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THE ANALYSIS OF HISTORICAL CONDITIONS IN TURKIC RUNOLOGY

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ABSTRACT

The article focuses on the historical conditions of the gradual development of Turkish runology and examines the liberation movements of the ancient Turks in the process of historical development. Emphasis is given to the efforts of historical leaders Ilterish and Bumin Hakans to unite the Turkic tribes. The rise of the Turkish khanate to the stage of history played an important role in the social life of the ancient Turks, as well as an important stage in the development of Turkish runology. It is noted that the Urkhun and Yenisey written monuments, known as Turkish runology, were in the development stages of the Turkish khanate, and that the carved stones were passed down from generation to generation as a monument representing the historical path of their ancestors. It is emphasized that this legacy is a historical source which proves that mutual unity and solidarity is the foundation of any success.

As long as humans exist, they feel the need for studying the processes of their formation and the stages of their gradual development as human beings, the spiritual and intellectual factors that give rise to these stages, and direct their intellect towards this goal. Besides, thinking always longs for its starting point and sharpens as it strives for it. Therefore, it is important to study the evolution of Turkish runology and its compatibility with world values - the first written sources of the ancient Turks - the ancestors of the Turkic peoples, who ensured the development of universal civilization.

The stages of cultural development of the Turkic peoples, which have a special place in human development, directly cover not only the samples of material culture, but also the samples of spiritual culture. Examples of material culture - historical buildings, monuments, as well as the reality in the material world, while spiritual culture - includes examples of written and oral works that serve to ensure the development of thinking which is why it is important to study the historical-retrospective basis of the study of Turkish runology and the place of historical conditions. Indeed, the historical study of Turkish runology requires that the glorious and uneven path passed by our

ancestors is uneven, that the beginnings of today's national spirituality and ideological perfection go back to the paths laid by our holy ancestors which means all of us respect our spiritual values.

From this point of view, the science of history, as a science that studies the stages of formation and evolution of an individual and the world around him, plays an important role in awakening historical consciousness and historical memory in the representatives of mankind. The civilizations that have been formed and developed in each historical period and context also require attention as an object of study of the science of history. "The science of history allows us to see the interrelationships between processes and events that took place in the past, their roots, the reasons that move history, its logic and meaning." [1; 274]. And such a connection is significant that our ancestors in prehistoric times were recorded in historical sources as the Massaget, Scythian, Sak tribes, and contributed not only to the Turks, but also to the development of humanity. Well-known historian A. Khodjaev, based on the study of ancient Chinese sources and the analysis of the works of Chinese scholars, puts it this way: "According to Chinese historians, the ethnonyms Massagets or Scythians were used by European authors, while the ethnonym Saks was used by Persian and Russian sources. These ethnonyms (massaget, skif, sak) are applied to the people living in the Central Asian subregion, mainly in present-day Kazakhstan, Kyrgyzstan, Tajikistan, Uzbekistan and East Turkestan of Tangritog (Tien Shan) (Xinjiang Uyghur Autonomous Region of China). [2; 27-28].

In the first centuries AD, the tribes that migrated to the steppes, from the Altai to the Xing, engaged in horse-breeding and cattle-breeding, and in Chinese sources the Hunnu descendants, commonly referred to by the term 'tele' or 'gaogyuy', migrated. In some sources, it is said that "tele" means a cart, and "gaogyuy" means "long carts" [3; 5].

The Tele tribes called themselves "Oghuzs" and formed a union of Turkic tribes. When the first Turkish Khaganate was founded in 552, the Tele tribes formed the basis of its population. The Turkish Khaganate, which lasted for fifty-one years, by 603, the division of the unified Turkish Hakanate into Western and Eastern Khanates divided the union of the Tele (Turkish) tribes into two. Such divisions and divisions have naturally given rise to power struggles for power and influence and position. The spread of such competition among the Turks was encouraged by the Chinese rulers.

"The beginning of Turkic ethnogenesis is usually associated with the disintegration of the Hun state and the formation of various tribal associations in Central Asia, whose relationship with the Huns is indisputable (III-V centuries)" [4; 15]. Of course, the Huns played an important role in the ethnogenesis and ethnic formation of some peoples of Asia and Europe. However, the Proto-Turkic roots of the Huns, as well as the fact that a certain part of the early medieval Turks lived as herdsmen of the Huns in the Eurasian expanses of cattle-breeding and settlement, and military-political victories prove that the Turks are related to the ancient Huns.

The Turkish Khaganate was a large medieval state as a military-political unit formed by a tribal alliance of the ancient Turks led by rulers of the Ashina dynasty in Eurasia which played a special role in the historical development of humanity. It included the Altay, Mongolia, Northeast China (Manchuria), East Turkestan, West Turkestan (Central Asia), Kazakhstan,

Crimea, and the North Caucasus in the second half of the 6th century. The Turks lived in the Altai Mountains and were initially dependent on the Jujans, digging iron for the Jujans. In the northeastern part of the Yettisuv, in the Irtysh River basin, and in the regions of Hungary, a union of Tele-Turkic tribes revolted against the Jujans and formed their own state in 482. However, in 516, the union of Tele-Turkish tribes became dependent on the Jujans again. In Altai, the local tribal alliance, named after the Turks within the Ashina tribal alliance, will be able to reunite. During its existence in the territory of the Mongol Altai Mountains, the Tukyuy-Turks were dependent on the Jujans and were vassals until the middle of the 6th century.

Turks first appeared with the Turkic ethnonym as an eternal people in the monuments of the ancient Urkhun script of the VII-VIII centuries. The historical and philosophical significance of this inscription is that it is called the El-Turk Budun and is considered as a military unit of political significance. In 545, the Tele tribes revolted against the Jujans again, and Bumin, a descendant of the Ashina dynasty, the ruler of the Turks, led a triumphant march and became known as the leader of the Turkish Budun. In 551, Bumin allied with the Western Wei Kingdom of China and defeated the Zhujans, earning the title of Elkhan. After Bumin's death in 552, his son ascended the throne and he defeated the Jujans in the name of the Kora(Black) Issik(Hot) Hakan. After the victory, Hakan mysteriously dies and the Hakan is ruled by his brother Mugan Hakan. After repeatedly defeating the Jujans in 553, the Turks became the absolute owners of the eastern latitudes of the Altai. The following year, under Bumin's brother Istami Hakan, the Turks began to march west. The Usuns, weakened by the invasions of the Jujans, could not resist the Istami armies, and in 555 the Istami armies reached the shores of the Aral Sea. However, the Uar and Abdal (Hephthalite) tribes, who lived north of the Aral Sea, resisted fiercely, and only in 558 were these territories occupied by the Istami army, and the Turkish army reached the Volga River, soon forming the Turkish Empire from Volga to the Xingan Mountains. In 561-563, the Turks formed an alliance with Iran against the Hephthalites, and in 564, the armies of Shah Khusrav Anushirvan occupied a strategically important region - Tokharistan. In 565, the Turks won the battle of Nakhshab, and the Turks incorporated Sogdia into their khaganate. The main forces of the Hephthalites were defeated by the Turks in 567 around Bukhara. Thus, after the conquest of the central part of Asia, the Turkish Khaganate gained the opportunity to control a significant part of the Great Silk Road.

The Turks and Sogdians were interested in direct trade with Byzantium, which was against Iran's economic interests. Therefore, in 568, Istami Hakan sent an envoy to Constantinople, negotiated with the Byzantine emperor, and succeeded in concluding a trade treaty as well as a military treaty against Iran. Under the treaty, Iran would be required to pay a royal tax of 40,000 gold dinars a year and receive a guarantee not to interfere with trade with Byzantium. At the same time, Iran began to implement plans for rapprochement with Byzantium, one of the major powers of the time. As a result, in 575, Iran and Byzantium united against the Turks. In 576, in response to this, Turkish troops succeeded in launching victorious campaigns in the Bosphorus, Crimea and the Western Caucasus, which were Byzantine vassals. However, the power of the Turkish Khaganate soon began

to weaken. After the death of Tobo Khan in 581, the foundations of Turkish statehood began to crumble. The main reasons for this were the escalation of internal wars, the development of social conflicts, China's constant secret and open struggles against the Khaganate, as well as political and military conflicts with neighboring countries. Due to external influences and internal contradictions, in 603 the Turkish khanate was divided into western Turkic (600-642) and eastern Turkic (603-742). "Almost present-day Central Asia and the Xinjiang Uyghur Autonomous Region of the People's Republic of China are part of the Western Turkic Khanate" [5; 168]. And in these areas, the system of administrative management will be strictly enforced. "During the Western Turkish Hakanate, the continuity of the governing mechanisms was ensured, and the Khaganate introduced a system of administrative control: through local representatives, such as tuduns, tegins, and the Turks strengthened their control; takes over the representatives of the local dynasty with the titles of eltabar, shad, bek"[6; 384]. In the Turkish khanate, the state structure was hierarchical, with the Khakan being the absolute ruler as a political and military leader, the person acting after the hakan being called the Yabgu, and the heir to the throne as a heir's son or close relative. The Shad and Eltabar maqoms, as beys, supervised the administrative-territorial parts of the Khaganate. Commanders and tarkhans acted as heads of the judiciary.

The ancient Turks made good use of spears, bows, shields, and arrows in military operations, and the leading warriors and horses wore armor. In the armies there is a battle flag, in which the majestic head of the wolf, decorated with gold, is embroidered, representing the situation typical of the Ashina tribe of the Turks. In addition to the general armies, there was a military army around the Khakan which цфы called wolves фтв performed guard duties, consisting of a group of brave and valiant warriors. For men, dying in a military battle was considered sacred. This feature has been preserved in the Turkic peoples until recently. In particular, B.Kh. Karmisheva in the first half of the twentieth century also wrote: "...Laqays used to treat men who died at home with natural death with hatred, and about such a man he wrote: 'Khatinning toshgida jatib voleme. Birevning atining kazigida volmeyme?' [7; 40] states that there some tell-off habits.

It is known from historical data that the Saks were originally Turks, and the processes of historical assimilation and consolidation ensured the active participation of the Saks in the ethnogenesis of neighboring peoples. That is, "there are also factors that make up an ethnos, whether it is integration or consolidation, assimilation, differentiation, and ethnic transformation" [8; 58]. In general, such factors inherent in the ethnic formation of ethnoses naturally did not bypass the ancient Saks as well as the Sogdians, who were their direct descendants. Any migration during socio-historical development creates the conditions for ethnic assimilation and consolidation, resulting in ethnic transformation adapted to the new conditions. "In ancient Sogdiana, there was an active migration process, as a result of which the ethnic composition of the population became richer. In the first millennium BC, the population of Sogdiana mainly consisted of Saks, and the origin of Saks was Turkish. Their southern part eventually stopped using Turkish"[9; 286]. That is, the population of the southern part of Sogdiana, under the influence of lingvo-assimilation processes, adopted

Persian-Tajik first as a language of communication and then as a language of everyday speech. Thus, Sogdiana, as a territorial unit within the western Turkic khanate, was a descendant of the ancient Saks, whose inhabitants were of Turkic origin.

In 605, the Syr tribes in the Eastern Tien Shan (Seyanto in Chinese sources) revolted against the Western Turkic Khanate, broke away from the Khanate, left the region, and managed to establish their own state under the leadership of the Khakan's brother Shad. We have already mentioned about the Syrs (seyanto), this ethnonym is found not only in the Turks, but also in the Urkhun inscriptions. "The ancient Turkish name of the Kipchaks was Syr, which is also mentioned in runic inscriptions of the VI-VIII centuries. In Chinese sources of the IV-VIII centuries, it is found under the ethnonym "se", then "seyanto" (in the V century, the mysteries defeated the Yamtar or Yanto tribes and incorporated them into their composition). The Syrs (seyanto) later became known as Kipchaks "[10; 5]. This means that the Syrs of the Turkish Khaganate were known in the Middle Ages as Kipchaks in Eurasia. In the upper and middle reaches of the Yenisey, including the Altai, the Baikal region, and the southern part of present-day Tuva, historical events that played an important role in the fate of several peoples and their languages took place in the first millennium AD. Archaeological monuments of the Scythian period, Huns (III century BC - I century BC), Syanbi (formed of religious and Proto-Turkic elements), Turkic (VI century) archeological monuments are important in this area.

Although many Turkic tribes were under the control of the Jujans until the 6th century, at the end of the 4th century they clashed with the Altai tribes and, after continuous fighting, formed a military-political alliance of allied tribes, led by the Khagan. And they began to strive for the liberation movement. In the middle of the 6th century, the Turks got rid of the Jujan rule and established their own independent khanate. The role of the nomadic factor in the gradual development of the Turks is incomparable. The passionate ability of the nomadic Turks led them to Europe via Rome (Huns, Attila), through Asia Minor to modern-day Turkey and Cyprus (union of Kaylar and other Turkic tribes), through India to the expanses of Asia (Babur and Baburis), through Egypt (Mamluks) to the Arabian Peninsula. Although they managed to disperse and maintain their identity only in Turkey and Kip, two factors led to the rise of the Turks to the stage of history in the early Middle Ages:

1. It is a cattle-breeding culture typical of the ancient Turks, and as a product of this culture the horse is a factor of skill (riding) on the horse in subjugating the Turks and ensuring military success;
2. This factor is also related to the fact that the ancient Turks, along with animal husbandry, mastered the art of producing and processing metallurgy, which is characteristic of the settled culture, and the manufacture of military weapons.

The Turks mined and smelted iron, copper, and gold, and produced tools, weapons, and ornaments. The Altai Valley and the Minusinsk Basin, inhabited by the ancestors of the Turks, have been famous for their metal production since ancient times. In the early sixth century, the Turks were known as blacksmiths who paid tribute to the Jujans with their ironware. While the Turks paid tribute to the Jujans at a certain point in history because

of metallurgy, the Turks' defeat of the Jujans was also directly related to the metallurgical factor. After the Turks began to produce weapons from metals, they defeated the Jujans and established the Turkish Khaganate in the vast expanses of Eurasia. "Analysis of written sources and the whole collection of archeological (paleoethnographic) materials allows us to distinguish the stage of Turkic ethnogenesis that can be defined as the period of the first (IV-V centuries) legendary ancestors" [11; 15]. However, due to disagreements and competition between the Turkic tribes, a single Turkish Khaganate formed the eastern and western khaganates. This was the first disintegration of the only powerful kingdom in the Turkic world. Later, these fragmentations began to continue in large scales. At the beginning of our era and until the VI century, the activation of the Turkic tribes is noticeable. Linguistically interrelated processes have been going on for a long time, ensuring the development of cultural and spiritual processes. "If the beginning of the Turkic period in the history of Central Asia dates back to the VI century, it certainly does not mean that the ancient Turkic tribes were formed only in that period" [12; 5].

"In the VI-IX centuries, the term Turkish ethnicity became a general polytheism and was defined as a concept that refers to all the steppe dwellers who were subject to the government that founded the First Turkish Khaganate (551-630). In the imagination of the peoples (Persians, Arabs, Byzantines) who expressed the traditions of this period in their written sources, as well as by the foreign informants of that time, the Turkic concept represented the steppe peoples of Central Asia who did not differ in language, customs and statehood" [13; 230-231].

The role of the Turkic peoples in ensuring the development of human civilization is invaluable. Civilization processes in the Eurasian space are directly related to the socio-cultural aspirations of the Turkic peoples. According to a German turkologist G. Derfer, the general ethnic term of the Turks can be understood as "the ruling people" [14; 166]. The tendency to aspire to such dominance in the blood of the Turks did not always bring them success. History has shown that the desire to increase the position of power and the political arena has caused the Turks to have sharp conflicts between empires, tribes, dynasties, brothers and even parents. However, it is also noteworthy that, as the German scholar G. Derfer rightly points out, it has ensured the development of historical development as a dominant ethnic unit. In this regard, the famous Turkologist S. Klyashtorny: "By the Turkic-Kipchaks we can understand that at that time the leading clan of the Kipchaks was dominant" [15; 162], - he says. In any case, the sources testify that the Turks played a leading role in the socio-political and cultural life of that period, and the processes of historical civilization are in many respects closely connected with the Turkic factor.

According to written sources, Bumin and Istami played an important role in the formation of a unified, strong statehood of the Turkic people, our ancestors, and in its development in certain socio-historical conditions. Bumin Khakan is a historical figure who laid the military-political basis for the unification of the Turkish people in the middle of the sixth century AD as the founder of the Turkish Khaganate and its first ruler. He wins by inviting the Ashina seed, which is subject to the rule of the Jujans, to revolt against the Jujans. Bumin ascended the throne of the first Turkish khanate

with the title “Elkhan” [16; 102-103]. Although Bumin Khakan did not sit on the Khakan’s throne for a long time due to his death, he is notable for his eternal place in Turkish thought as the founder of the first Turkish state. “After the death of his brother Bumin in 532, Istami became the only Great Khan, the king of all Turks. The family tree that ruled the Uzbek khans, the cities of Sogd and Tokharistan, is descended from his youngest son, Jan Suyik. Argin Siberian Khandan - Middle Juz and Argin seed. the Naymans, the Bells, the Kipchaks had a single root, which was Attila ”[17; 79-80]. The promotion of historical truth, which has such a common root, is also important in ensuring the unity of the Turkic peoples. However, the early stages of the formation of the bells may be associated with the Proto-Turks, including Attila, but we must not overlook the fact that the later stages of the gradual development of this ethnic unit were also associated with the Mongols.

It is known that Istami Hakan, as the brother of Bumin Khakan, commanded the Turks’ military campaigns to the west after Bumin Khakan’s death. “The number of Istami Khakan’s army was one hundred thousand” [18; 271]. Of course, a hundred thousand troops is a huge amount. However, uniting this number of troops and directing their activities towards a single goal also requires certain organizational skills and leadership skills, and it is safe to say that the presence of such qualities in Istami Khak ensured success in his ruling. As mentioned above, from 582 onwards, there was a division between the eastern Turks, the Turks of the Urkhun oasis, and the western Turkic tribes. Initially, the rivalry between the two khaganates, the eastern and western Turkish Khaganates, turned into a bloody war, and China took advantage of this opportunity. Initially, the division of the unified Turkish Khaganate into eastern and western opposing wings was in the nature of an inter-dynastic throne and position struggle, but later turned into a bloody tragedy. The history of the ancient Turks is associated with liberation movements, drastic struggles to reduce the impact of external threats to the well-being of generations and, finally, to end the fragmentation among Turkish tribes and ensure mutual unity and solidarity. “The tribe rulers, who started the liberation uprising (679-682), were never mentioned in the Urkhun-Yenisei runic texts. there is no genealogical information about the main “Turkic tribes and tribal alliances.” However, it is noteworthy that the second line of the note on the Commemorative Khakan mentions the name of Ilterish Khakan. At the end of the 7th century, the leader of the liberation struggle of the Turkic tribes against the Chinese managed to gather the people and form a tribal alliance (il-terish), which eventually restored the Turkish statehood. Thus began the period of the Second Eastern Khaganate. Ilterish Khakan died in 691.[19; 85-86]. The historical merit of Ilterish Khakan is that he was able to unite the scattered Turkic people and mobilize them against the enemy, therefore it is impossible to imagine the history of the Turks without the work of Ilterish Khakan.

Well-known historian I.L. Kizlasov in his work “Runic inscriptions in the Eurasian steppes” says: “The work promotes two interrelated concepts. The first is the recognition of the abundance of runic inscriptions in the Eurasian desert zone. The second is the recognition that behind every alphabet there is a certain medieval state.”[20; 11]. As the scholar rightly points out, behind every cultural and spiritual renewal, invention and

achievement there is an inevitability of a certain political power. It is noteworthy that the Turkish Khaganate was in the development stages of the Yenisei written monuments, and because of the victorious activity of such a military-political unit, the stone inscriptions inherited it as a monument to the historical past of their ancestors and such a level of significance of these values requires the expansion of research in this area in each socio-historical period.

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