

Language: English

Citation: Dedamirzaev, J. Y. (2019). Illustration of Ethnography of Central Asian People in early Medieval Chinese Sources (in the example of Uyghurs and Dungan's). *ISJ Theoretical & Applied Science*, 10 (78), 134-138.

Soi: <http://s-o-i.org/1.1/TAS-10-78-21> **Doi:**  <https://dx.doi.org/10.15863/TAS.2019.10.78.21>

Scopus ASCC: 1202.

Introduction

Dungan and Ughurs [1] are the nations living in China and believing in the Islamic Sunni religion. They live mainly in the provinces of Shenyang, Xian in China[2]. Sian is located in the northern-eastern part of the Tibetan Plateau. Sian is one of the largest province in China.

Dungan and Ughur people's the dynasties that played an important role in the history of the Arabs. The first name of the Dungan tribe is called shangren, huren. Professor G. Nemetix emphasized that the word "Shangren" was added to this name by adding a name to it. Fazlullah Rashididdin notes that in his work "Jome' at ta'vorix"[4, p.270], Dungan people are one of the Arab tribes. In his work Dungan writes the word "huizu".

In some sources, the word "huizu" means "returning nation." In the 12th century, Dungan tribes, one of the Arabian tribes along the Sayhun (Syr Darya), were mentioned in Turkish-Arab sources. The towns of the Dungans were invaded by the Mongols and occupied this city in the 12th century. For this reason, Sibnak and Uzgen cities, as well as the city of Xian, are also listed in their fractured sources. According to Zaki Walidiy[3, p.450], Dungan wrote about the X century, during which he had participated

in the war between the Samanids and the Karakhanids in recent years. The Dungan people are one of the ancient Arabs. In the study of ethnography and ethnic history of Turkic peoples, medieval writers Mahmoud Koshghari's "Devonu lug'otit turk" [5, p.164] plays a special role. This work contains unique information about the linguistic and ethnic composition of the population of some towns and villages, their brief description of their social structure, ethnotoponymy, and the names of some tribes. And most importantly, the book contains a description of some of the ethnographic features such as social and family life of the ancient tribes, various customs and rituals, religious beliefs and ideas. Mahmoud Koshghari has acknowledged that there are many tribes in the tribe of Jayhun to Chin (China), and that there is a mistake to call them all chigil.

Materials and Methods

Mahmoud Koshgari mentions that Dungans were part of Arabs in his "Devonu lugotit turk" [5, p.440] and that he was one of the Arab tribes. The circular map attached to Devon also contains these data. It is named as one of the 22 tribes[7, p.8]. The Dungans were inhabited by Sayhun (Syr Darya) in the vicinity of Issyk Kul and in the north of the Ili River.

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Then they moved to Khorezm and Khurasan and separated into different parts. Dungan defines his own history as 800-900 years. Some Dungans called themselves Arabs, and another part goes to East Turkestan through Khurasan in the VIII-IX centuries, and then to northern China (Shenyang and Sian). Ancient Dunganians moved to the graveyard at the time. Dunganians mixed with Chinese. In the present-day Turkey, the names of this term are mentioned. Dunganians (called themselves Huizu) (回族) are an Arabic nation in China. Basically, they live in the river bank of Shenyang. They spoke in Arabic.

V.V.Bartold [3, p.450], who gave the information that Dunganians (回族) were part of the Arabs living in Iran. It has been proven historically by the Dungan (回族) (huizu) tribe. As the Mangitians did on Dungan (huizu) (回族), they were divided into different directions. After the Genghis Khan's invasion, the process of approaching the Mongols began.

In Rizbehon Isfahaniy's "Mehmonomai Bukhara", all Shaybanis, and even the Kazakhs and Mangites, called it "the Uzbek people." Thus, from various ethnic groups consisting of various tribal tribes, such as mangit, qongirot, qiyot, qipchoq, xitoy, qangli, dormon, kenagas, saroy, ming, qirq, yuz, loqay, qoshchi, nayman, chimboy, shunqarli, qovchin, chiroyli, iyjon, salur, bayri, argin, burkut, barlos, jaloir, qarluq, nukus, uyshin, otarchi, qatagon, kulan, arlat, qushoyoqli, buyruk, such as the ethnonym is an important component of the formation of Turkic and other Central Asian Turkic peoples [6, p.78-79].

The great Turkologist, E.Tenishev [7,p.226], points out that the Dunganians had moved to the west, while some of them were extinct in Khurasan and partly to East Turkestan and became part of the Chinese nation. Nowadays there are only names on the territory of Kazakhstan, Kyrgyzstan and the Russian Federation, which are named after this term.

The question is, when and how the Dunganians came to China's Sian land, is interesting for everyone. In the Chinese Chronicles, Dungan VIII-IX centuries. Some Chinese (unaware of history) often refer to them as Salar. That's why the term "solorxuey" (salam dungons) has appeared in Chinese.

According to Chinese scientists, Dungan is a generation of Arabs who are one of the Arab tribes in the VIII-IX centuries.

In the period of the Yuan dynasty, the dunganians were transferred from Khurasan, its surroundings and East Turkestan to the northern part of the present-day Chinese Sian Province, where the Turks became a nation. According to Chinese sources, at that time, they travelled quite a distance. So, those who moved there were mostly young people. Over the centuries, they lived through extinction.

Dungan nationality has oral traditions dating back centuries, from generation to generation.

According to one of these stories, there were six brothers (eight brothers in the 8th-9th centuries) in Khurasan. There was a conflict between them and the local clergy. That is why they had to go eastward [8,p.51]. According to a second story, there are two brothers in Khurasan, one called Galiman (Halim), and the other Aghaam (Rahmon). Both of them were reputed. But they did not like the local government. Therefore, fearing that something would happen, their close relatives left Samarkand, along with a total of 18 people, rising food, water, a clay soil, and one Koran to a white camel. Shortly afterwards, 45 more people left. The brothers travelled through the northern skirts of Tangritav to the east, reaching Shen's land through places like Jyuyuyguan, Lyangchuo, Ningxia. Then he went back and stopped in a place called Ganjyatan in Gansu. Then, 35 of the 45 followers joined them. The remaining 10 people were left on the road. After the meeting, the brothers consulted others and decided to find a place that resembles their homeland. Then they went to Shenyang and went to the River banks [9,p.22-24] Valley, to the east of the country.

In the Chinese historical sources, there is very little information about the Dunganians, and, if we are based on the narratives in the nation, they were Arab tribes. The Dunganians were actually living in the Tang Empire, and later moved to the West - to Central Asia and after a while returned to their homeland [10,p.711]. Although there are some differences in these stories, they show that a Samarkand family left their homeland and lived in another country.

Mahmud Koshgariy's "Devonu lugotit Turk", published in China, is a name for a tribe that includes the ancient Dungan Arabs. This idea is also found in the Islamic qamus. Moreover, the term "dunghan" is used to refer to the term "repatriated people" and the term "tribe" was used to indicate that Khurasan lived in ancient times in the vicinity of Issyk Kul and in the north of the Ili River. Then they moved to places such as Movrounnahr and Khurasan. Then they were divided and spread all over. Then some of the them were called themselves as Turkmen [11,p.220-221]. Some of them moved to East Turkestan through Xuroson in the VIII-IX centuries, and then to the northeast of present-day China, to Sian and Shenyang.

After the Min dynasty, the Sin dynasty came to power. Dungan (Húzá) is said to be one of the 12 tea collectors in the country. At the same time, Dungan (huízú) is also subject to compulsory military obligations and has various responsibilities. In time, Dungan (huízú) also established their own states. During the Yuan dynasty, they worked in senior positions in the country. After some time, they created their own country too. The Dungan (huízú) community also existed during the Sin and Yuan period. In 1781, there were 6,000 families, with about 3 million inhabitants.

If we talk about Uyghurs in Chinese sources, they were as deeply learned as Dunganians and provide

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us with important information on the ethnography and ethnic history of these people. We can list some of them.

The Uyghurs restored the Uyghur Khanate in 646 Eastern Turkic Khaganate. During the Uighur-Orkhon khanate (744–840), all its citizens were called “Uyghur” (wéiwúěrzú) (维吾尔族), and in the ninth century, the Uighur State of Iqutut (Turfan) in the Chinese sources called named after “Kuju Khanate” [12,p.489-490.]. In the 11th century, its territory stretched from the western city of Kuchar to the Great Wall of China, and it is known in Arabic sources as the “Uighur Uyghur” or “Yugur” (al-Marwazi). Uyghurs currently live in Kazakhstan, Kyrgyzstan, Uzbekistan, partly in Turkmenistan and Tajikistan. In Kazakhstan, Uyghurs occupy an entire district. Many Uyghurs live in the hot Chilik, Chunja, Panfilov, Norinkol, Ili districts, Almaty and Shymkent. In Kyrgyzstan, Uighur families live in Bishkek, Tokmak, Przewalsk, Osh, as well as in some villages, in Bayramali, Mari district of Turkmenistan and in some parts of Tajikistan. Uyghurs in Uzbekistan are located in the city of Andijan in the Ferghana Valley and Asaka, Izboskan and Pakhtaabad districts.

In his book Uighur, the Resident Almas, in Part I, sought to prove his origins and emergence by archeological research.

According to the Uyghur historian Turgun Olmos, “Uyghurs have been living in the Tarim valley since ancient times, in the Tarim valley, bordering the Tauritog and the Altai, in the Ili River, in the Ili River Valley, in the southern Siberia, Selenga, Orkhon, Tola, and Kerulen rivers” [13,p.76.].

The identity of the Uyghur people has a long process, just like other nations. It is also the history of the formation of other nations that were assimilated by Uyghurs during this process. The name of the people varied from time to time in association with other nations. The sequence of the Uyghur people is as follows: chidi-dinlin-gaogyuy-teyle-huihei-uigur.

During the rule of the Sui dynasty in China (589-618), the four seeds of the Gaogyuy: yuanxe, pugu, tunlo, baego, form an alliance under the leadership of the most powerful of the Yuanha family started deliberately. The Uighur ancestors of the Uyghurs split into two parts after a long war with the Juan-juan in the second half of the fifth century [14,p.215.]. Some of them migrate to the north - the Arhunga, the Selengi river valleys, the other to the Altai and the Tien Shan.

By the third century, the Uyghurs who formed the southern alliance moved west, while the ninth Uyghurs forming the northern alliance moved to the north. At the end of the sixth and beginning of the 7th centuries, Turkic peoples of Central Asia were known in the Chinese sources as tele. The strongest of them at that time was the Vixhe tribe. In the sources of the Tan dynasty, people were called “wuhhe” during the

post-Sui dynasty. It follows that people are known by different names. The Yuanxe alliance consists of nine seeds. The most important of these was the iologe riparian tribe.

When the Uyghur tribes first came together, only four were formed. During the later Peylo Empire (742-756), the nine tribes were united. The names of these tribes in their works are as follows: iologe, goddess, queen, mocosige, auchjay, gesa, khuvinsyu, iovuge, xasivu [14,p.216.].

Six tribes were not included in this union. The basmil and gelolu (qarluqs) were soon added. The new Uighur union was the next step in their ethnic consolidation process. The Uyghurs were part of the Jujan Empire from the fifth to the eighth century and later the Turkic Kaganate. The Uighur ethnic union process ended with the establishment of the first Uighur feudal state along the Euphrates River after the Turkic Khaganate in the VIII century. By the eighth century, the “Uyghur” ethnonym was used in the eastern Tien Shan people to form its own state. By the 740s the internal and external tensions in Turkish sovereignty increased. In 742-744 the uigurs, qarluqs, and basils tribes united and attacked the khaganate. In 745 the allies slaughtered the last ruler of the Turkish khaganate and the throne was surrendered to Uyghurs. Thus, a new state - the Uyghur Khaganate - was replaced by the Eastern Turkic Empire, and the city of Karakorum (on the left bank of the Orhan River) became its capital. At that time this state was very powerful. One of the Chinese sources found was the phrase “The Great Uighur State” [15,p.216.].

Their first hakan Peylo (744-756) was an uyghur family. As mentioned earlier, while the Uighur tribes were originally formed, Peylo was able to unite nine more tribes during the reign. During his reign, the Uyghur empire extended from Altai to Manjuria. After Peylo's sons, Moyunchur (756-759) and Idigin died in the fall (760-779). The town of Karabalasogun was built in the valley of the Arkhoon and turned into the capital of Khaganate. These data indicate the rapid socio-economic development of Uyghurs. The unification of several tribes led by Hakan led to Uighur political unification. The military and political power of the state grew tremendously. Even the Chinese emperor sought help from the Uighur during the 755 An Lu Shan uprising [16,p.55.]. Uighur cavalry participated in the suppression of the uprising. For their services, the Chinese emperor Day-dong forgave the Uighurs for looting and gave titles and presents to the Uyghur military leaders. Empowered by the internal crises, the Tan Empire even agreed to release thousands of Uighurs into slavery in order to maintain peaceful relations with the Uighurs.

The Uighur ambassador Kuchluk-Moko-tarhon demanded that the emperor of China be ranked higher than the ambassadors of other countries, and to marry the king of China. Both requirements were met by the Chinese emperor. The central authority of the Uighur

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kingdom was strengthened by the brutal struggle of the clergy. However, Muyunchur's coming to power has led to public outcry for unknown reasons. The protesters were led by a man named Tay Bilga-Tutuk. Kidans and Tatars also joined the ranks. The conflict between Kidan and the Tatars with the Uighurs occurred just north of the Selenga River. In the conflict, Kidan and Tatars retreated [17,p.57.]. However, even after the war ended successfully, the second issue was still before Khakun Mynchur. The challenge was to establish and consolidate the borders of the state, and to enhance its military capabilities.

In the spring of 759, Muyunchur defeated the chains on the Upper Yenisei and took over. This fall, he defeated the Tatars in northwest Manjuria. The following year, a tribe (which was extinguished on the Selenga tower) rebelled against the Uyghurs and the ethnic Kyrgyz. Muyunchur led a very large army against them and suppressed the rebellion. To the north, the Kyrgyz conquered the kidans in the east and returned to their homeland. By the middle of the 8th century, the Uyghur empire extended from the Altai in the west to the Xinjiang Mountains in the East.

The book also tells about the intensification of inter-tribal conflicts at the end of the 8th century. In 789, Idigi Khagan was killed by Tun-Moko Tarhan. According to Pozdneev, who investigated the tragedy of the culprit, he belonged to the iologe (yaglakar), a very powerful Uyghur horde. While other tribe officials were also involved in ruling, they did not have a decisive vote [18,p.488.]. In some cases, this has caused the officials to envy. With their support, the Tun-Moko Tarhan Idigi defeated the supporters of the Hakan and attempted suicide. With the arrival of Tun-Moko tarhan to power, the policy of the Uyghur state with respect to the Tan Empire was changed. The robbery was stopped, and the Chinese captured were released.

The loss of strong tribal tribes and the departure of qarluqs from the Uyghur state, which were not yet

recovered, were severely weakened the military and political power of the Uighur kingdom. After the departure of the Uighurs from the Uighur state, the struggle for the throne of hakans began. Hakans were frequently exchanged. Subsequent hakans became victims of conspiracies and conspiracies, and could no longer rule power. The last hakan of the Iologe (yaglakar) seed was no heir [19,p.120.] and therefore the power is passed on to other tribe representatives. So after his death, another representative of the seed, Gudulu (796-805), became a khan.

Conclusion

According to Chinese sources, the Kyrgyz were subjected to Uighur and paid the Uighurs in 758, but during the Uyghur crisis, the Kyrgyz were seeking freedom. In 840, Kyrgyz cavalry killed Kuchluk Mone, led by Kuchluk Mone. After that the Kyrgyz expelled the Uyghurs. The Uyghurs have suffered enormous casualties and even lost their former residence. Thus, in 840 the Uighur kingdom was defeated. The Uyghurs, which escaped the persecution of the Kyrgyz, were divided into two parts [20,p.73.]. The fifteenth tribe, headed by Pan Tele, went to Altai, where qarluqs people lived, and the other ten-hundred families headed to Ganjou. [21,p.88.]. The Uighur tribes in Ganjou were Uge Dele. However, this part of the Uigurs failed to establish a strong state. Because they were attacked on all three sides. First, the Kyrgyz continued to attack them. Second, the Uighurs, who fled the Kyrgyz, faced resistance from the Chinese when they attempted to enter the Tan Empire, and thirdly, the Tibetans attacked them. As a result, after a series of defeats, some Uighurs were forced to move west and join the tribes of the Pan Tele [22,p.124.].

Hence, the uprising of the Uyghurs in 840 led to the collapse of the Uyghur kingdom. This migration took place in two stages: in 840 the Uyghurs themselves, and in 866 other tribes left the western Uighur region.

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