



## OORHUN – ENASOY MONUMENTS IN THE FORMATION OF CULTURE AND ART.

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### Annotation:

In this article, the emergence of a country called Turkish Khaganate on the world map in the middle of the 5th-6th century, which United various tribes and peoples of Central Asia, Yettisuv, Eastern Turkestan, Altai, connecting Europe and East Asia, settling on the "Great Silk Road", and trade issues related to the Rings of this country and their married tarsi, the Great Silk Road, in fact, the record tells about the scientific research of a number of scientists on how long they have been in consumption.

**Key words:** Turkish Khaganate, monument, scroll, runa, Great Silk Road Culture, Philosophy, research, East and West, ancient, progress, continuity.

### INTRODUCTION

The discovery and research of Orhun-Enasoy monuments began in the 18th century. Russian scientist Remezov was the first to report on this. The Swedish scientist, officer Johann Strahlenberg and the German scientist Mesterschmidt presented their monuments to European scientists for the first time.

We know that the Turkic peoples were one of the peoples of the ancient world with their own culture and art, traditions and values. Orhun-Enasoy monuments tell us about this history. They established their rule in a large area from Central Asia to the Danube. The monuments are mainly related to the people, lifestyle and events of VI-VIII centuries.

### LITERATURE ANALYSIS AND METHODOLOGY

"In the middle of the 5th-6th centuries, a country called the Turkic Khanate appeared on the world map. This country unites various tribes and peoples of Central Asia, Yetisuv, Eastern Turkestan, and Altai regions. These lands are extremely convenient geographically, and on top of that, they were on the "Great Silk Road" connecting Europe and East Asia. That is why there is great interest in the places where Turks live. It was common for different tribes and peoples to strive for permanent dominance. Enemies also tried to use it. The cooperative struggle against the external enemy leads to the unification of tribes and peoples, and in 545 the Turkic khanate is established. This Khaganate ruled until the 8th century" [1].

"Although the idea of Turks as nomads is of primary importance in academic circles, the rise of Turks to the historical stage is on the one hand the culture of hunting, that is, training hunting and destroying any opponent's camp as a military tool. we should not forget that the second factor is related to the ability to produce metal and use it as a weapon on the military front" [2].

The level of socio-economic and cultural lifestyle of the population living in the Western regions of the Turkic Khanate was significantly higher than the level of the population living in the Eastern lands. The reason is that the lifestyle of the people living in the Eastern regions

is nomadic and clan-tribal customs have been preserved. The population is divided into classes, and the lower class is called Buduns, in some sources it is called black Buduns. Respected representatives of the tribe were called "Beklar". This community was led by a council consisting of nobles and khagans - "Kurultoy".

The lands of Central Asia are fertile, agriculture, vegetable growing, viticulture and horticulture, and animal husbandry are well developed. In the country's Khorezm and Zarafshan Fergana oases, many water separators, reservoirs, canals, and ponds were built. Some of the residents of Fergana and Sughd worked as miners. Gold, copper, and iron were mined in these mines, and the production of tools necessary for the national economy was started. In addition, red salt was mined in Shahrisabz, and silver and lead were mined in Ilaq. Living conditions in these cities will improve significantly during the Khaganate period. Cities such as Tashkent, Samarkand, Bukhara, Isfara, Ishtikhan, Koson, Qubo (Kuva) were considered highly developed trade and craft centers of their time. The Great Silk Road served as an important factor in the trade activities of these cities. Tools and goods produced by Central Asian craftsmen, jewelers, weavers, blacksmiths, coppersmiths, tanners and gunsmiths were sent to different countries. It should be noted that there are many buyers in the international market for colored bottles and thoroughbred horses produced by craftsmen of this country. One of the most important changes of this period is the development of pottery craft at the level of high art in Central Asia.

The Orhun-Enasoy script, the Kultegin inscriptions, the Bilga Khagan's memorandum and similar rare finds, which are the main reason for the debate of many researchers and experts, are proof of the high development and diversity of the writing culture in that period. The Turkic script discovered in 1970 in a place called "Issiq" near Almaty and referred to science as "Issiq script" undoubtedly expands our knowledge about the history of writing. Based on the historical evidence found now, it became clear to us that the history of Turkish writing dates back to the II-I centuries BC. At the same time as the Turkic script, the Khorezm and Sugdian scripts were widely used in the Turanian land. The Sughd script consists of 22 characters and is written from left to right. Mahmud Kashgari recorded in his work "Devoni Lugatit-Turk" (11th century) that there was a custom of Turkish-Sogdian bilingualism in the cities. These records contain information related to the rich history and culture of our great generations. It is worth noting that our elders were worried about the perfection of their descendants even in those times. Therefore, as soon as the child reaches the age of 5, they send him to get education and encourage him to learn to read and write. When the children reached the age of adolescence, teachers sent them to foreign countries under the auspices of representatives to introduce them to the world and teach them trade and business.

Orhun-Enasoy writings, famous "Oghiznoma", Chinese sources, Kultegin writings testify that Turkic peoples lived in vast eastern regions in ancient times and left their historical and cultural traces.



The monuments of Orhun-Enasoy are valuable as a historical monument in the ancient Turkic language of the V-VII centuries. It was named so because it was found on the banks of the Orhun River in Mongolia and the Enasoy River in Southern Siberia. Memoirs of this script can be found in the area from Mongolia to the Northern Seas, from the Urals to Sakhalin. Orhun writing was used in the North Caucasus even in the 15th century. More than twenty monuments of Turkic Orkhon writing were found in the territory of Uzbekistan (Fergana, Surkhandarya and other places).

As a literary source, the inscriptions of the Great Orkhun Kultegin, Bilga Khakhan, Tonyuquq and other records (for example, the Irq inscription) are close in content to heroic stories and epics. The Kultegin inscription was erected in 732 in honor of the commander of the Turkic Khanate (551-745).

The inscription consists of two parts: Small and Great inscription. It is said that the main goal of the inscriptions is to serve for the benefit of the motherland, to fight for the country to be strong and peaceful. Place names such as Tabgach, Tibet, Sughd, Turgash, Kyrgyz are mentioned in the work.

Enasoy inscriptions give an idea of the roots of the dirge and hymn genres in ancient Turkish literature. The inscriptions were found at the end of the 19th century, read by U. Thomson and put into scientific circulation. Some relics have not been deciphered. It has also been studied in the USA, Poland, Hungary, Finland and Turkey. The works of V.V. Radlov, S. Malov, and I. Stebleva are known in Russia. In Uzbekistan, Fitrat, A. Qayumov, N. Rahmonov took samples of the works and published research works.

### RESULT AND DISCUSSION

In the 7th-8th centuries AD, the Turks settled in the vast territories of Central Asia and created the largest Turkic state in the history of mankind. The Khakans left various inscriptions on the stones about their culture, their heroes, and the way of life. Now these stone inscriptions are known in science as Orhun letter, runic writing, Orhun-Enasoy Yazuvi, runic writing. Although the research work in this regard started 116 years ago, there are still some issues that are waiting for their solution.

In particular, "controversial issues that are currently a problem in runic writing. First of all, let's explain why these ancient monuments are called "rune" or "runic". The fact is that the word "runa" means "unknown" in German. Therefore, in science, these notes are used in this way.

The pattern of runic monuments has been unknown for a long time. "The Turkic peoples must have taken a model from some monument when they created this Scripture," the hope did not leave the experts alone. Their hopes were met, a model monument was found. It turned out to be the cuneiform inscriptions of Darius I, the Akhmenid ruler, engraved on the rocks of Bihistun. The inscriptions on both monuments are dedicated to the victories of Darius I. The monuments were orthographically and stylistically similar. The material of both monuments is the same stone.

Runa Yazuvi (Orhun script) was created on the basis of the Sogdian alphabet. The creators of the alphabet did not blindly copy the Sogdian letters, but, as Professor V. Lifshitz wrote, approached them creatively. Those who made changes to letter forms. The friendly



relations between the Iranian and Turkic peoples in the economic, military and cultural spheres led to the formation of the rune script. The enterprising Sogds cooperated with the Turks on many issues. In our opinion, a group of Sogd and Turkic intellectuals consulted and created this writing. It should be noted that the Turks used the Sogdian script for some time before the appearance of the Yazuvi rune. Turkish monuments written in Sogdian letters are currently kept in the manuscript fund in Berlin.

Who wrote the stone inscriptions? At the end of Kultegin's memorial, the author wrote about himself: "I've finished my stone, I've touched the road." The meaning of the word "Yollug" is "wayman". Even now, a child born on the road is named Yolchi. However, the author of the Tuyukuk monument remains unknown. The root of the word tuyuquq is tu-tuy, which means consciousness, intelligence. It has been preserved in the composition of the words "to understand" and "to understand".

How many characters are there in Orhun script? This alphabet mainly consists of thirty-one characters. According to the famous Turkic scholar A. Shcherbak, it was not perfect because it was created as a one-time writing.

How long has the record been in use? The script was used for about two hundred years. Turks moved to Uyghur Yazuvi due to the imperfection of Runa Yazuvi. This alphabet is somewhat perfect compared to Rune Writing. For example, the Runic script did not have a symbol for long vowels, while the Uyghur script indicated longing by writing the same letter twice. That is probably why the Turkic peoples have been using it for six hundred years. This writing has reached the Timurid period. The works of Lutfiy and Khojandi were written in Uyghur script along with Arabic letters. Babur's father Omar Shaikh also used it.

### CONCLUSION

If we pay attention to A.Shcherbak's opinion that the Orhun Yazuvi is older than the Enasoy monuments, if we compare the letters on both monuments, it becomes clear that the signs on the Enasoy monuments are imperfect. For example, the letter "b" has 16 different forms, and the letter "g" has 8 different forms. The characters in the Orkhon inscriptions have basically the same appearance. The consistent description of the events in the monuments also confirms the antiquity of the Orhun inscription. The worries and joys experienced by the Turkic peoples are well described in the monuments found near the Orkhun River" [3]. Although the Enasoy Yazuvi lasted until the 12th-13th centuries, there were few important events related to the life of the Turkic peoples. Nevertheless, "In the inscriptions of Orhun-Enasoy, there are many poetic lines, some prose pieces also sound like poetry, some pictures are different in terms of the use of artistic images and proverbs. has a special artistic value. In particular, a portrait of the deceased is created during the funerals, and the inner experiences of the loved ones are expressed very impressively."

The most recent researches in Turkic studies show that the runic script first appeared in the period of the first Turkic khanate, i.e. between 552-630 AD, geographically, in the north of present-day Mongolia. Then after the collapse of the Khaganate, it spread to other regions.

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