



CLASSIFICATION OF CUSTOMS OF TURKIC PEOPLES IN CHINESE SOURCES

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ABSTRACT

This article is devoted to the customs of the Turkic peoples and includes “Shiji” [《史记》], “Han shu” [《汉书》] Hou Han shu [《后汉书》] “Tan shu” [《唐书》] “Jutanshu” [《旧唐书》] focuses on some aspects of the traditions of the Turkic peoples. These include tribal names, exact locations, daily lifestyles, and occupations. The article also provides information on the basics of the rules of conduct in the society of the burial and subsequent ceremonies of the Turkic peoples. The article concludes with an account of the religion and customs of the Turkic peoples, which religion they belonged to and when.

KEYWORDS

“Shiji” [《史记》], “Han shu” [《汉书》] Hou Han shu [《后汉书》] “Tan shu” [《唐书》] “Jutanshu” [《旧唐书》], Turkic tribes and their ancient names, Tietlek (tele 铁勒), (Shihai 西海), “Beyshi” [《北史》] (“History of the Northern Dynasties”), burial ceremonies of the Turkic tribes, the daily life of the Turkic tribes, the ancient religions of the Turkic tribes.



INTRODUCTION

The traditions of the Turkic tribes were very similar. The customs of the different tribes are first and foremost an understanding of their rules

If we have, our work will be easier because at that time the rules were made without contradicting the traditions of the society. Chinese sources are the basis for us to study this information. It is worthwhile to look at the information from Chinese sources below. “Tungdyan” (“Declaration of Laws, Rules and Customs”) contains the following information about the customs of the Turkic peoples, and lists all the Turkic tribes by name. The ancestors of the Tietleks (tele 鉄勒) are the descendants of the Huns. They have a lot of people. They are found in mountain pastures in the eastern part of the Western Sea (Shihai 西海). In the north of the Duluo (独洛 - Tula) river, pugu (仆骨 - bugu, buku, buku), tungluo (同罗 - tungro), veyxe (韦统 - Uyghur), boyegu (拔野古 - boyirku, boyirg'u), fuluo (覆罗 - burkli), also called sijin ((并号侯厅), mengchen (蒙

隊 - mchin, munchin, mchin), turuxe (吐如紇 - turugur, turoōr), sijie (斯結 - Chije - izgil), xun (渾 - xun), hushue (創薛 - hogursu). They have about 20,000 troops.

To the west of Ivu (Ivergul, now Qumul) and to the north of Yanchi (Qorashar) around Aktag (Tangritog) chibi (契弊 - chibni, chevik, jabirgo), buoluo (薄落 - bo'ri, bo'rji), chjiidiye (職乙唯 - jida, oziy), (蘇婆 - sig', sib), naxe (那喝 - nak, nok) uxu (烏護 - o'g'uz), xegu (紇骨 - qirg'iz), yediye (也

咥 - irtish), yuynihu (於尼護 - unig'ur, uryangxay). They have about 20,000 troops. Although they have

different names, they are generally called tietlek (tele 鉄勒). Their only leader (yes / you有) (no / 无 wu), all obey the Eastern and Western Turkic kings [1. 430]. They move where there is fire and water. The people are brave, they ride horses, they are good at archery, they walk and they make a living by taking prey. Those who live in the west are engaged in farming. They have a lot of cattle and sheep, but few horses.

THE MAIN FINDINGS AND RESULTS

After the formation of the state, Tukiuat (tuszyue) used their power to march east and west, using them to control the fields to the north. At the end of the Qaihuang period, Yang Guang, the ruler of the Jin dynasty, marched north and used them to defeat Boomeng [2]. After that, the Tietlek (tele 鉄勒) tribes dispersed. At the beginning of the Daye (大業) period of the Sui dynasty, the ruler of the tukiuat (tuszyue), the Chuluk-khaqan (Chuluo-kehan 處羅可汗), attacked the Tietlek (tele 鉄勒) tribes, imposed heavy taxes on them, and confiscated their property. On suspicion of this, he rallied and killed several hundred of their chiefs on suspicion of the Shuyantuo and other tribes. After this incident, the Tietlek (Tele 鉄勒) tribes revolted against the Choluq - Hoqan, and the Itjin Erkin Chuba - golin (Silifa Sijin Qibigelin 俟利發侯斤契苾歌楞) was defeated by the Ivjin. haqan (Yiwuzhen Mohe-kehan 易勿真莫何可汗) and settled on Mount Tangrikhan (貪汗山). They also designated Idur (Yedie 也咥), the son of Erkin, a member of the Sisordush tribe, as a minor khan. After the defeat of Chuluk-Khagan, Ivjin-Bagha Khagan became stronger. He gained a great reputation among his citizens for his bravery and courage. Neighboring countries are afraid of him. The khanates of Ivergul (Ivu 伊吾), Turfan (Gaochang 高昌) and (Yanchi 焉者) obeyed him. Their customs are similar to



those of the Tuetkiuat (tuyjue突厥) tribe. The only difference is that after the wedding, the husband lives in his wife's house, and only returns to his home after having children. They did not bury the dead. In the third year of Daye's reign, tuetkiuat tuyjuo sent an envoy and brought gifts. After that, ambassadors will come from them continuously [3]."

In "Beyshi" 《北史》 In ("History of Northern Dynasties"), information about the traditions of the Turkic tribes is found in Chapter 99, and the famous Chinese historian A. Khodjaev quotes translations from this work. "They (i.e. the Turks) grew their hair long, buttoned their clothes to the left, and were accustomed to living in felt domed houses; water and grass - move to many places; engaged in animal husbandry and hunting; they eat meat and drink; they wear clothes made of leather and hemp: they value the young more than the old; considers it a shame to be single, does not know how to be ashamed; the rules of law are similar to those of the ancient Huns. When their ruler is newly appointed, his relatives and senior officials celebrate the event. They then place it on a felt rug, lift it and rotate it 9 times in the direction of the sun. They greet him every time he turns. At the end of the event, he orders a new horse to be picked up and put on a horse. Hakan's relatives and officials wrapped his neck in a silk handkerchief, squeezed it once, and asked, "How many years do you want to be Hakan?" Excited, the official said a short number until the judge was clear [4].

There is also a number of interesting information about the economic and habi laws of the Turkic peoples in Su shuda 《隋书》 [suí shū] and the history of the Early Tan dynasty 《旧唐书》 [Jiù táng shū]. Their weapons include bone arrows, sounding bows, spears, shields, armor, and swords. They hang it all on like jewelry. They wear a gold wolf's head on their flag. The guards

are called狼 [Láng] wolves. This word is called狼 [Láng] in Siya夏(Chinese). With this habit, they must try to remember that they are the descendants of wolves. They are good at horseback riding and archery, but they are ignorant and cruel by nature; when collecting horses, taxes, and animals for military use, they engrave and record their number and size on a wooden board, and fasten a golden arrowhead to it, harden with oil; military offensive begins at full moon [5].

Under their laws, adultery, murder, conspiracy to steal, and stealing saddles and bridles are punishable by death. Prostitutes have their genitals amputated and stabbed to death. Someone's daughter is forced to marry him, along with imposing heavy fines on those who rape him they do. Those who fight and inflict bodily harm on others are subject to fines, depending on the severity of the injury. Those who have damaged someone's eyes will give their daughter in marriage to the victim, and if they do not have a daughter, they will pay for her marriage. Those who injure someone's limbs are subject to a fine for naming the victim. Those who steal will be fined 10 times the value of the stolen item. When a person dies, the body of the deceased is placed in a tent house, and the child - child and tribe - relatives male and female together, slaughter a sheep or a horse, donate in front of this house, ride a horse, enter the house 7 times they turn around, tear their faces and bleed as they walk through the front door. There will be tears and blood on their faces. This makes crying 7 times. Forty days later, a person's body is cremated along with the horse he was riding, the clothes he was wearing yesterday, and the things he was using. The ashes of the deceased will then be buried at the appointed time. Burial of the dead in the spring and summer is expected in the field until the grass turns yellow and dries, and the burial of the dead in the fall and winter is kept until the plants turn green. When the appointed time comes, their bodies will be



placed inside the excavated tomb. On the day of the funeral, the relatives of the deceased go around the grave on horseback and cut their faces and bleed, just as they did when they died. A house will be built on the grave. A stone will be placed on the grave of a man who fought in his life and killed a man. There are hundreds and thousands of tombs lined with stones. The skulls of sheep and horses slaughtered for charity are hung on the wall. At the end of the ceremony, men and women who are close to the deceased take off their mourning clothes and gather at the place of departure. A man who cares for a widow or a bereaved woman can send a messenger to ask her how she is doing only after she returns from the meeting. Then his wife's parents will not object. If the father's brothers or sisters die, the remaining widows are married off by brothers and nephews. Brothers and sisters whose wives have died work with the permission of the elders [6]

Eski Tan shu 《旧唐书》 [Jiù táng shū] da ham turklarni turmush tarzi tariflangan. Their writing is similar to that of the Huns (Hular), but they do not use a calendar, counting the year from the beginning of the grass in the field. Men hate gambling, women love spring more. They drink koumiss made of horse milk, sing in pairs, respect spirits, believe in fortune-tellers, consider it an honor to die in battle, and a disease to die as a weakness. Their customs are no different from those of the Huns [5].

The basic information about the ancient religion of the Turkic tribes is found in the chronicles “Veyshu” 魏书 [Wèi shū] and “Suyshu” 隋书 [Suí shū]. While these reports are contradictory, they are vague and superficial.

Veyshu” 魏书 [Wèi shū] contains the following doctrines of the Turkic religion:

- 1) In honor of the country of the rising sun, the entrance to the khan's court is from the east;
- 2) Every year the khan sacrifices in the ancestral cave with all his ayons;
- 3) In the middle of the tenth day of the fifth month, he gathers everyone and sacrifices to the blue spirit by the river;
- 4) There is a high mountain 500 meters west of Dugin, on top of which there are no trees or plants. He is called Budininli, which means “patron saint of the country” [3. 34-37]

“Suyshu” 隋书 [Suí shū] “Veyshu” 魏书 [Wèi shū] was created 50 years later (around 30s of the 7th century) and does not contain the above messages, but instead summarizes them:

It is written, “They worship the devil and ghosts, they believe in witches [3. 83].”

It is incomprehensible to worship the sun, to worship ancestral spirits, to worship the Blue Spirit, which belongs to the whole nation, not to the gods, and finally to the mountain. The words in “Suyshu” 隋书 [Suí shū] are not the same as the previous ones: The Chinese word “hu” means “doctor, sorcerer, witch.” It is not known which of these meanings is used in the text, but we do not know for sure whether the spirit worshiped by the Turks is the spirit of the ancestors (kormos) or the spirit of nature (tos) [7. 84].

The main problem is as follows:

- What did the ancient Turks believe in and did their religion have a clear understanding or a mixture of different religions?
- If there is confusion, which religions are mixed and how did it happen?

When we talk about the religion of the ancient Turks, we do not think that their religion is primitive. The



Turkuts themselves were made up of various tribes in the 5th and 7th centuries, and their religion developed as a religion of the time at the level of other contemporary religions. The texts of “Veysu” 魏书 [Wèi shū] date back to the 6th century, when the differences between the strata and boundaries of the Turkic society were still clear, and the differences between the official aristocracy and the Karachays were reflected, and in the “Suyshu” 隋书 [Suí shū] no.

The events in “Suyshu” 隋书 [Suí shū] reflect the time when the Chinese were in contact only with the Turkic aristocracy, the period of the steppe until the catastrophic 630. Therefore, we have to assume that the messages in “Suyshu” 隋书 [Suí shū] belong mainly to the Turkic aristocracy. To find out who the ancestors of the “Ayons” who sacrificed in the caves were, we turn to the legendary material about the origin of the Turkuts. In addition to historical information about the origin of the Ashina Horde, the “Suyshu” 隋书 [Suí shū] also contains a legend: the Ashins lived in a “cave” until the beginning of the 6th century, and when they went out into the desert, they recognized themselves as vassals of the Jujans [7. 90]. We can see this in the caves in the mountains northwest of Gaochan in the center of Altai. The image of the cave where the female wolf is hidden is very interesting. There is a cave in the mountain, and the cave is a plain covered with thick grass a few hundred yards away. The cave is surrounded on four sides by mountains.” Interestingly, the usual mountain valley called “Suyshu” 隋书 [Suí shū] is called a cave. Such uncertainty is astonishing and leads to various assumptions. Here we see that in one narration, two plots are mixed: mythical (scattering from a female wolf) and historical (some of the ancestors of the Turks fled to the valley in the Altai) [7. 84].

CONCLUSION

In short, the customs of the Turkic peoples are different, and their commonalities and differences depend on their living conditions and relations with their neighbors. In the early Middle Ages and the Middle Ages, “Weishu” 魏书 [Wèi shū] and “Suyshu” 隋书 [Suí shū] and “Jutanshu” 《旧唐书》 [Jiù táng shū] tariffs for ceremonies and traditions. Some of them used hieroglyphs to discriminate against Turks. For example, as mentioned above, “Suyshu” 隋书 [Suí shū] “worships the devil and ghosts, believes in witches.” At the same time, it remained open to whom or what the ancient Turks worshiped: ancestor - animal or ancestor - human. If it is from the text “Suyshu” (worship of ghosts), our first question is unnecessary, because in the VII century, as it is said, the Chinese clashed only with the Turkic aristocracy, which is known as the sacrifice the ghosts of the sixth century. However, a far-reaching reference to the issue is provided by a report from Abu Dulaf, a tenth-century Arabic compiler (although it is not intended to shed light on this belief). According to the source, the temples, which have not yet converted to Islam, “have temples with pictures of former sultans on their walls.” Similarly, the ancient world worshiped the spirits of the dead elders, who were “famous for their courage.” Tanshu testifies to the connection of the Qarluqs with the Western Turkuts, in which the Qelolu, or Qarluqs, are said to be a descendant of the Turkuts. Thus, it is safe to say that in the Turkic verses there was a cult of the ghosts of the heroic ancestors, which arose from a totemistic worldview, in contrast to which the Turkic people believed in the deification of nature - the animistic belief [7. 93].

It should be concluded that Chinese sources should be compared with the history of the Turkic peoples, especially our country, not only as a primary source for



the early middle Ages and the middle Ages, so that a true history emerges.

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