



DESCRIPTION OF SOME TURKIC TRIBES AND CITIES IN WESTERN CHINA

Muhammadjon R. Zufarov

PhD Student, Institute of History of the Academy of Sciences of Uzbekistan

Republic of Uzbekistan, Tashkent

ABSTRACT

“Shiji” [《史记》], “Xan shu” [《汉书》] Hou Xan shu [《后汉书》] “Tan shu” [《唐书》] describes the history and problems of some cities and tribes of Central Asia, in particular, the ethnonyms of the Tiaoji tribes, the toponymy and location of Dunyuy, Shini, [苏薤 Sū xiè] and a description of their problems and geographical location.

There are sources in various languages for studying the history of the peoples of Central Asia. Among them is the role, prestige and importance of Chinese sources. This is because Chinese sources are traditionally divided into a series of events, chronicles, travelogues, embassy reports, trade relations documents, and many other types and kinds. Although much has been done in science to date, little-known documents and other sources that serve to uncover various aspects of the history of the peoples of Central Asia require in-depth research.

KEYWORDS: Central Asia, Dunyuy, Tiaoji Tribe, Suse [苏薤 Sū xiè], Shini, toponymic and ethnonymic information, Shiji [《史记》], “Xan shu” [《汉书》] Hou Xan shu [《后汉书》] “Tan shu” [《唐书》].

INTRODUCTION

The Central Asian region is geographically very large. Since it is impossible to describe it in one article, the coverage of Central Asia in Chinese sources and in the works of other Chinese chroniclers and historians is exemplified by the fact that some areas of this region, including the Tiaoji tribes Dunyuy, Shini, Suse [苏薤 Sū xiè] were stopped and its geographical location was determined.

Tiaoji, ruled by Dudu [都督] [1], has his own court. The Tiaoji state is one of the westernmost regions mentioned in the annals of the Han and Wei states. Its location, availability, and boundaries are still controversial. While there are many reports about this state, it is not enough to say exactly which territory they occupy. There are several perspectives on this. The most important of them:

- 1) Area of the Arabian Peninsula;
- 2) Located in the lower reaches of the Tigris and Euphrates rivers;
- 3) the Persian province [2] of southern Iran (their location may be exactly the same as that of modern Iran, as the Tiaoji are Tajiks and have historically lived in Iranian territory as well). They were formed in eight tribal lands. They formed a state called Hedalochoji, with Fubaosedyan as its capital [2. 43p, b. 9a, 6-8]. The city has been described by Chinese scholars as part of Zabulistan.

In the vicinity of the Tiaoji, the Gudo state is sometimes referred to as Kadolo. The width and length of the territory is 1000 li. The prince's residence is located in Sychjujian (Khuttalon). They have beautiful red horses with lots of blackberries. There are four large salt mountains, the mountains yielding black salt.

Referring to Chinese sources about this people, the history of the Lesser Han Dynasty [《hòu hànshū》] (Hou Hanshu, chapter 118) contains the



following information: “Tyaoji, Ansi [后汉书] and other countries sent gifts to the Palace in the amount of 40,000 demons, along with interpreters. In the summer of '97, Gan Ying was sent west from Pan Chao, where he returned to the West Sea (Sihai) [3. 217].

We know that the Tyaoji tribe did exist in the decrees and documents of this people, and that they live in what is now northeastern Tajikistan and Afghanistan. In other words, Pan Yun, who was appointed ruler of the Western lands by the Chinese emperor in 56 BC, wrote, “The Tyaojichi residence is located in the mountains, around 40 li; it has a land route to it from three directions near the western sea: south, north, and east, and only northwest. The climate is warm, the soil is moist, and animals such as lions, bison, peacocks, and ostriches live there, and mug-sized eggs have been found. Located in the east after a 60-day horse ride to the north and then east. The main military of the Tyaoji controlled the surrounding small towns [3. 224].”

The Dunyuy state is also known as Sufalanatsyuidalo and is inhabited by the Syanbi tribe. There is also a state dominated by women in the Western Sea (Sihai) region, which is why it is also called the East. In the east, it is bordered by Tibet, the Dansyans (descendants of the Tanguts who founded the state of the same name), and the Maochzhou District (a military territory established during the Tang Empire and now in northern Sichuan). In contact with Sanbohe in the west, bordering the Yuitian (Hotan) in the north, Yajou County in the southeast, barbarians (nomadic Hun tribes) lonyui and baylan (Syanbi tribes bordering China and recognizing its dominance) part of the field), It is a nine-day journey from east to west and a twenty-day journey from south to north. The state has about 80 cities. The state is run by women. It lives in the valley of the Kanyan River, surrounded on four sides by steep mountains and hills. Zhoshuy, which flows to the south (the Moroccan dictionary states that there are 9 rivers of the same name, which should be the river that flows through the Kunlun Range). It was made of sewn leather and numbered about 40,000 families, with about 10,000 warriors [4].

The Prince of a state ruled by a woman is called a “bin”, and the minister in charge of the administration is called a “gaobali”, which corresponds to the position of first adviser. External positions are managed by men, while women in

positions in internal institutions give orders and directives to men to carry out.

The ruler is served by several hundred servants. Every five days, public affairs are analyzed. In the event of the ruler's death, the people hand over tens of thousands of gold coins to the royal family and ask them to elect girls from two dynasties. One of them is appointed as the ruler and the other as the successor and ruler in the event of his death.

The ruling woman wears a dress made of black junmato, the skirt of which is a patterned silk skirt that touches the ground. In winter, she wears a Karakol fur coat decorated with embroidered tassels. The hair is tied in a small knot, earrings are worn on the ears, and sodas are worn on the feet (there must be leather shoes). According to their custom, men do not look at women as servants. Men take off their hair and paint their faces with red paint. They only do military work and prepare the ground for grazing. Newborn boys get their mother's last name [2. 221A, b. 3p, 4 — 4a, 8].

The climate is cold, wheat grows well, and sheep and horses are grazed. They also mine gold. Everyday customs are the same as in India. In them, the eleventh month is the first month of the year. In the tenth month, the shamans go to the mountains, where they throw the fermented grain to the birds and perform magic.

When a ruler dies, her mourning period lasts for three years, with family members changing their clothes and not washing their hair. At the funeral of the ruling woman, several dozen people will join her for burial [2. 221A, b. 3p, 4 — 4a, 10].

During the U-da (618-627) era, the Emperor sent ambassadors to Tan-Pan for the first time. Emperor Gao-Szu (618-626) sent them various gifts. Due to the looting of the Turks, it was not possible to maintain contact with them. During the reign of Chen-Guan (627-650) the ambassadors returned again.

Shini. Shini, sometimes called Shitsini or Sani. In the south-east, the capital of the [Tang state] reaches 9,000 li, in the east, 500 Tsunlin [5], in the south, 300 li, and in the northwest, 500 km, to Juimi [6]. The capital was initially in Kuhan, but later spread to the mountain valleys. In the five great valleys there are five chiefs who manage their property, which are called the “five shinas.” The area stretches to 2,000 li, and grain crops do not grow. People love wars, attack traders, and make a living by looting. Most of them live in caves [2. 221B, b.



7p, 2.]. The region borders Shi (Tashkent) to the north and is traditionally similar to Kan (Samarkand). They were also good at horse breeding [2, 221B, b. 7p, 9.].

City of Suse [苏薙 Sū xiè]. The city of Suse is mentioned in a reference to the Kangyuy state in the 3rd century, which states: The Kangyu state had five distinctive princes (王 syao van). The first of these was called Prince Suse, whose residence was in the city of Suse. The minister was 8025 miles from Yanguan military base. In the 3rd century, the second hieroglyph of the city's name was [薙] xiè "ce".

According to Shiji, 苏薙 Sū xiè] gushi [姑師 Gushi], along with Gushi [ū ī Gushi] and shanshen [扞深 Qiānshen], are located in the Fergana Valley of Central Asia, east of the great Yuechi [月氏 Yuè zhī]. Their way of life is like any other, and they have their own city [7].

At the end of the Jin [晋代 Jīn dài] (265 – 420) period, the state of Suse [苏薙 Sū xiè] did not exist. Jin Shu [晋书 Jīn shū] was the residence of the king of the Qang [康居 Kāng jū] state, located in the northwest of Davan [大宛 Dà wǎn] [7].

SinTan here confirms the status of the city of Suse [苏薙 Sū xiè] and says that it was first conquered by the Kang kings, and that there is Tokharistan [托哈里] 400 li south of it [7].

There are now a number of debates about the localization of Suse [苏薙 Sū xiè] and the location of this ancient region, some of which are discussed below:

- 1) Some ancient Greek sources use the toponym Suse together with the name Charosmi (Khorezm) (the ancient spelling is [古国名 Gǔguó míng]) [8];
- 2) The toponym of the name Suse As the ancient Sogdian toponym is very close to the reading, Suse [苏薙 Sū xiè] is known in the Sogdian region or as one of the khokimiyats. But Hàshū [汉书西域传] is said to be the ruler of both Suse [苏薙 Sū xiè] and the Sogdian and Qang [康居 Kāng jū] [9];
- 3) Suse [苏薙 Sū xiè] is located in Parkent district of Tashkent region. The ancient reading of Susek is Sukek - Sukak (Soqoq) and its current location may be Soqoq village of Parkent district of Tashkent region. This

can be explained as follows: Suse in the ancient Chinese pronunciation - the modern name of Sukeke Sokoq village, Parkent district [8]; It is said in Hanshuds, 《汉书西域传》:

- a) During the reign of the Han dynasty (206 BC - 220 AD), the Qang dynasty [康居 Kāng jū] had two capitals, one was Bityan [卑闐城 Bì yánchéng] and the other was Suse [苏薙 Sū xiè] [9].

All of the above opinions are valid and based on sources, but as a scientist we have found it appropriate to mention our proposal that Suse [苏薙 Sū xiè] Qang [康居五小王 Kāng jū wǔ xiǎo wáng] is one of the governments of the state. But here we can see in the research of these modern Chinese scholars that the state of o'rinda Suse [苏薙国 Sū xiè Guó] and the cities of Suse [苏薙城市 Sū xiè Chéngshì] are located in different regions.

CONCLUSION

A study and analysis of Chinese, Greek, and Roman sources, as well as works by Russian and Uzbek historians, led to the following conclusions:

- We can learn about the history of Central Asia mainly through Chinese sources.
- Chinese chroniclers have sought to cover every region and city in Central Asia in detail. The main reason for this was the intention to seize the area later. The military is well-written for small areas for easy movement. Tourists and ambassadors also wrote about the climate, soil, and population of each region they visited.
- Greek and Roman historians say that the Trog people did not visit the region in person, but only on the basis of information they had heard from various sources.
- "Chinese travelers and chroniclers named each region in their own language and described it in hieroglyphs that were in use at the time." Some areas have retained their Chinese names, and it is unknown what their previous names were. Examples are the state of Suse [苏薙国 Sū xiè Guó] and the city of Suse [苏薙城市 Sū xiè Chéngshì].
- "It's because Chinese sources have been written at different times and the ruling dynasties in China have changed." And because the hieroglyphs have changed over



time, there are a number of mysteries in the exact name of the area.

Regardless of the purpose for which the Chinese study our regions, these studies allow us to study our history more accurately and deeply.

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