ANCIENT TURKISH WRITINGS OF THE FERGANA VALLEY

Mirzaeva Diloromkhon
Student, Fergana State University, Uzbekistan, Fergana city

ABSTRACT
This article discusses the examples of Turkic-runic inscriptions found in the Fergana Valley and their importance, the differences and similarities of these inscriptions from the Turkic inscriptions found in other regions.
KEYWORDS: *Western Turkic Khanate, Central Asia, Fergana Valley, Turkic-runic inscriptions, Isfara script, Lumbitepa script, Kuljuktov script, Kuva script.*

INTRODUCTION

During the Western Turkic Khanate (551-745), the Turkic language was the unifying force of tribes throughout Central Asia, including Central Asia. The tribes of Shosh and Fergana, Bukhara and Syrdarya, Yettisuv and East Turkestan, Kuban and Don, all, regardless of ethnicity, spoke Turkish. The historical record speaks for itself. That is why I focus my research on Turkic languages. Indeed, the Turkish inscriptions found during the research confirm this in practice. The Turkic peoples, in particular, had a high position in Shosh and Fergana, but at the same time they were more numerous than in other regions.

If the ethnic process is linked to language, and language is recognized as a key factor, the question still arises: does the spiritual-cultural process serve as a determining factor in the origin of a nation or not? Is there a sign, a feature that distinguishes one nation from another? Is there any pure nation that has existed since the earliest times of mankind? Is there a map showing the boundaries of nations from the earliest times? If you pay attention, it's all interconnected, but it's easy to say no with one word. It's easy to say, "No, that's not going to happen," based on traditional, old ideas.

Therefore, material alone is not enough to understand and solve the problem. An important tool for this is methodology. Developing a methodology should be another priority.

METHODS

The questions we ask ourselves do not yet fully cover the issue. Because language is a visible factor, we started with language. After all, the spiritual and cultural process plays an important role in determining the historical development of a nation. However, all issues are interrelated and require each other. "Every event is a child of another, and we must never forget that kinship." At the same time, the geographical environment and the role of historical and social relations are no less important. Language and writing, as we have seen, are the "children" of a people, and can be important evidence in a particular geographical environment. Language and writing are so important weapons that even people of different ethnic groups are united in a single state system and use a single state script - the Turkish script. In particular, a number of Turkic inscriptions found in the Fergana Valley are noteworthy in this regard.

Scholars mapped the Fergana Valley in the 1960s. At that time, most of the scholars' attention was drawn to the inscriptions found in Isfara. The idea that the Isfara inscriptions are older than the Turkic inscriptions in Central Asia and other parts of Central Asia has led to attention. The findings of the 80s and 90s, on the other hand, prompted the abandonment of these ideas. Isfara inscriptions date back to the VI-VIII centuries. The Lumbitepa inscription (Marhamat district) also differs from the Isfara inscription in some palaeographic aspects, which shows that the Lumbitepa inscription is not less historical than the Isfara inscription. In addition, on the slopes of Mount Kuljuktov were found inscriptions that are older than the Turkic inscriptions of the VI-VIII centuries. The palaeography of Kuljuktov's writing differs from other Turkic-runic inscriptions of Uzbekistan, as well as from the Yenisei inscriptions.

The first specimen of a Turkic inscription from Kuva in the Fergana Valley was discovered in 1964 by archaeologist Bulatova. The inscription was written on a spool and dates back to the 7th century. When the inscription was found, E.R. Tenishev copied it from V. Bulatova's edition and tried to read it in the Orkhon-Enasoy alphabet. E. Tenishev pointed out the similarity of the characters in the Kuva script with the characters of the Enasoy script, noting that they are different from other types of runic inscriptions - thalas, don, nadsentmiklosh, bajnak, and Hungarian runic inscriptions. I. Kizlasov, as mentioned above, enters the "Isfara inscription".

The inscription consists of 12 characters. There is no beginning or end of the inscription because the piece of pottery was damaged. therefore, it is difficult to say that this inscription has the same content as the Kuva inscriptions found in 1996-1998. However, its harmony with other Turkic writings, as well as its originality, is important in the new interpretation of the ancient historical and cultural process in our country.

Observations on this inscription show that this inscription has no distinctive features. However, in the process of creating the inscription, a character that is different from the traditional characters may have been created. This is the fourth sign. This symbol is also present in the Isfara inscriptions. However, when I. Kizlasov speaks about the palaeography of European and Asian Turkic-runic inscriptions, he considers the similar sign in the Don, Kuban, Southern Yenisei and Achchiktash Turkic inscriptions as the same sign. However, if the analysis of all Turkic writings is based on the findings, it is possible to make a clearer impression of this sign. In the Yenisei and Talas Turkic inscriptions, we encounter cases of inverted characters. Not only characters, but even lines are written in reverse, which is common for ancient Turkic writings, but also for the features of writing and the capabilities of the creators of the script. Another noteworthy aspect of this inscription is that it was used as a separator between words in the first period of the original Aramaic writing - in the VIII-VII centuries BC. In all other Turkic writings, a single point is a very rare case in the function of the separator. It is possible that the author of this inscription was aware of ancient examples of Turkish writing.

RESULTS

Turkologists have come to the conclusion that the Turkic inscriptions found in the vicinity of Isfara - Qalai Bolo, Qalai Kofir and Kyzyl Pilov, Shurabashat - were written in a special alphabet and differed from the Yenisei alphabet. Kuljuktov's writings show how true these views are. The idea that the origins of Turkic writing in Uzbekistan should be traced back to the formation of the Western Turkic Khanate, rather than to its origins, is becoming increasingly clear.

In order to further strengthen their views and ideas about the Kushan state, its ethnic history and culture, Iranian scholars held an international conference in Dushanbe in 1968 on "Central Asia during the Kushan period." In particular, the issue of language and writing in the Kushan state was at the forefront of the conference. In particular, V.A. Livshits, based on the inscription found in Surkhkotal (Afghanistan), strongly stated that the language of the Kushan state is Bactrian, and the inscription found in Surkhkotal is the script of the Kushan state. Of course, Livshits came to this conclusion based on the evidence and geographical boundaries of the 4th century AD. At the same conference, Indian scholar B. Puri argued for the ethnic composition of the Kushin state: "The Kushans were one of the ancient Sak tribes who lived side by side with the Bactrians."

DISCUSSION

The geographical boundaries and development of the Kushan period are well known. Both the Turkic inscriptions found in Bekabad and the Turkic inscriptions found around Isfara are considered to be a continuation of the Kushan writing tradition. The reason for this reason is that the source of the Central Asian inscriptions is the same, which is very different from the Turkic inscriptions in other parts of Central Asia. We are far from the idea that the Kushan period is completely different from the Turkic inscriptions of the VI-VIII centuries. Turkish inscriptions found in all parts of the Fergana Valley are inscribed on the surface.

When it comes to the Turkish script, of course, it is necessary to mention the position of the state and the statehood that gave rise to the script. It is possible that the Turkic inscriptions of the Fergana Valley also served for the political unification of different peoples.

The western, north-western and eastern sides of the Fergana Valley are distinguished on the map of Turkic inscriptions. In particular, the Turkic inscription found in Karamazor in 1947 during the construction of the Farhod hydroelectric power station on the north-western side is older than the Isfara inscription - dating to the first half of the V-VII centuries. When the record was found, Trever commented that it must have been a Kushan inscription. But it wasn't long before Trever changed his mind. Why? One reason is that Iranian scholars have expressed strong opinions about the writing and language culture of the Kushan state. Because any scholar is well aware that language and writing are important factors in determining the ethnic process.

CONCLUSION

In short, the Turkic-runic scripts were intended for use by the Turkic-speaking peoples of Fergana, that is, for writing and reading. Of course, the fact that the inscription on the surface of pottery and other objects is a testament to the perfection of this inscription and its widespread use by the general public. In this sense, the Turkic-runic inscriptions are mostly found in the territories under the control of the Turkish rulers, especially in the Fergana Valley. This event demonstrates the importance and potential of the Turkic-speaking population in the valley in the early Middle Ages, its place among the peoples of Central Asia, and its cultural status.

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