

U. Omarova¹ , F. Shamshidenova^{2*} ¹*Al-Farabi Kazakh National University, Almaty, Kazakhstan*²*Almaty Technological University, Almaty, Kazakhstan*
(E-mail: unsiyakz@mail.ru; fakiya_sh@mail.ru)

The “sixteen states” of China and Toba — the “Vanished” Zhats: the kingdom of the Guptas

The article examines the “disappeared” Zhat or “Zhete” tribes, as the people of Turkestan. The Xiongnu (Xiongnu), Xianbi (Yuezhi, Toba), in conflict with the Chinese and among themselves, created the non-Chinese people of the “Sixteen States” and “Toba,” among which the “Later Zhau,” the movement of the “Little Yuezhi” (Toba, Xianbi) was distinguished south and ethnic development of the Jat in the process of formation of the Gupta Kingdom in Funan (Cambodia). The authors analyzed a new interpretation of the Vo-Canh inscription from Nachiang using the method of discursive (hypothetical) analysis of sources about the Zhat. They give an explanation of the “Zhat” ethnic group, which was erroneously transcribed as “Jahed” (racist), “Sot” (stupid), “Goth” (barbarian) and “Jete” (robber). The events described mainly took place on the territory of modern China and Vietnam (partly in Cambodia) and the sources used were written in Chinese [“Sanguo zhi” and “Wei zhi”] in the interpretation of Western and Russian scientists, so we would like to attribute our research to Sinological, that is, referring to the “sixteen kingdoms of the five tribes.” A study of the inscriptions of Ashoka and Samudragupta in the Allahabad inscription reveals information about the social and political status of the people of that period in Southeast Asia and China.

Keywords: Zhat, small Yuezhi, Toba, sixteen states, Inscription of Vo-Canh, Empire, Guptas, Zhete, Southeast India, Asia, Inscription of Ashoka.

Introduction

The purpose of the article is to show the peculiarities of the relationship between the nomadic tribes: the Zhat, the Xiongnu (Xiongnu) and the Xianbi (Yuezhi, Toba), when they were all called “Jete,” “barbarians,” “foreigners” and so on in the context of the history of Indochina.

The Chinese periphery and the Chinese were considered culturally disproportionately different. Thus, the Rourans (Zhuangzhuans), the Xiongnu Xiongnu 匈奴 (Xiongnu) are uncouth, greedy and “barbarians,” they have “the face of a man and the heart of a wild beast,” unlike the Chinese. Then the Xianbi (Yuezhi, Toba), also “barbarians” appeared, who entered into scientific literature as the conventional ethnonym “Zhat” (tsat, foreign) [1], [2].

In short, a certain ethnic group “Zhat” translated into Russian as “foreign” existed on the territory of Eastern Kazakhstan, between China and Russia (Southern Siberia), unfortunately, not correctly transcribed as “Zhete,” which, according to Rashid ad-Din, arose only “due to the hostility of the Chagatai towards the Mughals, who remained committed to shamanism”: “the most famous among all the Jalair tribes was Jamukha (劄木合), the military leader of the Jete (国外zhat) clan” [3; 90]. Historians of the Middle Ages say that: “in the era of Genghis Khan, among all the Jalair tribes, the most famous and oldest was [a certain] Turk Mukhali al-Jalairi from the Zhat clan.”

The “Jat” ethnos, translated into French as “Jate,” existed on the territory of Funan, between Cambodia and Vietnam, during the period of French Indochina: “Les Chams Bani qui se disent eux-mêmes Cham- Jate ou brahmanistes ne se différencient pas” [4]. Recently, this term “Jate” has been pegeratively transcribed as “Jahed” and “Sot” in Southeast Asia. [5]. [At the same time, they say that “the problem of the outskirts of China is the problem of China,” which not only did not meet with objections, but was accepted as an achievement of science not subject to criticism. As for the language, according to Graham Thurgood, the language of the indigenous people is “Jate” (French Jate), which is transcribed as Tsat [6].

Currently, Brunelle M. in his research “Revisiting the expansion of the Chamic language family” (2012) explains the term “jat” in Europe is used in relation to the people of Southeast Asia (30 million “tsats” / tsat in Indonesia) and in India with Pakisan (70 million “jat” / Jate) with Sanskrit writing, elements of

* Corresponding author’s e-mail: fakiya_sh@mail.ru

Buddhist, Indian, Brahmin and Islamic cultures with the language “tsat” or “Jate.” Indian professor Dhillon says: “The Jats are Guptas, and King Chandragupta Maurya was a Jat” [7; 28].

During the time of Emir Temur, the greatest threat to his power came from the emirs of the Zhat clan — Zhalairi, against whom he carried out six punitive campaigns in the Semirechye region, about which the Frenchman de la Croix wrote a lot in the book “The History of Temurbek” [8].

In the works of the Russian scientist L. Borovkova it is reported about a certain ethnic group of “poison” (Sanskrit Jati) of a non-Chinese people in the territory of Northern China from the Mongol-speaking Xianbi tribe with the name Toba in Northern Wei. She describes for a long time: “the people of Yada” (with their capital in Tajikistan) and identifies them with the Hephthalites, known in the history of Central Asia, that they founded their own state, which “very recently before that was a subject of the Rouran Kaganate” and laments: “unfortunately, so far there is no special study of materials from Chinese stories about Yada” [9; 81]. Despite the unsuccessful transcription of the word “zhat,” it tells us the presence of zhat in these places.

Almost all Chinese texts (24 dynastic histories) contain a nationality with the name “Yuezhi” [Yue (people) + zhi (arrived = foreigners — Authors) [Shi Zi, ch. 123: 3158], transcribed into Latin as utsat [u (people) + tsat (zhat)] [1; 35]. Part of which, according to the dynasty “History of the Han” 前漢書, as the “Little Yuezhi” (Xiǎo Yuèzhī 小月氏), “moves and stops” in Buddhist and Islamized Indochina with elements of Hinduism and, perhaps, then further/ migrates south through Tibet, Yunnan (Nyanshan) and Michon (My Son) as tsats (utsuls) and hui (hui) in Hainan. Like “foreign” or “barbarians.” Research by Russian Zavyalova shows that the group of Dungans who moved from China to Kazakhstan are also Zhat (“Hui”) [10; 158].

The fate of the Syanbi people, who belonged to the Mongol-speaking group of peoples, is connected with the Upper Amur basin. The process of resettlement of the Syanbi people to the south is poorly covered in Chinese sources (Weizhi, chapter 1, l. 1a-2 b.) [1; 38]. History knows that the “Turkic China” of the Toba tribe was threatened by a wave of other “Zhat” (“foreigners” — “barbarians” — Rourans — Juanzhuans), led by a leader whose name was Sho-Luen. It is noted that the titles “khan” (or “khagan”) first appeared among the Rourans, i.e. This is a Mongolian title, replacing the previous title “Shanyu.” In Chinese texts only “Xiongnu” and “Khan” are found.

This empire, called “Northern Wei” (or Tuoba Wei, or Yuan Wei) with its capitals in Chang’an, Shanghai Pingcheng, Luoyang voluntarily accepted Chinese culture and officially declared themselves the successors of the ancient legendary ruler Huang Di. The Tobi elite abandoned their original beliefs, including shamanism. By the end of the empire, the country was divided into Western Wei and Eastern Wei [11; 57].

There is an inscription called “Vo-Kanh,” stored in the National Museum of History in Hanoi, found in 1885, known under number C40 according to the catalog of the French scientist G. Coedes, which is associated with Funan (SEA), where the “Indian” Guptas reigned, historical the interpretation of which remains controversial [12].

The text was written in the Jat-Sanskrit language during the period around 335–376, so in recent times some historians attribute it to the Gupta era, [13] although at all times this inscription, especially among French scholars (Maspero and Pellier) and Russians [14], belonged to the Kushan civilization. It is of particular historical value as it reflects the early formation of the Khmer Kingdom at Prey Nokor at the beginning of their formation, with a script (Sanskrit) markedly similar to the Khmer cursive script used to this day. Comparative analysis of the statements (discourses) of the Russian professor A. Zakharov with references to Western historians [14] with the discourses of prof. Lem Chuck [13] regarding the interpretation of this inscription, in our opinion, has scientific value.

Materials and Methods

In the field (a term in anthropology — Authors) of our discursive (hypothetical) analysis lies the question of the Xiongnu (Huns) and Xianbeans (Yuezhi), the indigenous population of the eastern part of the Great Steppe, who became Tabgachs and Turks, called by the Chinese “utsat” or “tsat — barbarians” [1].

The work used the principle of unity of discursive analysis of the history of the Lesser Yuezhi by comparing their transformation into the Gupta Kingdom in Funan. Let’s compare the statements (discourses) of the Russian professor Zakharov A.O. with references to Western historians [14] with the discourse of prof. Lem Chuck [13] regarding the interpretation of the inscription “Wo-kan.”

Scientists from Russia (A.O. Zakharov) and Europe, especially from France (J. Maspero), put a lot of work into understanding the ancient civilization of Southeast Asia in the context of the history of China during and after the Han Dynasty and the period of the “Sixteen States.” The results of their work aimed at studying 230 inscriptions in the Kushan language (Sanskrit) in Indochina, including “Vo-Canh” in Nachiang, were published, especially in the pages of the BEFEO journal (French Bulletin de l'école française d'Extrême-Orient) led by Ködes, which we used.

As we see, in the course of conducting research on Funan and Linyi (they attacked China together in 192), we found ourselves in the “space” (a term in anthropology — Authors) of “historical discourse” proposed by the Frenchman Foucault: “My position is that history should be examined as a discourse” [15], when the facts of the past or “there” and the present or “here” are sometimes considered simultaneously and in a related way and gain some new understanding. We use the definition of the term discourse: “discursus” (Latin — discrete movement of thought “here” and “there”), which in philosophy can mean: “a spasmodic movement of thought going from one reasoning to another in order to come to knowledge” [16], that is, taking discrete (disparate) discourses (word, sentence, paragraph, book, statements of competent persons) “there,” “then,” and “here,” “now.” A new discourse (article) is created based on a selected corpus of discourses and field practices in the countries where the Jat people live [17].

The article is based on the principles of historicism, phenomenological constructivism and objectivity. According to the principle of historicism, all phenomena are considered in their development, formation and change. According to constructivism, knowledge about the past itself is a product of historical development, which is capable of changing the perception of the present and ideas about the past and future.

Results

As a result of the discussion that the “outskirts” of China: the Xiongnu (Xiongnu), Xianbi (Yuezhi), Tuoba and Rouran are Zhat (barbarians), therefore, the states formed by them are also “Zhat,” accordingly, we will further extrapolate this logic to the content of the inscription “Wo-Kan”: “The Guptas came from the “Sixteen States” as the Zhao ethnic group,” therefore the Guptas are also Zhat. In other matters, we note that about 20 million Chinese consider themselves Jats (tsat, hui), as well as the people of Southeast Asia (including 30 million “tsats” / tsat in Indonesia), and in India and Pakistan (70 million “Jats” / Jate) with Sanskrit writing, elements of Buddhist, Indian, Brahman and Islamic cultures, which confirms our conclusion comprehensively.

The ethnonym “Zhat” is translated into French as “Jate” in the Funan territory [4] between Cambodia and Vietnam and is erroneously transcribed as “Jahed” (racist) or “Sot” (stupid) [18], as well as in Kazakhstan “Jete” (robber) with a negative connotation.

Finally, a new interpretation of the epigraphic inscription “Wo-Kan”, expressed through the lips of Lem Chuk [13], about which hundreds of works of a different nature have been written, published in BEFEO in the style of Ködes, is causing discussion.

As a result of a discursive (hypothetical) analysis of the new interpretation of the epigraphic inscription “Wo-Kan,” we come to the conclusion: “Emperor Wu (265–290) waged a war with “foreigners” for more than 30 years (Wei-shu, ch. 30, l. 1 -A). [1; 17]. Then in the history of “Zhau,” whose emperor Shi Hu was very cruel by nature: “out of despair, people fled wherever they looked or committed suicide.”

Discussion

Therefore, it is hypothetically possible to allow the movement of the “Little Yuezhi” (in Chinese sources Xiǎo Yuèzhī 小月氏) to the South through Tibet. They began to live there together with the Tibetan-speaking peoples? Such as “Qiang,” Nepalese “Kham,” “Tse” and so on, until they became an “Indianized” state in the country “Yi” (Nyanshan) and Funan with different exonyms, but with the language “tsat” and “barbarian” people — the “Lin-I” empire (Vietnamese Linh-Áp), a buffer zone between India and China [1].

We want to enter into a discussion with some Western scientists on the subject of the exonyms “Jahed,” “Sot” [15; 225]. Used to address the same ethnic group with the ethnonym Zhat. We discussed the “zhet” in Kazakhstan in the translations of books on Mogulstan and the “Goths” (barbarians) in Germany [7], although even in the Chinese author Ban Gu [19] the zhat as “tsats” (Sunnū and Xianbi) act as robbers and conquerors (barbarians). They are forced out to the west and: “Hunnish tribes participated in the formation of the Kazakh nation” [20]) and they also create the Kushan kingdom in Bactria in their movement to the west [17]. They, moving south, support the kingdom of the “Guptas” in Funan (Vietnam) [13].

Without considering the interpretation of Western and Russian scholars about the Wo-Kan inscription (the text is publicly available — Authors), analyzing the movement to the south of the “Little Yuezhi” during the period of the “Sixteen States” (Xiongnu and Xianbei) in China and the content of the Wo-Kan inscription in Funan, We want to come to an answer to the question of where the harvesters were moving.

According to Lem Chuck, line 12 of the inscription states that “at that time there was a king Simha from the family line of Zhou Bharata Swamika Chand” [13]. This fact indicates that the author of the inscription are people from the Gupta kingdom, and the king Simha indicated in the inscription was of Kushan origin, which during the Eastern Jin Dynasty (304–439) Funan was a strong political factor in China. This confirms that the disputed territory of “Kusatha Garu” (line 13) once belonged to Piao-ju-ti (Raja Anuman ta Pyam) and was in the past known as part of the Kingdom of Huong-wang (Lin-yi). Analysis of these facts in China and India is the subject of the article.

Lem Chuck’s research proves that it was in fact members of the Naga Coladhara house who were none other than those displaced from China by the royal house of Zhou and la maison royale Tchou and “after being attacked by the Han Chinese, they took refuge in the courtyards Funani and Prey Nokora. At the time of making the inscription, we are talking about the return to them, the Guptam-Jatas, of the province of Yunnan, where they had their own oral and written language [13].

A discursive (hypothetical) analysis of the peoples of Southeast Asia and India with the language “TSAT” or “Jat” shows the former mutual influence of the state of “Zhao” from the “Sixteen States” of China with the countries of the future Indochina and the spread of Sanskrit writing, the Tsat language, the “Shak” chronology, as became known from the epigraphic monument “Vo Kan” in Champa, in the area of Na Trang (Vietnamese: Nha Trang) [13]; [1]; [21].

About the end of the 4th century, as Grousset writes: “among the peoples of Southern Siberia, the Turkic “horde” of Tabgaches (Chinese: Toba) grew stronger, which eventually formed a strong power in Northern China” [11; 57]. These were “ephemeral states, according to L.N. Gumilyov, similar to the barbarian kingdoms of the Goths, Burgundians, and Vandals that existed at that time in the Mediterranean” [22]. Byzantine chroniclers wrote about the Tabgachs (or Toba) [23; 26], that the “Tabgach Horde,” probably of Turkic origin, set up a camp in the far north of Shanxi and the “Great Wall,” alongside some tribes of “barbarians,” immigrants from the shores of Lake Baikal, as well as the nationalities: “Zhat-Zhalairi,” Buriat (bori — zhat), Tatar-tsat, Bashkurt (baska-zhurt), Yakut (zhat-zhurt) and so on [24]. L. Gumilyov writes about Toba — as “Mongols, in language as Kazakhs and Bashkirs and, most likely, spoke the same language with those who conquered the Shans and quickly entered the historical arena” [25; 168].

Thus, one hundred and thirty-five years (until 439) is known in the history of China as the period of the “Sixteen States” (Xiongnu, Jie, Xianbi, Di and Qiang), which alternately seized Chinese lands, creating state formations on them called zhat. The first state was “Early Zhao (Xiongnu-Xiongnu)” in 304–325 with its capital in Pingyang (Shanxi Province), including the eastern part of the province. Gansu and the northern part of the province. Henan. This state was destroyed by the Jie Dynasty (329–352) in the kingdom of Later Zhao, as the nomadic Jie tribe led by their leader Shi Le, took possession of Xianguo (Hebei Province) and took the title of Prince of Zhao. In 325, Shi Le captured the Jin districts on the Huai River and the city of Luoyang in 329. In 330, Shi Le proclaimed the Zhao Empire and took the imperial title Gaozu (Shi Le) (319–333). In 334, Shi Hu ascended the Zhao throne after the intermediate Hai-yang-wan (333–334). Taizu (Shi Hu) (334–349) made the city of Ye (Linzhang) his capital. Under him, the Jie conquered most of Northern China. They write that Shi Hu was very cruel by nature. His power was unbearable for his subjects due to heavy labor duties and other oppressions. Out of despair, people ran wherever they could or committed suicide.

According to Lam Chuk, it was part of the Later Zhou from the “Sixteen States” that, once in Funan, strengthened the kingdom of the Guptas. This bold hypothesis of the author leads to a great debate among Europeans. We, the authors of this article, repeating other people’s thoughts, should not be criticized by the opposition, according to the rules of discourse analysis, as was the case with E. Said’s book [26]. In general, this entire period of Chinese society was “unlucky,” as noted. M.V. Kryukov: “Unlike other eras in world sinology, this period has not been studied enough,” and it is no coincidence that during the 3rd–6th centuries in the literature the name “time of troubles” was established [27; 6–7].

Prof. Lem Chuck confidently hints that the author of the “Wo — Kan” inscription, who became Samudragupta [13], was a “displaced from China” royal house of Zhou from the then countries of Tou-fang 吐蕃 (Tibet), Da Li 大理 (Yunnan), Michon (future Vietnam) and Vijaya (capital of the Chams) [1; 175].

The end of the “Sixteen States” period is associated with 439, when the Northern Wei dynasty, created by the Xianbei Toba tribe, among the peoples living in the territory of the future Southeast Asia, the “Yi” people were noticeable in the modern province of Yunnan (currently 4, 71 million people zhat/tsat), with a total population of about 8 million people (2000 census), which are actually discussed in the epigraphic inscription “Wo-Kan”: King Funani asks China to return this territory, since “it belonged to them.”

According to Indian historians R.K. Majumdar and K.A. Nilakanta Shastri as interpreted by Western scholars a little later or at the same time in the south-eastern part of India we have the revival of the Pallavas led by Simhavishnu, who sent an expedition and occupied Malaysia and Sri Lanka, and the influence of Tamil art on the art of Thailand, Laos and Cambodia. There are many inscriptions in these lands in the Sanskrit script, in which the Pallavas were the first to specialize [28]. “A study of the inscriptions of Ashoka and Samudragupta in the Allahabad inscription reveals information about the social and political status of the people of that period in Southeast Asia and China. The history of the Mauryan Empire is very dramatic, which declined and disappeared just 50 years after the death of Ashoka” [29].

Conclusions

A certain ethnic group “Zhat” or “Zhete” 国外 translated into Russian as “foreign” existed on the territory of Eastern Kazakhstan, between China and Russia (Southern Siberia). The “Zhat” ethnic group, translated into French as “Jate,” is also known in the territory of Funan, between Cambodia and Vietnam, during the period of French Indochina. Recently, this term “Jate” has been transcribed as “Jahed” and “Sot” in Southeast Asia.

Eliminate derogatory exonyms. A new interpretation of the Vo-Canh inscription requires special research. A discursive (hypothetical) analysis of the beginning of our era shows the presence of the proto-Mongolian peoples “Xiongnu” (Xiongnu) and “Xianbi” (Yuezhi, Toba), transcribed by scientists of Western countries as “tsat,” were both with the Chinese and among themselves in interethnic and interreligious conflict.

“Little Yuezhi” (Xiǎo Yuèzhī 小月氏) after defeat from the “Xiongnu” move and/or stop in Buddhist and Islamized Indochina with elements of Hinduism and, perhaps, then further migrate to the south, like the Utsuls (Tsats) and Hui (hui) in Hainan, Lin-Yi, Champa, Funan as “foreign” or “barbarians” with the Tsat language [6].

The Xiongnu people, having begun the struggle in 294, twenty years later defeated the Chinese troops and destroyed the power of the Western Jin dynasty (265–316) in Northern China as “barbarians” (Wei-shu, ch. 30, l. 1-a) [1; 13]. The French scientist G. Maspero says: “the barbarians (utsats) made predatory raids in 192, and then went back to their native steppes” [1; 15].

The Xiongnu created for one hundred and thirty-five years (until 439) the period of the “Sixteen States” known in the history of China (Xiongnu, Jie, Xianbi, Di and Qiang), which alternately seized Chinese lands and created state formations on them. The first state was “Early Zhao (Xiongnu-Xiongnu)” in 304–325 with its capital in Pingyang (Shanxi Province). This state was destroyed by the Jie Dynasty (329–352) in the kingdom of Later Zhao, as the nomadic Jie tribe led by their leader Shi Le, who took possession of Xiangguo (Hebei Province) and took the title of Prince of Zhao. In 325, Shi Le captured the Jin districts on the Huai River and the city of Luoyang in 329. The end of the Sixteen States period is associated with 439, when the Northern Wei dynasty was created by the Xianbei Toba tribe. According to Lam Chuck, it was part of the Later Zhao from the “Sixteen States” that, once in Funan, strengthened the kingdom of the Guptas [13].

The problem of the origin of the Guptas, cited by the Cambodian historian Lam Chuk in the “Vo Kan Inscription,” has not yet received a convincing solution. Samudragupta’s Allahabad pillar inscription mentions Maharaja Srigupta and Maharaja Ghatotkacha as his ancestors. But we know little about the early Guptas. Chandragupta-I was believed to have succeeded his father Ghatotkacha in 320 AD and laid the foundation of the great Gupta Empire. He was married to Princess Licchavi Kumaradevi (of Cambodia). Licchavi was a relative of Gautama Buddha. It is also stated that Samudragupta, the son of Chandragupta-I and Kumaradevi, who proudly called himself Lichchhavi “Dauhitra,” that is, the son of the daughter of Lichchhavi. Our discursive (hypothetical) analysis based on various statements suggests that the period of creation of the Guptas corresponds to the Later Zhou (and/or Tuoba Wei), and Princess Kumaradevi is from Funani.

Cited by Lam Chuk Bharateya Simhe, a king in Jainism and Hinduism in Northern India and the Pallava dynasty (275–897 CE) in Southeast India, followers of Hinduism who ruled parts of southern India apparent-

ly rose to prominence after the fall of the Satavahana dynasty. Song-Yunya, a monk-traveler during the period of Queen Yuan Xu [Toba, 515–528], speaks about this. By this time, the Toba had become sinicized to such an extent that their kingdom began to suffer palace coups, civil wars, and disputes that ended the existence of their empire, Northern Wei.

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У. Омарова, Ф. Шамшиденова

Қытай мен Тобаның «он алты мемлекеті» — «жоғалған» жаттар: Гуптар патшалығы

Мақалада «жоғалған» жат немесе «жете» тайпалары Түркістанның халқы ретінде, Сюнну (хунну), сяньби (юэчжи, тоба) тайпалары бір-бірімен және қытайлықтармен қалыптасып, қытай емес халықтардың «Он алты мемлекетін» және «Тобаны» құрды, ал оның ішінде «Кейінгі Чжау» ерекше болғандығы туралы қарастырылған. «Кіші юэчжилердің» (тоба, сяньби) оңтүстікке қарай қозғалысы және Фунандағы (Камбоджа) Гуптар патшалығының құрылу үрдісінде жаттардың этникалық дамуы зерделенген. Авторлар Начянгадағы Vo-Canh жазбаларына дискурсивті (гипотетикалық) әдісті қолданып, жаттар туралы деректерге жаңа интерпретацияда талдау жасады. «Jahed» (нәсілшіл), «Sot» (ақымақ), Goth (варвар) и «жете» (қарақшы) деп кәте сипаттаған «Жат» этносына дұрыс түсінік берілді. Сипатталатын оқиғалар, негізінен, қазіргі Қытай мен Вьетнам (біразы Камбоджада) жүзеге асқан, ал қолданылған «Саньго чжи» и «Вэй чжи» деректері басты және орыс ғалымдарының аудармасымен пайдаланылды, сондықтан бұл мақаладағы пайымдамалар «бес тайпаның он алты мемлекетіне» негізделген қытай туралы зерттеуге де жатады. Ашоктар мен Самудрагупталар және Аллахабад жазбаларында Оңтүстік-Шығыс Азия мен Қытайда сол кездегі адамдардың әлеуметтік және саяси мәртебесі туралы мәлімет беріледі.

Кілт сөздер: Жат, кіші юэчжилер, Тоба, он алты мемлекет, Во-кань бітік жазуы, империя, Гупталар, Жете, Оңтүстік Үндістан, Азия, Ашока бітік жазуы.

У. Омарова, Ф. Шамшиденова

«Шестнадцать государств» Китая и Тоба — «исчезнувшие» жаты: Царство гуптов

В статье рассматриваются «исчезнувшие» племена жат или «жете», как народность Туркестана. Сюнну (хунну), сяньби (юэчжи, тоба), конфликтуя с китайцами и между собой, создали некитайский народ «Шестнадцать государств» и «Тоба», среди которых отличалась «Поздняя чжау», движение «Малых юэчжи» (тоба, сяньби) на юг и этническое развитие жатов в процессе образования Царства гуптов в Фунани (Камбоджа). Авторы сделали анализ новой интерпретации надписи Vo-Canh из Начянга, используя метод дискурсивного (гипотетического) анализа источников о жатах. Дают пояснение этносу «жат», который ошибочно транскрибировался как «Jahed» (расист), «Sot» (глупый), Goth (варвар) и «жете» (разбойник). Описываемые события в основном происходили на территории современного Китая и Вьетнама (частично в Камбодже) и использованные источники, написаны на китайском языке («Саньго чжи» и «Вэй чжи») в интерпретации западных и русских ученых, поэтому наше исследование мы хотели бы отнести к китаеведческой, то есть ссылающейся на «шестнадцать царств пяти племен». Изучение надписей Ашоки и Самудрагупты в надписи в Аллахабаде раскрывает сведения о социальном и политическом статусе людей того периода в Юго-Восточной Азии и Китае.

Ключевые слова: Жат, малые юэчжи, Тоба, шестнадцать государств, надпись Во-Кань, империя, Гупты, Жете, Южная Индия, Азия, надпись Ашока.

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Information about the authors

Omarova Unsiya — Candidate of Historical Sciences, Senior Lecturer, Department of International Relations and World Economy, Al-Farabi Kazakh National University, Almaty, Kazakhstan, <https://orcid.org/0000-0003-0955-0757>

Shamshidenova Fakiya — Candidate of Historical Sciences, Associate Professor, Department of Social and Humanitarian Disciplines, Almaty Technological University, Almaty, Kazakhstan, <https://orcid.org/0000-0003-4323-7131>