



ILLUSTRATION OF THE LOCATION AND THE IMAGE OF THE INHABITANT'S LIFESTYLE OF THE FERGANA VALLEY IN CHINESE SOURCES

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ABSTRACT

In this article, the problems of covering the population, lifestyle, history and topography of the Fergana Valley and its geographical location in historical sources, including "Tan shu", "Beishi", and other Chinese sources, have been highlighted by various scholars. A systematic review of the views of Chinese historians, European and Russian scholars. Historically, the Fergana Valley, located in the Central Asian region, has played a key role in relations with China. The Celestial Horses, which led to the China-Dawan War of 104-101 BC, as well as the regular ambassadors and tourists. The basic and valuable information about the Fergana Valley has been provided by Chinese sources and tourists. They studied the area more deeply than Greek, Roman, and Byzantine historians. In his travels to the Great Silk Road, Ambassador Zhang Zan first visited the Fergana Valley and learned about the location, population, lifestyle and traditions of the region because of its strategic vision of China. However, the names of territories and cities in different Chinese sources have differed widely. As a novelty, these sources are summarized by analyzing these sources at different times and collecting data on the population's lifestyles. The toponyms and ethnos of this area were also identified, and their meaning and origin were analyzed analytically.

KEYWORDS: *Fergana, Davon, resources, Chjan Sian, Tan shu, Han shu, I. Bichurin, A. Bernshtam, Y. Zadnoprovsky, Ershi.*

INTRODUCTION

Historical analysis of the scientific literature shows that the history of the Fergana Valley in the early Middle Ages was not studied separately as a special research object. There are very few special monographs or research papers on topography and historical geography of the Fergana valley. In fact, scientific research on the subject has been going on since the second half of the 19th century. However, in the beginning of the 20th and 21st centuries, the subject historiography of the subject was only briefly reflected in the introduction, in some chapters, in a small number of articles in various monographs. As a result of the expansion of archaeological data in the 70-80s and later 90s of the XX century and their comparison with the written sources, the conclusions about the early medieval history, geography, typology and typology of cities and states of the Fergana Valley viewed. However, there was no research in the

early medieval history, geography and urban planning, and the emergence of statehood and the analysis of the governance systems of cities and countries in the region during that period. In sum, the analysis of the extent of the problem shows that the ancient and early medieval historical geography of the Fergana Valley has not yet been fully integrated into the history of cities and states, and the problems of their governance systems have not yet been thoroughly analyzed. is one of the problems waiting for its solution. Since independence of the Republic of Uzbekistan, the attitude towards the fair and objective writing of our history is developing. The studies of the Russian Empire and the Soviet period are being re-examined and the mistakes and shortcomings revealed. As a result, the history of the Fergana Valley and its role in our statehood, the way of life and economic activity of its people are being studied.



The structure of this work consists of summarizing and integrating historians' views on the territory of the Fergana Valley, its various sources, description of Chinese chronicles at different times, the way of life and types of economic activity of the population.

THE MAIN RESULTS AND FINDINGS

Ancient Greek-Roman sources contain some information about the peoples of ancient Fergana. Scientist BA Litvinsky mentioned that Saks lived in the northeast of ancient Soghd [1, p.21-22].

Ancient tribes living in the region are said to have been divided into three groups in the writings of Greco-Roman historians.

The first group is called Saka-Tigrahauda and is represented by the "Saks wearing the hats" on Behustun rocks [2, p.114-115]. Their territories are now in the middle of the Tashkent oasis, southern Kazakhstan and the Syrdarya River. Herodotus included these Saks in the tenth satirical composition of the Achaemenid state. He called them *Ortokoribandi* [3, p.7-8]. *Orthopedics* were adjacent to *paricania* [3, p.7-8]. The Orthodox and the Parikanians paid a fixed fee, which was a satrap of the Achaemenid state. The late Roman historian Pliny (1st century CE), referring to these tombs, refers to the areas where the Paricania was inhabited. The word *pargana* means "valley between the mountains" in one of the Persian dialects [3, p.7-8]. The scientist M. Isokhakov states that the word "Upari" means "high mountains" in Avesta and the word "Uparikan" means a sediment between the mountains. [4, p.25].

Probably, the parikans were one of the tribes who lived in the territory of Ancient Fergana. Saks living north of Soghd may be *Yaksartlites* [5, p.114-115].

The second Saks are called *saka-tiyataradaraya* in ancient sources and they lived in the lower reaches of the present Aral and Syrdarya rivers [2, p.116-117]. Bernshtam refers to these Saks [3, p.7-8].

The third Saks lived in northeastern Central Asia. Saks also lived in the Alai Valley, the Fergana Valley and Eastern Turkestan [5, p.113-114]. Herodotus refers to the *Amakura* as the area of their residence as the *Yaksart-Syrdarya coast* [3, p.7-8]. It is precisely these saccades that are inextricably linked to the ancient Fergana state.

According to the ancient Fergana *Zadneprovsky*, the region was inhabited by eastern Iranian tribes, and the population was Persian-speaking [6, p.91-92]. Also, the scientist At the end of the II millennium - the beginning of the I millennium the population of Ancient Fergana was occupied by a more severe crop. The social processes taking place

in the region are very close to the features of the ancient society that were reflected in Avesto [6, p.91-92]. However, it is not clear that the people of Ancient Fergana spoke Eastern Iranian languages. Ancient Fergana's lifestyle resembles that of the Huns [7, p.53].

Earlier, there was virtually no information on social life, state structure and economy of ancient Fergana. Only after N.Y. Bichurin published Chinese sources about the ancient Fergana state information about the Fergana-Dawan began to be clarified. Chinese sources contain information about the ancient Fergana state. The eighteenth-century French historian J. Degene suggested that the state of the Davan (*Day-Yuang*), which is found in Chinese sources, was regarded as Ancient Fergana [8, pp. 336-337]. Ancient Fergana information is available in Chinese sources from the 2nd-1st centuries BC and the I-II centuries. It is likely that the Paricians, then, in the works of Herodotus and Pliny, were part of the population of ancient Fergana.

There is no reliable information on the origin, called the Davan. The researcher AN Burnstam cites the ancient Fergana period as the first period of its rise up to IV-II centuries BC [3, p.9-10].

The territory of the Davan State, in Chinese sources, corresponds to the present-day Fergana Valley. The Davan state is bordered by the Kango State in the north-west, the Yuejci state in the south, and the Usun region in the north [9, p.28-29].

Bichurin cites the Davan state areas as follows: Kangyui in the north, Yuejci in the west, Dahya in the south-west, Usun areas in the northeast, Ganmi and Yuyyan province in the ancient China [8, p.338-339]. *Zadneprovskiy* believes that the ancient Fergana state was a kingdom based on a union of cities and oases, and that the city was a union of states or oasis [6, p. 331-332]. The name *Devanan* (Davan) appears for the first time in the *Shiji* (Historical Memoirs) of the Sima Chiang (Russian language). This source was written in 104-91 BC. Information about Fergana in *Shiji* was sent to Turkestan in 138 BC and returned 13 years later. It appeared in Chinese sources through the report of the former Han Dynasty (206-23 BC) *Zhang Chiang*. For example, according to this source, in Chapter 126, "Devyuan Lezhanguan" appeared in the information "Devang Chiang Zhang". In this commentary, where the source *Devanan* is used for the first time, the hieroglyph ("van") is read "yuan" [10, p.9107]. *Hanzi guying shoutse* ("Ancient Chinese hieroglyphics" is not used) states that this hieroglyph was pronounced "ivan" in the past. So we thought it appropriate to use the ancient reading of the term.

Chinese sources dating back to the fifth century AD call the ancient Fergana Valley and the



state name Poluona, Fahanna. For example, the name of the Fergana Valley is "Luona" (Luona), in the "Veyshu" ("History of the Wei Dynasty"), written by Vei Shu (506-572) and in the first half of the 7th century. , "Du Juan jingshing ji" and "Fahanna". There is another important piece of information in "Vashish" and "Beyshi". It clearly states that "The state of Luona is the ancient state of Deweyan" ("Luonaguo gu Dayuyan-guo ye") [11, p.1293]. It should be noted here that Puo fell in the top of the Luona in the "Vashish". This is illustrated by the group of historians led by Liu Hu in the 941-945 Tan Dynasty Palace, and in the Shin Tngshu, edited and supplemented by Ou Yangshu Sung Si in 1044-1060. For example, in the history of this dynasty, "Ningyuan was originally called Fahanna or Puohan, during the Wei dynasty Puoluona (Poluona)." Historical events in the "Vashish" and "Beyshi" belong to the dynasties of Turkic origin. Therefore, in the history of this dynasty, many terms, especially non-Chinese toponyms, have been used in Chinese transcription of local names. Du Juan, the author of the mentioned voyage, was captured by the Arab and Chinese forces on the Talas River in 751 and held captive for many years. Upon his return to China, he used local toponyms and ethnos to write his memories. Based on these data, we can conclude that the Lona toponym in the "Veyshu" is an abbreviated form of Puoluona, while the toponyms Puoluona and Fahanna were used by the Chinese transcription of the terms Parkona and Fergana, and the term Fahanna from the 7th century. Relations with the Fergana region continued as soon as the dynasty came to power. The Tan dynasty was born in 618 with the help of the Turks, taking over the political situation of China at that time, the capture of the capital city Changan. Initially, he was succeeded by one of the rulers of the Sui dynasty, Yang Yun, who later took over and called his authority Tan (meaning the Great). It was no coincidence that Li Yuan was supported by the Turks. His ancestors lived in a place called Lungshi on the Kheshi Pass and their ethnic origin was Turks [12, p.128-129]. Nine years later, Lee Yuan handed over the throne to his son Lee Shimin (Taytsun 727-750). Then the Tan dynasty's policy towards the Turks began to change. At the time of the 3rd Emperor Gaotszun (650-684), the Tang dynasty pursued a policy against the Turks. The army began to fight against the Turkish kaganate. During the period of Shyungzung (712-756) the Tan dynasty attacked Turkestan. In 748 his troops invaded Suyei (present-day Tokmak), and the city was destroyed. In 750, they attacked Tashkent [13, p.18], the local ruler Jabshi (Chebishi) was captured and taken to China. The governor's son escaped and

sought help from the Arabs [14, p.178]. In 751, the tanks were defeated by the Arabs in the Talas River.

For the next thousand years, Chinese troops were unable to walk towards Turkestan [15, p.84]. Western countries (Shiyuy lechjuan). Part 2 is actually Fergana (Baxanna) or Parkon (Puoxan / Pohan), 8,000 (4,608 km) away from the capital city of the Tan dynasty, dubbed Puoluona during the Wei dynasty [16, p.277]. The Naryn River, the ruler of Fergana, is the Zhengju-hee (present-day Naryn-hee), also called Naruh [Shiyuy diming kaolu.1163-6].) north of Shijian (Shijian-cheng) was the center of Fergana during the reign of the Tan dynasty in China (618-907). There are six large, 100 small towns in Fergana, and its rulers (Wang I) have ruled from the Wei and Jin dynasties from generation to generation. Then they choose one person from each group, strip off their clothes, and fought. People throw clay pots and stones at one of the wrestlers until they die. On the basis of this, he determines whether the year will be good or bad. After that, his son Ebuochji gave Chibi's brother the title of king (wang) and made him governor of the city of Khumen. At the beginning of the Scythian period (656), the Ebuochji sent envoys to the Tan Dynasty Palace. Gaozung responded with great sympathy. In the third year of this period (658), the city of Kesai was called the province of Sushyun (Erkeshtom), and the chief military officer (dudu) Alyochen (Alsan) was appointed governor. From that date he sent presents to the Dynasty Palace every year. Emperor Shuanzung's fengkuang title was given to the ruler of the Fergana (wang) Arslan Tarhon for his cooperation with the Tan army to subdue Tuahauian (Tuhuoshyan) in the 27th year (739 AD). g.) The state of Fergana is called Ningyuan. The emperor gave the Fergana ruler the name of Dou, which is a foreign dynasty for his family. The dow (also called du) hieroglyphic is used for such meanings as "hole, cracks, ditches, big, cellars, big provinces," and as the name of a generation of "syambi" tribes. The Chinese top generation does not have this word. [Hanyudaaizyan. Volume 4,2745-6.] The Emperor also sent a daughter of his own generation to the ruler of Fergana as the queen of the Hei. sent his son Shyueyuy to the Emperor's palace to study Chinese culture, where he lived and guarded.

The Fergana state (Buohanna-guo) is located 576 km south of Taraz (Danluosi). The eastern part of the mountain is covered by more than 2 thousand (1152 km) to Kashgar (Shule / Sule). It travels more than a thousand kilometers west to Tashkent (Shigu). There are several tens of cities in the Fergana state with an army of tens of thousands. In the 10th year (751) of the Tianbao dynasty of the Grand Tan (Datang) Princess Hei was sent as a bride. The



country has a bayoula forest, a mulberry area next to the forest, and wild rats on the mountain slopes. Grapes, chili, peach and pear grow well on the ground. From this country to the West Sea (Shihai - Aral Sea), people live in mud houses, wear sheepskin and cotton fabrics, men and women wear boots, women do not use antimony, but only tumors [7, p.86].

CONCLUSION

By studying and analyzing the works of Russian and Uzbek historians, as well as Chinese, Greek and Roman sources, the following conclusions were reached:

The history of the Fergana Valley is mostly available from Chinese sources.

Greek and Roman historians, in particular, Geradot and Pompeii Troghs, have not personally visited the area, but have only given information about the area based on the information they have heard.

In various Chinese sources, the area is mentioned in different ways, such as Hanshu da Dayuan or Davan, Chinese sources dating back to the fifth century AD The ancient Fergana Valley and the state name Poluona, Fahanna. For example, the name of the Fergana Valley is "Luona" (Luona), in the "Veysu" ("History of the Wei Dynasty"), written by Wei Shou (506-572) and in the first half of the 7th century. There is another important piece of information in "Veysu" and "Beyshi". "The state of Luona is the ancient state of Dewan"

This is because these sources were written at different times, and the ruling dynasties in China were changing. And because the hieroglyphs have undergone changes at different times, the area is known to be the Fergana Valley, although it is different.

Chinese sources also know that the Fergana Valley was an independent government in the early Middle Ages. In the eighth centuries, and in the VII-VIII centuries, the Turkish khagan was fully independent in domestic politics and sought to be independent in foreign policy.

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