

Changes and Cultural Choices in Land Tenure Documents in Huihu Script and Chağatai Script

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Abstract: The Huihu language and the Chağatai language were the languages used by the Uyghur people in history. A large number of documents, including a large number of contract documents, were recorded and retained by these scripts. Contract documents, as documentary historical materials, more directly recorded the economic life of the feudal society. Not only that, but also reflected many problems in other areas of social life. The land contract documents with different characters in different periods can reflect the potential process of faith change and cultural change, as well as the cultural choice and normal concept of the group used, namely the ancient Uyghur people. This paper will analyze the land contract documents of Uyghur Manichaeism, Buddhism and Islam to discuss the intuitive changes of faith changes to the Uyghur society, as well as the Uyghur people's choices and preferences in faith and culture. By comparing the calendar, names, kinship, transaction contents and other details in the land lease documents of the two languages, this paper summarizes the acceptance degree of the ancient Uyghur people to different religions, and the differences in the process of absorbing and improving themselves from the doctrines and completing the transition.

Keywords: Huihu script, Chağatai script, land contract documents, religion, cultural choice

1. Introduction

Ancient documents are the most intuitive and effective precious academic materials for the study of national history and culture. The study of borrowed words in different languages and the changes of various types of words in ancient documents not only involves the knowledge of linguistics and philology, but also the research amount of ethnology and history related to the changes of belief, cultural background, group integration, ethnic habits, ethnic identity and ethnic character behind the subordination of the documents to the groups is quite considerable. Ethnic characters are closely related to the social history, economy and culture of the subordinate ethnic groups. Writing is inseparable from language, and language is inseparable from society. The development and evolution of society determine the change and development of writing. There are a large number of preserved documents in the history of the Uyghur nationality and many types of writing, including many themes and styles. In the contract documents, the above cultural changes and specific forms will be listed and analyzed mainly from the laws followed at that time and the calendar in the documents, the names of people, the listing of kinship relations, the contents of transactions and other aspects.

At present, there are few comparative studies on all kinds of contract literature in Uyghur at home and abroad, and even fewer studies on the background and changes of contract literature in different languages at different times. Therefore, the purpose of this study is to explore the relationship between faith changes, cultural choices and contractual documents with different languages in different periods, and to explore the influence and changes of the Uyghur people in the period of using Huihu and Chağatai, as well as the reasons for choosing and accepting different religions and the selection bias through the various words used in the two documents.

The comparative study in this aspect can not only find the way of language part of speech changes in the ancient documents, but also try to analyze the specific content of this change, understand the choice orientation of religion, culture, system and other aspects of the ancient Uyghur at that time, and make a preliminary study on the transformation of the ancient Uyghur's lifestyle and economic system by way of comparative literature.

2. Background Information

2.1. Contract Documents in Huihu and Huihu Script

Huihu is a phonemic script derived from the Sodic language, mainly used in the 8th and 15th centuries. The Huihu language was used by many ethnic groups, including the Huihu people, and was a cross-language, super-dialect writing. In the process of its use, it had a great influence on the neighboring ethnic languages.

In the Period of the Huihu Khanate in the northern part of Mobu, Erhun-Yenisewen was mainly used. Later, with the continuous development of the Huihu society and the gradual growth of the power of the Hui Uyghur Khan, Manichaeism was enshrined as the state religion of the Huihu Khan, and the number of Central Asian Sogdian merchants increased day by day. Their status in the Hui Uyghur Khan was also strengthened. The Sogdian culture had a profound impact on the Khanate. At this time, on the basis of continuing to use the Erhun - Yenisei language, the Mobu Hui - Hui Khanate began to use the Sodic language to record the Huihu language.

After Huihu moved to the West on a large scale in 840 AD, Huihu was more widely used. Huihu was used in the Huihu Kingdom of Ganzhou, the Huihu Kingdom of Gaochang and The Kara-Khanid Khanate. It was used not only for tablet inscription, but also for writing in various contents, and in woodcut books in the Yuan Dynasty. The Huihu people in this period mainly believed in Manichaeism and Buddhism, but there were also other religions. It was not until the 15th century that the Huihu language gradually fell into disuse and was replaced by the Chağatai language.

The Huihu text contract is the first-hand data for the study of Huihu society, economy and history. Since the end of the 19th century and the beginning of the 20th century, with the excavations of Huihu texts in Turpan, Dunhuang, and other places, countries worldwide have carried out continuous studies on these texts and achieved fruitful results. However, because most of these contracts were written in Huihu cursive script and the collections were scattered, there were some difficulties in interpreting and arranging them, which restricted the use of these contracts. Uyghur languages at this stage belong to the category of ancient Uyghur languages [1].

2.2. Contract Documents in Chağatai and Chağatai Script

Chağatai language refers to the Uyghur literary language formed based on the ancient Uyghur language. "From the 14th century to the beginning of the 20th century, the Uyghur language was commonly used by all the ethnic groups speaking Turkic languages in Central Asia, including today's Xinjiang". It is a kind of Arabic alphabet phonetic script. Simply speaking, modern Uyghur language is a further colloquialism of Uyghur language, and modern Uyghur language is only a partial "optimization" of Uyghur language.

Chağatai literature contract documents a considerable number of documents, Chağatai historical documents, in addition to historical ancient books (that is, historical records), also include a large number of contract documents. Contract documents, as documentary historical materials, recorded the economic life of feudal society more directly. Not only that, but also reflected many problems in other areas of social life. Therefore, it is the most credible and important historical document [2].

The Huihu, the direct ancestor of the Uyghur of China, was one of the earliest nomadic peoples who transitioned into urban life throughout history. The Uyghur people have a long history and splendid culture. The Uyghur people have left precious oral and written documents in their long history. Uyghur people's ancient narrative poems are the inexhaustible source of Uyghur history, culture, literature and art.

3. Comparative Analysis of Texts

The Uyghur are a people of many religions in history. In addition to Shamanism, which was a primitive religion, Zoroastrianism, Taoism, Manichaeism, Nestorianism, Buddhism, Islam and other religions were adopted [3]. It was not until the late 15th century, when Islam completely replaced other religions except Islam, that the Uyghur realized the unification of Islamic belief [3]. In the different stages of religious belief, the Uyghur have created the corresponding splendid culture, which belongs to each period alone, showing the unique cultural charm. In the cognition of the Uyghur, the inherent habit is to punish evil and promote good. Uyghur pay attention to etiquette and morality, and "abiding by discipline and regulations" is the most important point in Uyghur education [4]. This point is also significantly reflected in the literature analyzed below.

In the course of history, the Uyghur people used the Huihu language created on the basis of the Sogdian language and the Chağatai language used in the Chağatai period, recording many documents related to literature, religion, politics, history and economy. This paper will discuss the content, the specific use of words and grammatical structures of the land deed documents in the social and economic documents written in Huihu and Chağatai texts. The land deed documents analyzed in the text are from the following books and documents [5,6].

For the convenience of comparison, only part of the contents of the following documents are retained, and the order of the contents of the documents is adjusted accordingly (Table 1).

Table 1: Documents.

	Land Tenure Documents In Huihu Script	Land Tenure Documents In Chağatai Script	
Original and translation	biçin yïl altïinç ay yiti yangïqa	taärixqä mïng ikkï yüz qiriq säkkïz yarkänd hisapda maymun yïli bäraät aynïng yïgïrmä altäsï pähsänbä küni	the calendar
	Year of the Rat 6th month 7th (Day)	Thursday, August 26, 1248 (AH Yarkand, Year of the Monkey) (1833 AD)	

Table 1: (continued).

	manga sabī-qa yongl(a)q-liy quanbu k(ä)rgäk bolup tsinkuu ögän üz-ä suw(a)qliy bir šäy säkiz küri uruy kirür yir-imin basmil-qa toyruru tomlituü satdīm.satīy quanbu- sīn īnča sōz- lāšdim(i)z. qoču kidini yorir iki uči kin-lig otura tamyaliy üç ming biš yūz quanbu-qa kābāzi (kewaz) birlā kās-išdim(i)z.	rābatči nāvahisida xuajä iriki māvzīdaki mölük miras on ikki čarāklik bānam yirimni bāla zulum jābār bāla giri öz riza vā rāybātim birlā yururyābn yururini ötüp, biqimmāt ādil rastqā ulwāqit on tängä pulyä molla abdulla hālfātgā satim.	Transaction contents, money evidence
	I, sabī, because I need universal quanbu, So I reasonably sold my irrigated land on the Qinqu River that could sow a dan eight dou(an ancient Chinese unit of measurement) seeds to basmīl. We negotiated the sale price of the universal quanbu as follows: We traded 3,500 universal cotton quanbu with sides at both ends and a seal in the middle that circulated west of qoču.	I took my 12 Charek(an ancient Chinese Uyghur unit of measurement) ancestral wetlands,it in Hejie canal, near the rābatči, after the imagination of suffering and deep struggle, I was willing to sell it to molla abdulla hālfā for a fair and suitable price of 10 tanga(Ancient Chinese Uyghur unit of currency) without any cunning.	

Table 1: (continued).

	bu quanbuy bitig qılmiş kün üz-ä män basmıl tükäl birtim män sabı y(äimä bir ägsük-süz tükäl sanap altım.	puli bala qusur*** qolumyā tægdi,) bu mǎzkur yārda mening hič häqi tǎalluqum qalmadi.	money evidence
	I have paid them in full at the time of writing(basmıl); And I, sabı, got all of them quanbu.	The money was received safe and sound, and the land will not be mine.	
	bu yir-ning sičisi öngtün yingaq basmıl-ning yir.küntin yingaq y(ä)ngirim w(a)rh(a)r-int(a)qi yir kidin yingaq taypugu ögän taytın yingaq uluy yol adiürar. bu tört siči içindäki yir-kä ming yil tümän kün-kä+t(ä)gi basmıl ärklig bolz-un.	xudud ärbäasi: kün toyuşi şikär mämät(n)ing varislarning yärigä muttäsil fasilä tırgän, kün yuruşi väqpi yärigä muttäsil fasilä qır vä bāzisi öräk, kün olturuşi bayı mǎzkurning yärigä muttäsil fasilä qır vä bāzisi öräk, şimal tārīpi rax amya muttäsil.	abuttals
	The four corners of the land were: On the east side was the territory of basmıl; On the south side, its the temple land; The west is bounded by the Taifu Ditch; The north is bounded by the main road. The land within these four borders will belong to basmıl for thousands of years.	Boundary: East to the land inherited by şikär mämät, delimited by long divided logs; To the south it is joined by the väqpi land, which is bounded by a stalk and some pits; On the west side it will border the buyer's land with the stem of the ground and some pits. The north joins the main road.	

Table 1: (continued).

	taplasar(tepix tapmasliq) öz-i tutz-un. taplama-sar adın kişi-kä ötkürü satz-un. män sabî-nîng oylum qîz-îm içim inim qam qad(a)şîm y(ä)gänim tayayîm ay(i)tmaz-un ist(äimâz-ün ay(i)ty(a)li ist (äig(ä)li s(a)qîns(a)r sawlarî yorîmaz-un. taqî birök ärklîg bağ işl küç-in tutup alayîn yulayîn tisârlâr. bu oq ögân üz-â suwaq-lîy iki tançu yir yaratu birip yulup alz-un. yultaçî kişi qor-luy bolz-un. basmîl qor-suz bolz-un.	yänä kişining hām ālhaqî yoq vāqpi āmās kāro āmās bāxşāndā āmās bādulyāvm män vāya mening āvladimdin hārkim bu mākzur yār jānupdin hār rāinādā dāvay qîlsa q dāvaymîz şārî şārîfda batil vā namāsmuî bolsundāp iqrar sārîx vā mutābārî şārî qilindi.	Sovereignty and subsequent resale
	Let him take charge if he pleases; If not, they can be resold to others. My(sabî) sons, daughters, brothers, relatives, nephews, uncles and nephews not be involved. If they want to talk about it, all of they words are useless. If (any one) by the authority of the official says, "I will take it," he shall redeem two fields (equal) to the irrigated fields in that channel. Those who buy will suffer losses; There will be no loss for basmîl.	This land has no relation to any other person, it is not vāqpi land, it does not belong to any other person, and in the future, if there is any change, if I or my descendants bring a lawsuit over this land, breaking or denying the agreement, our lawsuit will not be valid before the Shariah.	

Table 1: (continued).

	tanuq yapıy tutuq. tanuq tolu b(ä)g tutuq. tanuq satır yimäk.tanuq songsuz toyin. m(ä)n b(ä)g toy(r)il bitidim. bu tamya m(ä)n sabi-niing ol. sabi-ta almiş yir bitigi.	huzzaru majilis: molla sarmsaq hālfāt . ming başı rāxim bay. yüz başı niyaz sofi bay. islam hajā māmāt hajā molla nāzir	Certifier, author, seal, name of instrument
	The witness yapıy tutuq; The witness tolu b(ä)g tutuq; The witness satır yimäk; The witness songsuz toyin;I, b(ä)g toy(r)il wrote (the document). This seal belongs to me(sabi). A document for the purchase of land from sabi.	The witness: molla sarmsaq hālfāt, Thousand heads of households rāxim bay, Head of a hundred households niyaz sofi bay, islam hajā māmāt hajā molla nāzir.	

3.1. Analysis of Calendar Characters

The Uyghur people have believed in many religions and used many kinds of calendars in their history. The traditional zodiac and Islamic calendars and their combinations are the main ones appearing in the above-mentioned land deed documents.

In the Huihu land title documents, the traditional Chinese zodiac calendar was dominant, and the months and dates were divided by Ordinal Numbers. At this time, the Uyghur people were mainly converted to Manichaeism or Buddhism, except for the special months (mainly the names of the months under the influence of the nomadic economy and the names of Ramadan under the influence of Manichaeism). No special name is used to refer to the month or date (it does not appear in the land deed documents, so it is omitted here). In this period, the Uyghur people were still engaged in the nomadic economy and did not completely transition to the mode of farming, and the calendar algorithm was more suitable for the simultaneous development of nomadic farming, which was relatively imperfect [7].

In the land deed documents of Chağatai, on the basis of the traditional zodiac legislation, a variety of new calendars were accepted, among which the most prominent one is the Islamic calendar. At this time, the Uyghur had converted to Islam completely, and improved and adjusted the calendar on its basis after borrowing it, thus improving and perfecting the integrity of the calendar. After the transition from nomadism to tillage, the Uyghur people mainly live in agriculture. In order to meet the needs of their own agricultural production, the Uyghur adopted a calendar more suitable for agricultural production while using the Islamic calendar, because the calendar did not coincide with the agricultural seasons. After accepting the Islamic calendar, they have the concept of week and a new series of names for month, week and date [7]. The names of the months in the literature are used

for the lunar calendar, which indicates that after accepting the new calendar, the Uyghur people combined the local actual situation to record the time and calendar year with the combination of the Chinese zodiac calendar, Islamic calendar and lunar calendar. Combining the local conditions of farming and animal husbandry with the local conditions of various aspects of astronomy and geography, the formation of a traditional, but also combined with the actual calendar. Different cultures and corresponding contents have greatly improved the convenience of production and life of the Uyghur.

In terms of grammar, it can be seen in the table that the ancient Uyghur recorded the specific year, month and day with clear numbers and numerals, names and nouns. In the Huihu land deed documents, it can be known that the ancient Uyghur people's calendar in this period was relatively imperfect. In addition to referring to the year by animal terms in the Zodiac calendar, the dates were mainly indicated by specific number words. At this time, no clear concept of the week had been produced, and the number words were mainly ordinal and cardinal words. Under the influence of Islam, the Uyghur people at this time had formed the concept of the week and accepted many foreign words to refer to the month and the name of the week. The word classes involved in the calendar are mainly nouns and cardinals.

In terms of etymology, it can be seen from the table that the ancient Uyghur used the words "yil", "ay" and "kün" in the calendar records to refer to the year, month and day. Like other ethnic groups, the ancient Uyghur also recorded the specific time based on their understanding and research degree of astronomy, and named the concepts of "month" and "day" after the names of celestial bodies. These words and animal nouns in the Zodiac calendar are the original words of the Uyghur language. The numerals used are also the original words; In the land deed documents of Chağatai, nouns referring to different days and months are mostly foreign words, mainly Arabic and Persian loanwords. As Sanskrit and Sogdian borrow do not appear in the table, they are omitted here.

3.2. Text Analysis of Names and Relatives

A name is very important to the Uyghur people. A good name not only has a good meaning and contains expectations and blessings for future generations, but also is closely related to the family and members of the family. From the names in the documents, the concepts held by the Uyghur people in different periods can also be seen, and their subtle changes can also be found through comparison. In different religious periods, ancient Uyghur people have accepted a large number of loan words in their religion and related languages, among which the name is the most powerful proof. Due to limited space, not all names are included in the table. Only the names with distinct characteristics are selected.

In the land deed documents in Huihu, it can be found that the names of the people were related to the name of the tribe, or had special meanings, or the family name, or the official position attached to it. It can be confirmed that the Uyghur people in this period valued a nomadic economy and had a strong nomadic culture atmosphere. The original words with special meanings can prove that they accepted religion on the premise of preserving their own culture. The unified family name indicates that the Uyghur people at that time had already had the concept of family, which was not only an extension of the grassland culture, but also the beginning of the farming culture. The attached official status as a testimony not only indicates the authenticity of the contract documents, but also expresses the status and family of the people with these status symbol words in their names.

At the same time, in the land deed documents of Chağatai, it can be observed that there are a large number of Persian and Arabic loan words and names in the names taken. At this time, the names of people also have religious titles in addition to the names. People with official positions and positions also use "bay" as the suffix, which is also one of the certificates of their status and family. It can be seen from the names that the Uyghur people at this time followed the system of following their parents

(putting their father's name into their family name). This naming system also implies the improvement of the family unit system, which indicates that the Uyghur people at this time have realized the transition from the nomadic grassland culture to the farming culture. The name infix some specific honorifics of religious figures or believers, which indicates the comprehensive integration of Islam [8].

As for the list of kinship relations, the influence of native culture and religion is also very obvious. In the documents of land deed in Huihu, listing relatives one by one can show that the family structure is magnificent and the relation between relatives is relatively comprehensive, and the negation of subsequent rights and interests in the documents can show that the members (relatives) in the family have close interests and blood ties with each other. As described in the above section, under the influence of the nomadic economy at this time, the nomadic system and atmosphere were relatively strong, and the sense of tribe was still retained, and the concept of clan gradually transitioned from tribe to family. In Buddhist and Manichean teachings, all beings are equal, which is exactly the key point of mentioning each relative in the document, including both the original culture and the doctrine of combining beliefs.

In the land deed documents of Chağatai, "my descendants" is used to summarize the relationship between kinship and rights and interests, which indicates that the Uyghur people at this time have already transferred from the concept of large clan and family to the system with family as the core unit and immediate family taking the first place of rights and interests. It indicates the comprehensive stability of the agricultural social system and the weakening of the consciousness of family and clan. Moreover, it is the most tangible evidence of the transition from nomadic culture to farming culture. And the family is a very important part of Islamic teachings, which also plays a key role.

From the perspective of grammar, in the documents of land deeds in Huihu, the format of names mainly consists of individual names and names with family names added. Family names are not only explicit names, but also the names of positions and posts, which are modified by them. According to the grammatical structure, the arrangement of the parts of speech is very consistent with the characteristics of agglutinative language.

In the land deed documents of Chağatai, the format of the name is mainly in the form of "honorific prefix + name + father's name (surname) + honorific suffix". The most obvious one here is the religious honorific title modified before the name [8]. This modification before the name is very consistent with the grammatical structure of Arabic and other inflected languages. As a result, modern and modern Uyghur languages have already had stable prefix affixes and additional elements, but the situation of modifying with respect is not much.

In terms of etymology, in the period of Manichaeism and Buddhism, there were a lot of names accepted from Sogdian and Sanskrit, but most of the time, they were given by the original names of Uyghur. Since there is not much reference to this kind of vocabulary in the literature on the land title in Huihu, we will skip it here.

The name for religious reasons is more evident in the land deed documents of Chağatai. It can be found in the table that in addition to the original Uyghur vocabulary, there are a considerable number of Arabic and Persian loan words, most of which are the names of saints and religious titles.

3.3. Text Analysis of Transaction Content and Civilization Development

Table 1 shows the completion of the transition from nomadism to farming, the moral concepts that existed in the original culture and were emphasized when accepting religions, as well as the degree of acceptance of the original culture and the accepted religions.

From the location of the contract documents, the central area in the Huihu land deed documents is Gaochang (Turfan, Xinjiang, China), while the central area in the Chağatai land deed documents is southern Xinjiang (Southern Xinjiang, China), and Kashgar appears frequently. The Uyghur people

(mainly the ancient Huihu tribe) in the Huihu land deed literature live in the northern Xinjiang region (northern Xinjiang, China). They live on the back of mountains, grasslands and adjacent farmland, and occupy a considerable proportion of the nomadic economy. The Uyghur people in the land lease documents of Chağatai live in the southern Xinjiang region (southern Xinjiang, China), which is a typical farming and animal husbandry economic system dominated by an agricultural economy.

In terms of the description of the directions, although there are some loanwords in the land deed documents of Chağatai, most of them describe the directions by the action track of the sun, just like those in the land deed documents of Huihu [9]. The emphasis on and worship of the sun is one of the cultural parts of the ancient Uyghur people in the primitive religious period. The worship of the sun, moon and stars has always existed in the Uyghur people. Later, with different religions, some changes took place, but the emphasis on the natural celestial bodies has always been preserved.

In terms of measuring units of land, the Uyghur people in the land deed documents in Huihu took the characteristics of land and the number of seed that could be accommodated as the basic units of measurement. The Uyghur people in the land lease documents of Chağatai have already had a clear unit of measurement for land, and they take this as the measurement of land size.

From the perspective of the original culture and religious influence, no matter what period of land contract documents will emphasize one point: justice. It can be found in the documents that the covenanter will say that he sold the land at a reasonable price, and there are specific descriptions no matter what religious period, but there are some slight differences in expression.

From the characteristics of land contract documents, no matter in which period, they will describe in detail the location, size and actual situation of the land being traded, and will clearly describe the ownership of the land, the way of subsequent treatment and the way of settlement in case of disputes. This not only shows that the format and requirements of the contract documents are very clear and strive to achieve no disputes in the future, but also virtually indicates the power center and legal standards in different periods.

From the perspective of grammatical description, no matter what period of land contract documents, the covenanter will be detailed in the first person to explain what he needs to explain clearly, and the documents are written by local officials or people with authority. It should be noted here that although the documents are written in a third person, they are always recorded in the word of the covenanter (land seller). Compared with modern contracts and contract documents, the characteristic of these land contract documents is to restore reality.

From the differences and similarities of the forms of land contract documents, the initial declaration of the time of contract clearly explains the amount of money transaction, indicate the ownership of the land transaction, describe the way to deal with emergencies, witness signature retention evidence and other aspects are basically the same. The differences are reflected in the fact that in the middle part of the Huihu land deed documents, the land boundary is explained clearly first, and then the ownership of the land and the corresponding strategies are described. In the contract documents of Chağatai, the escheatage right and countermeasures are determined first, and then the land boundary is described.

From the perspective of grammatical analysis, the probability of adding additional elements of possessive personality to various nouns and verbs as well as action direction is quite frequent, and the pronunciation of the affixes followed also begins to show some subtle changes, which not only indicates that the resale process described in the land contract documents is apparent but also the language features are relatively stable. On the other hand, it indicates that the language is also adapting to the changes at each stage, accepting the linguistic elements attached to the new religious culture, and developing more and more perfect.

From the analysis of land contract documents, the probability of using loanwords in Chağatai land contract documents is relatively high. For example, in the section describing land boundaries, the two

words "xudud ärbääsi" are borrowed from Arabic, meaning the four boundaries of land trading, and "mäjilis" is borrowed from Arabic, meaning a notary meeting in a transaction. There are many other examples, but they are too short to list them all.

4. Results

Whether in Manichaeism, Buddhism, or Islam, the ancient Uyghur people absorbed many parts they needed from the religion they believed on the premise of retaining their original culture. The specific performance is in the following three levels

4.1. National Character and Religious Characteristics

Uyghur people themselves have many rules, and also have a relatively strong sense of self-management. The nomadic culture of the ancient Uyghur people had many feelings and rules of coexistence with nature in the period of primitive religion and Shamanism. All kinds of customs of the Uyghur people in this period were closely related to the grassland culture, and it was normal for them to fight and be strong, eat meat and drink alcohol [10]. Both Buddhism and Manichaeism have strict rules, which are quite different from the customs of the ancient Uyghur. However, these religions can overcome all difficulties to become the national religion. Apart from the political, economic and other reasons at that time, the group's original sense of self-management is also an important factor. To discuss religion itself, whether Buddhism, Manichaeism or Islam, there is a very important theme: self-regulation. A common denominator in the religious teachings of the above is to counsel people, tell the truth of life in detail, advocate that people should be good, promote good and punish evil, and perceive the environment and have wisdom. The Uyghur people who accepted these religions in different periods have improved their own cultural outlook on life, philosophy and morality through various strict self-disciplinarian doctrines in the corresponding time periods. They have improved their own etiquette culture in various aspects, such as mutual assistance and mutual love, filial piety, sincerity in dealing with others and rigorousness, and strengthened their own moral concepts on the basis of their own original concepts. It can be seen from the two literatures that the ancient Uyghur attached great importance to laws and rules and stressed the need to act reasonably.

4.2. The Law of Political Power

Whether Buddhism, Manichaeism or Islam, they have become a powerful tool for the administration of political power after becoming mainstream in the corresponding period. Distinct doctrines and the laws enforced in their jurisdictions were a combination of power and popularity. Groups of people who collectively accept and believe in religion will voluntarily observe the tenets of the religion they believe in, in order to preserve the stability of the present world and the desired future with impunity; What's more, some people will deeply pursue its connotation and deeper doctrines, dedicate their whole life to its strict requirements, become enlightened and incorporated into the religious cause itself, so as to lead more people to believe in religion or continue their own practice. Observing principles and keeping reasonable ideas and good thoughts can maintain a good relationship between the management and the masses. No matter what religious period, the regime and law with the doctrine as the core of the main line promote a perfect governance system. All religions consolidated their power, promoted the law, and perfected the city and national system through the combination of doctrines and regimes.

4.3. Completion of Transformation

The Uyghur is a multi-tribal, multi-ethnic and multi-species ethnic group in history. The core of the Uyghur group is the ancient Uyghur people (Huihu people). The cohesion of the group and the expansion of its number are based on the ancient Uyghur people and the integration and development of the original local groups in the process of migration, forming the present Uyghur group. The ancient Uyghur attached great importance to tribes and families. After accepting Manichaeism, Buddhism and other religions, the ancient Uyghur nomadic people on the grassland gradually changed from nomadic to farming and grazing cultures [10]. After combining with other tribes, they improved the urban structure system, from nomadic people to settled people, and the concept of families became more and more perfect. With the migration of the group's center of gravity to the South and West, the integration of Islam, various historical events, regime changes, acceptance and construction of a new cultural system, the cultivation and herding were perfected and completed in the final stage, out of the form of nomadism.

5. Conclusion

Based on the study of land deed documents in Huihu and those in Chağatai, this paper compares them, and discusses the process of the fusion of religion and original culture and its influence on the Uyghur people in different periods. From the perspective of the calendar, names, kinship, transaction content and cultural development. As well as cultural changes, grammar, etymology and other aspects of the analysis and research. Through this study, it is found that cultural change and choice will be affected by a lot of factors, among which the independent choice after examining oneself is also one of the very important factors. The change process and inclusiveness of a group can not only improve and develop itself, but also lay the foundation for the pattern of multi-ethnic settlement and unity in the future. In the future, the formation process of ethnic minority languages and pluralistic integration pattern can be further studied from the aspects of the improvement process of speech classes and the choice of culture.

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