

On the Historical Changes of Uyghur's Early Belief Before Tang Dynasty

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Abstract: The Uygurs, the ancestors of today's Uyghurs, are one of the ethnic minorities in China. The primitive beliefs of the Uighurs experienced a gradual process, from primitive worship to shamanism to Manichaeism. In its primitive worship, the worship of heaven is extremely important, in addition to the Wolf as the protection of the clan and the symbol of the totem. With the development of the Uighur society, the class relations changed and the class struggle intensified. Shamanism, unable to meet the needs of the development of the Uighur society, gradually collapsed and was replaced by the emerging Manichaeism.

Keywords: Uighur, Early faith, Primitive worship, Manichaeism.

1. Introduction

The Uyghur people, ancestors of the Uyghur people, were renamed Ouigour. Ouigour is a branch of the Tiele clans, bearing names such as Deli, Edict, Tiele, Dingo, and Goche. In the Northern Wei Dynasty, Yuan He of the Tiele tribe nomadic along the Ili River, Erhun River and Serengege River, and were enslaved by the Turkic Khaganate. In the first year of the Sui Dynasty, the people of Tiele were unified. Huiouigour gradually became the general name for the people of Tiele. Tianbao Three years (744), the Ouigour leader Gu Li Pei Luo founded Mobei Huihe Khanate. In the first year of Guangde (763), the Yingyi Khan (Mouyu Khan) officially converted to Manichaeism, which became the state religion of Huihe Khanate. In the fourth year of Zhenyuan (788), Wuyi Tianqin Khan asked to change his name to Uighur, taking the meaning of "Huixuan is light and agile like Uighur". "Zhizhi Tongjian, the Forty-ninth Century of the Tang Dynasty" : "The Movement of 1898 in the fourth year of Zhenyuan. In the winter and October of 788, the Ouigour people went to Chang 'an. The Khan asked them to change the name of Huihu to Huihu. The Eastern Turkic Khanate's rule lasted until the middle of the 8th century, when it was finally replaced by the Huihe people. Five years after the founding of the Uighur Khanate (840), the Uighur Khanate collapsed, and most of the Uighur tribes in Mobei moved south to North China to integrate with the Han people. According to the Book of the Old Tang Dynasty, "There were thirteen parts of the near Khanya, with Wujie as the Khanate, they came from the south to return to the Han". The others moved westward in three branches: namely the Ganzhou Uygurs and Xizhou Uygurs. The other branch combined with the original Uygurs in the area to the north of the Tianshan Mountains and founded the Kara-Khanate Dynasty. The Xizhou Uygurs further developed westward and established the Gaochang Uygurs regime with Gaochang (today's Turpan, Xinjiang) as the center, which was later renamed as the "Uygurs" and is now the Uygurs. In the Book of the Old Tang Dynasty, it is recorded that, "During that time, the Uighur Kingdom of China sent 7,000 accounts to the Prime minister's family of Renajie to Siuan and hold Chixin, forcing Yuyang in the east. Zhong Wu sent his younger brother Zhong Zhi and you Fengquan, Wang Ruqing and so on, the rate of 30,000 sharp troops have broken it. Over a thousand marquises and nobles

were surrendered, totaling 30,000 of them. They acquired coagulation of oxen and horses, coagulation of camels, banners and common sets of curtains."

2. Worship of Nature

In the Uygur worship of nature, worship of heaven is extremely important. As early as the High Chariot man, there are records of worship to heaven. It is recorded in the Biography of Gaoche, the Book of Wei, that Gaoche people held a grand ceremony to worship heaven in the south of the Desert during the period of Wencheng: "Five Gaoche people gathered to worship heaven, and the number reached tens of thousands. Conference, horse kill animal, swim around the song Yin Xin xin, its commonly known since the past life without sheng in this." During the surviving Kyrgyz khanate, the khan of the Kyrgyz people mostly called themselves Denri, a transliteration of the Turkic word Tangri, which refers to the "god of heaven" and "the god of heaven." All these show that the Uighurs held heaven in high esteem.

The Uighurs also regarded the Wolf as a protective deity and totem symbol of their tribe. As early as Gaoche there is an ancestral Wolf saying:

According to custom, Hungary gave birth to two daughters, very beautiful, the Chinese people thought god. Shan Yu said, "I have this daughter, and I will marry her to heaven." But in the north of the country, where there was no one, he built a high platform and placed the two girls on it, saying, "Please heaven to welcome them." Three years later, his mother wanted to welcome him, but Shan Yu said, "No, not yet." Year after year, there was an old Wolf who howled day and night, because there was a hole under the stage and he would not go away. His daughter said, "My father sent me here to live with heaven, but now comes a Wolf, or a divine object, like an angel." I'm going to do it. His sister was astonished and said: "This is a beast, not to insult their parents!" Sister is not from, under the Wolf wife and give birth, then Zi numerous into the country.

Therefore the standard of the Wolf heads of the trees in front of Khan's tent will not be forgotten. It is recorded in the New Book of Tang Dynasty · The Uighur Biography that during the reign of Emperor Su of Tang Dynasty, the Uighur Khan led his troops to help the Tang to quell the rebellion of An Shi. The Tang general Guo Ziyi and the Khan met in Huyan Valley. "The Khan was so strong that Chen Bing led

Ziyi to meet him under the standard of the Wolf standard". In addition, according to the Legend of the Uyghur Khan, the ancient epic of the Uighur Kingdom, when the Uyghur Khan led the Uyghur army to battle around the world, there was always a grey Wolf leading the army forward, and the Khan issued a command: "Let the grey Wolf be our battle cry!"

Ancestor worship was also an important part of the original religious belief of the Uighurs. "With the gradual understanding of human's role in nature, the strengthening of lineage concept and the development of soul concept in the late matrilineal society, the worship of human gradually took a dominant position, thus giving rise to ancestor worship." People often deify and worship the ancestors of their clans, which is called "ancestor worship" according to religious circles. The Uighur ancestor worship is reflected in the concept of burial. High car's funeral custom is after death, not only to its relative Li face and wept bitterly, and clothes before his death and his wife to be human. "The Book of Wei" recorded: "Kill more miscellaneous animals, burn bone to singed, horse around the rotation, more than hundreds of turns." "Old tang book, the biography of Uighur documented Tang Su ningguo princess Li face crying when case:

Pigaque Khan died at the beginning, the tooth officer, the governor and so on to the princess Ningguo martyr, the princess said: "I Chinese law, the death of the son-in-law, that is, mourning, crying in the evening, three years of clothing. Today, Ouigour married women must worship Chinese rites. If we follow the laws of our country, we don't need to get married." Princess but also in accordance with the method of Uighur, Li face crying, unexpectedly with no children to return.

3. Shaman Belief

Due to geographical environment, economic activities and other reasons, Xianbei people have long maintained the primitive state. Like the nomadic peoples in the northern part of the ancient Eurasian continent, they have a strong atmosphere of shamanism.

Shamanism, which emerged in the matriarchal period, is a world-class religion with "shaman" as the center and an advanced form of primitive religion. Shamanism is a school of religious belief in the northern part of Asia and the Arctic region of Europe. "Shaman" is Manchurian, meaning "sorcery". Shamanism gets its name because its shaman "Shan Man" (a translation of shaman) conducts sacrifices. "Dousang Mongolian History" records: "Shan barbarian, its naive religion teacher also, and illusion, dream interpretation, divination, star, healer in one. Each of them has its own approbate record, accusing them of secrets of the past, present and future. Shamans communicate with gods through sorcery rituals such as divination and divination to pray for good luck or predict bad luck. The most prominent concept in Shamanism is the concept of worship of heaven and spirit, animism is the basis of Shamanism. In the primitive society, people could not objectively and correctly understand the connection between human and nature, so they deified the nature and Revere, rely on and worship the unexplainable phenomena in nature, resulting in the religious concept that all things have "spirit".

Shamanism is also the original religion of the Uighur people. Shamanism was popular even when the Uighur ancestors were high chariot people. The Biography of Wei Shu · Gao Che recorded the scene of shaman witch presiding over the sacrifice at that time:

Happy to cause ting, each earthquake is called to shoot the sky and abandoned to move away. In the autumn, when the horse is fat and the ratio of phase is waiting for the earthquake, the antelope is buried, the fire is burned, the knife is drawn, and the witch tells me that it is like Chinese elimination. They took a bunch of willow in shamshuipo and filled it with cheese.

"Happy to thunder Ting", Wang Riwei believes that the absence of historical records, when "do not like thunder". From the grand religious ceremony held by the tall chariot people for the occurrence of thunder, it is not difficult to see the shamanism belief generated by the tall chariot people's fear of the power of nature. "The good use of fifty divination yarrow for divination of auspice and auspice is one of the most useful techniques in shamanism". This method of divination for auspice and auspice with yarrow is also a good use of shamanism. In the early days of Huihe's prosperity, they had professional sorcerers, who often accompanied the army on wars, divined good fortune and discussed military affairs. It is recorded in the Ouigour Biography of the ancient Tang Dynasty that Guo Ziyi had an alliance with the Ouigour, and the Ouigour shaman discussed the matter: "The day after we left our ancestral headquarters, we will bring a witch and a witch together. We believe that we will be safe and secure on this trip, but we will not fight with the Tang family. We will return as soon as we meet an important man." Today, when I led the soldiers to see your Lord, I did not see a Lord in battle. The sorcerer has signs." The chief wrapped his head to reward the wizard.

4. The Rise of Manichaeism and Other Religions

With the development of the Uighur society, the class relations changed and the class struggle intensified. Shamanism, unable to meet the needs of the development of the Uighur society, gradually collapsed and was replaced by the emerging Manichaeism.

Manichaeism is a world religion that arose in Persia in the middle of the 3rd century and got its name from its founder Mani. At the end of the 3rd century, Manichaeism was brutally suppressed by King Varam I of Persia, and Mani was executed. In order to escape persecution, his followers scattered everywhere. One of them entered the mainland of China in the east and gradually spread in the Tang Dynasty, "In the first year of Yanzai (694), the Persians gave birth to two false Sutras to the Dynasty". The two sutras, the Manichaeian Sutras; Duando, that is, little Mani. The basic doctrine of Manichaeism is "two religions and three religions". The two clans refer to the forces of light and darkness; The "three spheres" refer to the primary, middle and posterior spheres, namely the past, present and future. The theory of "Two religions and three religions" refers to the existence of two forces in the world, light and dark, which rise and fall and fight with each other in the primary, middle and later world, and the light forces finally overcome the dark forces, so it is also called enlightened religion. The basic religious rules are: no marriage, no killing, vegetarian diet, no ancestor worship, white clothing and black crown, naked burial, etc. It is recorded in the book of the Buddha that Manichaeism "takes no killing, no drinking, no meat and no sin as the ultimate discipline." The popularity of Manichaeism in Uighurs began in the middle of the 8th century, reached its peak in the 9th and 10th centuries, and ceased to be recorded in historical

records after the middle of the 11th century. In the first year of Zongguangde in the Tang Dynasty (763), the Uighur Mouyu Khan brought Manichean monks from Luoyang to Uighur. It is recorded in the inscription in Chinese in the Uyghur Khan Stele of Jiu Surname:

Khan (Mouyu Khan) is the Dun army east capital (Luoyang), because of the view of customs…… The grand master Rui Shi and other four monks into the country, elucidate the two Si, the three.

Some scholars believe that before Mouyu Khan embraced Manichaeism, "the Ouigour people may have been widely followed by many Christians, but after the four gentlemen came to China, they were embraced by the Khan, and then became more common, leading to the Ouigour religion." After the Uighur conversion to Manichaeism, they did not completely abandon Shamanism, and Manichaeism coexisted with Shamanism for a long time. Manichaeism had a profound influence on the political, economic and cultural aspects of Uighur society. Monis was a politician in the Uighur regime. The history is as follows: "The Uighur people often discussed politics with Moni, so the capital established a temple for him. The dharma said, 'In the evening, food is eaten. The great Mani went back and forth to China every few years, and the younger one went back and forth year after year. Jiangling West City commerce Hu Ilularia, its origin in Uyghur also ". On behalf of the Uighur people, Moni also asked the Tang Dynasty for peace. The history is as follows:

On December 2, in the eighth year of Yuan and Yuan (814), eight Uighurs returned to China for a banquet. First, the Uighurs invited their relatives and gave them a gift of about five million yuan. Fang Nei punished him and did not let him kiss him. The Uighur people believed in Mani, so they made the governor reject him.

In 840 AD, the Uighurs moved west and in the early years of the founding of the Gaochang Uighur Kingdom, they still believed in Manichaeism. Later, under the influence of local Buddhism, the Uighurs converted to Buddhism one after another, so that "there are Buddhist elements in the Manichaeian classics, and there are Manichaeian elements in the Buddhist classics". Like the Gaochang Uighur, Manichaeism once prevailed in the Uighur region of Hexi, while maintaining the old customs and shamanistic beliefs of their own people. The popularity of Manichaeism in the Uighur Kingdom of Hexi is recorded as follows: "Monk Moni was buried in Beijing in August (in the fourth year of Emperor Tiancheng in the later Tang Dynasty and Ming Dynasty). Moni, the original teacher of the Uighur Kingdom, came from his own country first." Under the influence of the prosperous local Buddhist culture, the Uighurs in Hexi soon converted to

Buddhism.

Sociality was another prominent feature of the belief in sea God in Han Dynasty. In Han Dynasty, the image of sea God changed to some extent, the trend of personalization was obvious, and the worship of sea God also developed from the nature god to the human god. All these changes were related to the social orthodoxy of Han Dynasty. As a part of the folk belief, the belief in Neptune naturally cannot get rid of the influence of the whole social environment, which makes the belief in Neptune become more and more social and practical. In the agrarian societies of Qin and Han dynasties, rain seemed to be particularly important, and the gods such as water god and sea God were in charge of them. The records of offering sacrifices to them to pray for favorable weather were everywhere in the books of Qin and Han Dynasties. In the Han Dynasty, the image of sea God was gradually associated with the legendary dragon, and the appearance of making dragons to pray for rain just shows that the belief in sea God in the Han Dynasty developed towards a more practical trend.

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