

## **KULTEGIN IS THE COMMANDER OF ANCIENT TURKS**

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**Abstract:** *Union of Turkic captives laid the foundations of the Great Turkic khanate. It is a large state that stretched from the Dnieper to the Amur and between the Yenisei and Tibet. These Turkic peoples used ancient Turkic writing. The ancient Turkic writing was known in Siberia, Mongolia, Shynzhan, Kazakhstan, Kyrgyzstan and in the South of Russia. Their story covers a large period of V-VIII centuries. and it corresponds to the period of existence of the Western, Eastern, Turgesh, Khazar kaganates, as well as the Khaganate of the Turkic Kagan, which stood out from the Great Turkic Khaganate. The ancient Turks ruled the great Silk Road. Their military campaigns, which were conquered lands of Central Asia, Zhetysu, Khorezm, Aralsea, the Northern Caucasus, Manchuria, was directed against Zuganov, Taganov, kydaniv, of the people of the Bulgars. The article describes the research of the Orkhon-Yenisei and Talas monuments. After the Huns, the ancient Turks continued the military chronicle of Kazakhstan. The Turks lived in the Altai territory, were United in 545-547. Bumyn in the Union of Turkic captives and laid the foundations of the Great Idea of the written monument "Kultegin" is the first example of heroic epics. This is an invaluable heritage of the Turkic people, who dreamed of independence and unity. The legend describes the people with the desire for independence and unity. Heroism of the batyrs, who broke the yoke of slavery, shuddered the whole world preserved the unity of the people. A written monument dedicated to heroism, honor, courage, national spirit testifies to the dream of independence. The main idea of the legend of the military leader of the culture Is the unity of a huge nation. It speaks of the need to live in unity, to be committed to a common goal, to preserve the state, and otherwise, there was a possibility of loss of the nation. The exploits of the military leader Kultegin, from the age of sixteen to forty-seven years are described in epic language, revealed the meaning of the existence of the warrior.*

**Keywords:** ancient turks, Kultegin, written monument, batyr, warlord, hero, independence, unity, battles, war, armed warrior, homeland.

Studying written monuments, you can look into history. As an effective scientific achievement, these ancient writings forced to speak the silent stones of the vast expanses, and told the story of the great

Turkic people to his generation. Three hundred years ago, armed with long spears on trained horses, the Turks ruled the Kazakh land. The priceless treasure of all Turkic people written monuments of Orkhon-Yenisei and Talas became the property of world culture; these are the monuments telling about heroism, these are the sources of writing. In these letters, the sounds in the word are transmitted by symbols. Without regard to the location between written symbols, there is no particular difference in time of appearance or application. Both the handwriting and the use of symbols are similar. The history of writing of the Kazakh people originates from these monuments, these letters are the evidence of the past, and are of great importance for such subjects as the Kazakh language and history of Kazakhstan. Methods of communication of words in the language of written monuments are identical to the laws of the modern Kazakh language. Five types of communication of phrases of the modern Kazakh language are reflected in these writings. For example, "Sighted my eyes were blinded, my mind was so dull".<sup>1</sup>

The uniqueness of valuable historical information through the centuries contributes to the formation and recognition of the spirit of the Turkic world. They are witnesses to the written culture, these valuable historical records become a chronicle of heroism of our ancestors in turbulent times in the struggle for the people, land, freedom and independence, is depicted on the rocks of historical written records, have become urgent problems of the study of modern scientists – the monuments of the Orkhon, Yenisei, Talas. This is an ancient historical chronicle, telling a simple word about the Turkic-speaking tribes. The Turkic tribes were the modern Kazakhs, Kyrgyz, Karachay, Karakalpaks, Uzbeks, Uighurs, Tatars, Nogai, Sakha (Yakutia), Khakassia, Azerbaijan, Turks, Kumyks, Avars, Balkars, Bashkurts, Karaimys, whose languages are related.

The language of the monument is the material used to study the history and language of the ancient Turkic languages, with phonetic, lexical and grammatical features, and many lexicons in the monuments are still preserved in our language.<sup>2</sup> For example, the words associated with the widespread Turkic social relations characteristic of the Turkic languages: "Эл (ул)-эл. Ил биригме теңри // *Tengri, which united the people.* Қаған. Антағ күлиг қаған ермис // *They were very respected kagans. Бэг-бег.*

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<sup>1</sup> D. D. Vasiliev, "The monuments of turks runic writing in Central Asia", in *Soviet Turkology*, no. 1, (1976), pp. 71-81.

<sup>2</sup> К. А. Amanzholov, А. Tasbolatov, *Military history of Kazakhstan*, Almaty, Bilim Press, 2008.

*Түрк бәзлер, бұдун, бұны есидиң // Turkic lords and people, listen to this. Барс бег ерми. Қаған ат бунта биз биртимиз // Bars became their ruler. We gave them the title of Kagan".*

The word "сү" in the monuments was used in the meaning of soldiers and troops. For example: Биз екі сү болату // we had two different troops.

These examples are proof that the Turkic languages in the ancient era were already structurally-semantic and grammatical developed. If not all lexemes can be found in Kipchak languages, they are used in other Turkic languages, it proves that the ancient Turkic language is a heritage for all Turkic peoples.

### **The origin of Kazakh people**

Our history stores information about the ancestors of the Turks after the Sakas - Huns, who lived on the lands of northern China, Mongolia, Baikal, consisting of 24 tribes and formed their own state in the III century. In the battles against the enemies the Huns often used aggressive methods. As well as used high-speed horse troops. Horse troops were armed with bows, swords, daggers and spears. The Huns were valiant warriors, and used during battles a loud cry. One of the favorite tricks of the Huns is the speed and killing enemies with long ropes, lassos, which were thrown at their enemies' necks. Their numerous military expeditions were directed against China, and against Ancient Rome. The construction of the Great Wall of China was to protect the country from the Huns. There is evidence in the ancient writings of China that the military might of the Huns were 300 thousand soldiers. At the same time, the Huns conducted official and business correspondence and used the seals in their documents.

The founders of the Kazakh people-Saka tribes-appeared on the historical scene in the VII century, existed for two centuries, and lived on the territory of Central Asia, Kazakhstan and East Turkestan. Written monuments carry invaluable information about the history, worldview, traditions of the Turkic peoples.

### ***V century***

Information about Sakas can be found in the works of the Greek historian of 484-425 years Herodotus, and in Chinese writings. Sakas, who had existed in V-X centuries, were sometimes called Massagets.

Saka tribes were nomadic and semi-nomadic, engaged in cattle breeding and crafts. The place of Saka tribes in military history and art of Kazakhstan is special. They used long swords, spears, battle axes, a bow with small arrows in military arts. They protected themselves with helmets and shields. As Sakas were constantly at wars, their ranks were constantly replenished by soldiers from the defeated tribes. Stories about their raids, the war with the Persians and the Greeks testify to the fact that Sakas was a large and powerful tribe. And along with this, they gave a strong rebuff to Gistaps's son Darius and pursued his troops along the Syrdarya River.

### ***In 530 year***

In 530 as a result of the Battle near the Amudarya River, where the Sakas, led by Queen Tomiris, faced Persians, the Persian king Cyrus II died. Sakas, who lived in the south of Kazakhstan, resisted the troops of Alexander the Great and during the enemies' crossing the Syrdarya River wounded Alexander with an arrow. Only because of their fearlessness Saka tribes have retained their lands and escaped slavery.

### ***In 545-547 years***

After the Huns, the ancient Turks continued the military chronicle of Kazakhstan. The Turks lived in the territory of Altai, were in 545-547 they were united by Bumyn in the union of Turkic tribes and laid the foundations of the Great Turkic khaganate. This large state extended from the Dnieper River to the Amur River and between the Yenisei River and Tibet. These Turkic peoples used the ancient Turkic writing. Ancient Turkic writing was known in Siberia, Mongolia, Shynzhan, Kazakhstan, Kyrgyzstan and the south of Russia. Their story covers a large period of V-VIII centuries and corresponds to the period of existence of evolved from the Great Turkic khaganate the Western, Eastern, Turgesh, Khazar Khaganates and Khaganate of Turkic Khaganate. The ancient Turks ruled the Great Silk Road. Their military campaigns, in which lands of Central Asia, Semirechye, Khorezm, the Aral Sea, the North Caucasus, Manchuria were conquered, were directed against zhuzhan, togon, kidan, Sogdians, Bulgars.

### ***In 562 year***

The Turkic khaganate, having won against the Persians in 562, started to divide the conquered lands together with Iran. Winning in military campaigns, in 576 the Turks conquered Byzantium. In 582, at the peak of its existence due to internal strife, the Turkic Khaganate was divided into Western and Eastern Turkic khaganates.

### ***In 603 year***

In 603 after the division of the land in the Western (land between Semirechye and East Turkestan) and Eastern (the Land of Mongolia) khaganates the large state began to weaken. Former winners and losers in military campaigns, who owned vast territories, coexisted with nature, with its own kind of worldview, culture, existence, centuries-old traditions of the ancient Turks became the heritage of the modern generation, and left behind stone historical written monuments of nomadic peoples.

### **Literature review**

• **Professor L. N. Gumilyov** proved in his works the valor of soldiers of the ancient Turks: "Experienced soldiers of the Turks, clad in armor from head to toe, were strong enemies in wars against Chinese foot soldiers, and against horse shooters of Iran".<sup>3</sup>

• **O. Suleimenov** highly appreciated the works of art, describing with the help of language historical events that characterize the ethnic characteristics of any nation: "No one will strike out and destroy".

• **Professor S. Amanzholov** states: "I believe that modern dulats are direct descendants of the ancient Turks Orkhon-Yenisei".<sup>4</sup> Orkhon-Yenisei monuments provide valuable and phenomenal information to determine the level of development of Turkic languages at that time. According to Professor S. Amanzholov: "Orkhon language has a great similarity with modern Kazakh dialects",<sup>5</sup> and academician Kh. Khamidov says: "It is impossible to doubt that these Orkhon inscriptions are related to the Karakalpak language, which belongs to a group as well as Kazakh does"<sup>6</sup>.

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<sup>3</sup> N. N. Gumilev, *Ancient turks*, Moscow, Nauka Press, 1993.

<sup>4</sup> S. I. Vainshtein, S. G. Klyashtorny, V. V. Radlov, *Historic study of turkic languages. Turkological textbook*, Moscow, Nauka Press, 1971.

<sup>5</sup> *Ibidem*.

<sup>6</sup> Kh. Kharnadov, *Turkological digest*, Moscow, Nauka Press, 1981.

• Written monuments of Kipchak and other Turkic languages began to be studied in the **second half of the XVII century**. **Kazakh, Western and Russian scientists** made a great contribution to the processes of finding, reading, translation and study of ancient Turkic written monuments: **D. G. Messerschmidt**,<sup>7</sup> **V. V. Radlov**,<sup>8</sup> **S. E. Malov**,<sup>9</sup> **A. M. Shcherbak**,<sup>10</sup> **L. R. Kyzylasov**,<sup>11</sup> **S. Amanzholov**,<sup>12</sup> **K. Sartkozha**,<sup>13</sup> **M. K. Yeskeeva**.<sup>14</sup>

• The very first information is found in **1662 in the writings of N. Vitzen**.<sup>15</sup>

• **In 1697 S. Remezov**<sup>16</sup> in his work "Drawing of desert and mountain lands of Siberian cities" the place "Orkhon Rock" is named, there is information in the work of the Swedish officer I. Stralenberg "Northern and Eastern parts of Europe and Asia" for 1730.

• **In 1793 P. Pallos**<sup>17</sup> published samples of monuments found on Siberian land.

• in **1818 by G. Spassky**<sup>18</sup> in the journal "Siberian Herald" in 1875 published several samples of monuments found on Siberian land.

• **the Finnish scientists**, having equipped the expeditions, published the collected materials in the work entitled "Inscriptions of Yenisei".

• **In 1892 N. Yadrintsev**, taking part in the expedition, found along the Orkhon River numerous monuments and published the work "Works of the Orkhon expedition".

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<sup>7</sup> A. S. Amanzholov, *History and theory of turkic languages*, Almaty, Mektep Press, 2003.

<sup>8</sup> S. I. Vainshtein, S. G. Klyashtorny, V. V. Radlov, *Historic study of turkic languages*.

<sup>9</sup> S. E. Malov, *Monuments of ancient turkic languages: writing*, Moscow, Institute of Archeology, USSR Academy of Sciences Press, 1951.

<sup>10</sup> A. S. Shcherbak, *Turkic runic. The origin of the most ancient written language of the Turks, the boundaries of its distribution, and the particular use*, Moscow, Nauka Press, 2001.

<sup>11</sup> I. L. Kyzylasov, *Ancient Turkic runic writing of Eurasia (Experience of paleographic analysis)*, Moscow, Institute of Archeology, USSR Academy of Sciences, 1990.

<sup>12</sup> A. S. Amanzholov, *Historical and dialectic questions of Kazakh language formation*, Almaty, Mektep Press, 2009.

<sup>13</sup> M. Zholdabekov, K. Sartkhozha, *Full Atlas of Orkhon Monuments*, Almaty, Kultegin Press, 2005.

<sup>14</sup> M. K. Yeskeeva *Historical foundations of Kazakh writing*, Almaty, Kultegin Press, 2002.

<sup>15</sup> D. D. Vasiliev, „Turkologic glossary”, in *Soviet Turkology*, no. 3, (1979), pp. 90-101.

<sup>16</sup> S. Karazhaubai, *Orkhon heritage »1 book. Historical-cognitive ethnographic literature. Part 1*, Almaty, Mektep Press, 2003.

<sup>17</sup> S. Karazhaubai, *Orkhon heritage »1 book. Historical-cognitive ethnographic literature. Part 2*, Almaty, Mektep Press, 2003.

<sup>18</sup> *Ibidem*.

• **In 1892-1896 the Russian academic** expedition under the leadership of **V. Radlov**<sup>19</sup> on the banks of the Orkhon River, the Yenisei River was organized, all found material was studied by him together with N. Yadrintsev, and the results of the work were published in the work "Atlas of the ancient heritage of Mongolia".

• **In 1899 P. Melioransky**<sup>20</sup> published a work in 140 pages about the monument of Kultegin.

• **In 1893** a scientist from Denmark **V. Thomsen** first read in the runic inscriptions of the word "Turk" and "Tengri".

• **S. Malov** in "Written monuments of the ancient Turks" will publish a literal Russian translation of written monuments.

• **In 1894 V. Radlov**, having organizing Orkhon archaeological expedition, will contribute to archaeological methodology.

• **In 1897** will publish jointly with **P. Melioransky** translation into Russian language of written monuments called "Ancient Turkic monuments of Kosho-Tsaidam".

• **I. Stebleva** in the work "Poetry of the Turks of VI-VIII centuries" will prove that the written monuments are a poetic work.<sup>21</sup>

• **O. Suleymenov** writes about the ideas of ancient written symbols, the etymology of modern words in his work "Prehistory of the Ancient Turkic languages and writings".

• **A. Amanzholov** studies the ancient Turkic language from the point of view of historical, cultural, morphological and syntactic issues.

• **In 2003 K. Sartkozha** in the work "Orkhon Heritage"<sup>22</sup> notes the correspondence of the origin of the ancient Turkic inscriptions to the tengrian worldview.

• From the factual point of view, we can note the work of a **new generation of turkologists, Kazakh scientists M. Zholdasbekov and K. Sartkozha**, "Full Atlas of Orkhon monuments"<sup>23</sup>. The work presents drawings, photographs, location system, text of the primary source, transcription, translation and conceptual apparatus. It has plans-sketches of 12 complexes, and the location of 300 rock works are marked. This is a very valuable work for all Humanities and it introduces the whole world to the Turkic-Kipchak civilization.

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<sup>19</sup> S. I. Vainshtein, S. G. Klyashtorny, V. V. Radlov, *Historic study of turkic languages*.

<sup>20</sup> *Ibidem*.

<sup>21</sup> S. Karazhaubai, *Orkhon heritage »1 book*.

<sup>22</sup> S. I. Vainshtein, S. G. Klyashtorny, V. V. Radlov, *Historic study of turkic languages*.

<sup>23</sup> K. A. Amanzholov, A. Tasbolatov, *Military history of Kazakhstan*, Almaty, Bilim Press, 2008.

## **Results**

### ***Groups of Turkic writings by location***

I. L. Kyzylasov<sup>24</sup> examines the writings of the Yenisei River as a heritage of the VII-XIII centuries. He classifies the Turkic writing into two groups:

1) Asia - monuments of Orkhon, Yenisei, Talas, location of South Siberia, Central Asia, Semirechye;

2) Eurasia-monuments of the Don, Kuban, Isfarin, Ashiktas, South of the Yenisei, location of Eastern Europe, Central Asia, southern Siberia.

In general, the ancient Turkic writings are divided by researchers into three groups by location:

#### ***1. Monuments of Yenisei***

This group includes inscriptions found along the Yenisei, in the republics of Tuva, Khakas, Altai, in the Novosibirsk region of Western Russia and along the channel of the Irtysh River. The number of ancient written monuments in these areas reaches 150. The period of application and appearance are determined by the V-VII centuries.

#### ***2. Monuments of Talas***

The second group includes monuments found in southern Kazakhstan, Semirechye, along the Syr Darya riverbed, as well as in Kyrgyzstan, and 20 monuments found in Zhambyl region. Period of application and appearance are V-VIII centuries. The writings of Talas are the oldest examples of Orkhon inscriptions. The monuments of Talas are called in the ordinal form - the first, second and third rocks. From a historical point of view, it is connected with the States of Turks, Turgesh, Karluks. The language structure of the inscriptions is similar to the ancient Kazakh language.

#### ***3. Monuments of the Orkhon***

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<sup>24</sup> I. L. Kyzylasov, *Ancient Turkic runic writing of Eurasia (Experience of paleographic analysis)*, Moscow, Institute of Archeology, USSR Academy of Sciences, 1990.



This group includes 30 monuments found along the rivers of Mongolia Orkhon, Seleng, Tula and in the lowlands of Minusinsk in Russia. The period of application and the emergence are VII-VIII centuries. Labels represent long texts, for example, "Kutlug Kagan, "Bilge Kagan", "Kultegin", "Tonykok", "Cooley Chor" "Moyin Chor". The first tribes established on the territory of Kazakhstan in the period of uysin, used the Orkhon inscriptions. With the help of this letter, the Turkic khagans conducted business correspondence with China, Iran, Byzantium, at the same time, the letters were used for funeral texts on tombstones. The writings are preserved on stones, wood, bones, and tombstones.

The military chronicle of the Kazakh people originates from the largest inscriptions, the most unique monuments in the world history, full of historical information-the monument of Kultegin 732, the monument to Bilge Kagan 735, the monument to Tonykok 716.

### **Monuments dedicated to the outstanding Batyr-Kultegin**

One of the ancient Turkic written monuments of different content, and recorded in accordance with historical events, a monument dedicated to the outstanding Batyr – Kultegin. The Kultegin is the youngest son of Kutluk (Ilteris) Kagan, warrior, hero, military leader. His older brother led the country with Bilge Kagan, expanded the land through the conquest of neighboring tribes. A written monument dedicated to Kultegin begins with his call to his family and people. For example: *"Ançaqazyanmyş ançaitmiselimis, töriimizerti. Türiük, oğuz begleri, bodun esidin! Üze teñri basmasar, asra jir tilinmeser, türiük bodun, elin törünin kim yrtady. Udaçy. Türiük bodun // This was the state we created, this was the power we established. Oh! You, Turkic, Oğuz Beki people, listen! If Tengri did not press you from above, and the earth below opened up to you, Turkic people who will ruin your state, your power! Unite! Turkic people".*<sup>25</sup>

After that, the story is interspersed with stories about wars, battles, confrontations, the struggle for the country, the internal strife of the Turkic tribes. The purpose of ancient scripture is to reveal to the people the name of the heroes who defended their country, who dreamed of the independence of their homeland. When Kultegin died at the age of forty-seven, his brother Bilge Kagan wrote out a master from China, who put the story of the heroism of Kultegin on a stone, and set Kultegin a

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<sup>25</sup> E. R. Tenshiev, *Comparative historical grammar of turkic languages. Regional reconstruction*, Moscow, Nauka Press, 2006.

monument of stones in the shape of a pyramid. The written monument consists of two parts: small and large inscriptions. A large inscription on the monument to Kultegin is composed of 6 novels, 428 songs, 53 lines, and the small contains 8 cycles; the idea of historical written monument, which tells of the heroism, the country, protection of people, the unity of the people is the achievement and preservation of independence of the Kazakh people. The image of the commander, who defended his people in troubled times, is transmitted through the image of Kultegin. Kultegin, like all the warriors of the Turks, was distinguished by courage, determination, firmness of mind. His whole life was spent on horseback, in armor, in the endless battles for the Khaganate. The image of Kultegin is a figure exalting the existence, wisdom, fearlessness and heroism of our ancestors in the period of the ancient Turks. Kultegin, who dreamed of the independence of the entire Turkic people, was an outstanding military leader, ruler, took an indelible place in the pages of history.

Kultegin was such a person who adhered to the idea of uniting all the Turkic people, a person who sought unity not only in business, but also in the goal of all the people. The image of Kultegin combines such qualities as Turkic self-consciousness, devotion to the values of the Turkic world, their veneration, praise, perseverance in achieving the goal, fortitude, courage, confidence in the chosen path, invincible will, cordiality, responsibility, conscience, self-esteem, and organization. Batyr, who defended his people was not an ordinary man, absorbed the above-mentioned qualities, he became an exemplary person for the future generation, and held a special position in his society.

The time of existence of the Turks is filled with battles. The laws of life were very strict then. The strongest won. And, despite the internal strife, defeated external enemies. The written monuments also have a place for the art of war. They describe in detail such combat strategies as fights, ring attack, throwing a mace on horseback, foot battle with swords, etc. For example, "*Türges bodunuy uda basdymyz. Türges qayan süsi bolçnda otça borça kelti. Süñüsdimiz. Kül-tigin başyu boz at binip tegdi. Başyu boz tutuzty ekisin özi altyzdy. Anda jana kirip türges qayan bujruqy az tutuqy eligin tutdy. Qayanyn anda öliürtimiz. Ilin altymyz. Qara türges bodun quup içkedi. Ol bodunuy tabarda qo // We defeated, pursuing, the Turgesh people. The army of the Turkic Kagan came to Bolcha like fire and storm. We fought. Kyul-Tegin, sitting on the gray horse Bashgu, rushed to the attack. Gray horse Bashgu [...] captured. Two [enemies] he destroyed himself. Then he again, breaking into the ranks of enemies, grabbed the commander of Az-Tutuk of Turgesh Kagan. We killed there their*

*Kagan, the people was subordinated. The Turgesh people obeyed. We settled that people in Tabar".<sup>26</sup>*

This testifies to the high martial art of the Turks. In general, the Turks are a majestic people, who managed to form at the time the Turkic nation, which developed from year to year its civilization, which became a model for the future generation in terms of cultural and spiritual heritage, had its own traditions and dreamed of independence.

The collective image of tribes and clans living in the great steppe is an armed horse warrior. Armed soldier is a rider, a flag-bearer, a hunter, a marksman, a warlord, protecting his people and his land. Images of such batyrs as Kultegin are reflected not only on the monuments of Orkhon-Yenisei, but also found on the rock paintings in the habitats of the Turkic Khaganate and Turkic-speaking peoples in southern Siberia, near Baikal, in Semirechye, the Upper tributary of the Irtysh River, these are images of soldiers armed with various weapons with banners in their hands.

Dastan Kultegin became a stone monument for future generations, telling about the life of the Turkic Khaganate. In a great writing of Kultegin, consisting of forty lines, there is a large material about the past, the history of the Turkic Khaganate. Khaganate makes every effort to unite the Turkic tribes and establish peace in the four corners of the world. In the legend the dream of the people of independence is put. This written monument sounded in the Kazakh language in the legend which became a historical relic of the dream of heroism and freedom. The written monument became the basis for the formation of legends about the heroism of the Kazakh people. In the stories describe the exploits of heroes in numerous military campaigns. Kultegin was a clear example of love for the people, land, Country, an example of heroism, bravery, courage, perseverance, fearlessness (what is his personal opposition to numerous enemy)-creates determination in the young generation, enhances his spirit. His exploits on the battlefield awaken love for native land, the Motherland in the younger generation. For example, "*Tijñ türük bodun ücün tün udyradym, küntüz olurmadym. Inim Kültegin birle eki şad birle ölü jiti qazyandym. Ança qazyanyñ biriki boduny ot sub qylmadym. Men // For the sake of the Turkic people I did not sleep at night, I did not stay. Together with my brother Kultegin and two shadas dying (until exhaustion) we created a state. So conquering, I did not destroy with fire and water*

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<sup>26</sup> *Ibidem.*

*the peoples who joined us (tried to get along peacefully with them). When I sat down with Khaganate, from all the counries!"*<sup>27</sup>

Heroism of Kultegin in the name of his country forms in the minds of young people a call to defend the honor of the country brings them a heroic spirit, calls for the protection of the people from external enemies. Heroism leads to freedom, freedom leads to the nation.

The idea of a written monument "Kultegin" is the first example of heroic epics. This is an invaluable heritage of the Turkic people, who dreamed of independence and unity. The legend describes the people with the desire for independence and unity. Heroism of the batyrs who broke the yoke of slavery, shuddered the whole world preserved the unity of the people. A written monument dedicated to heroism, honor, courage, national spirit testifies to the dream of independence. The main idea of the legend about the military leader Kultegin is the unity of a huge nation. It speaks of the need to live in unity, to be committed to a common goal, the preservation of statehood, and otherwise, there was a possibility of loss of the nation. The exploits of the military leader Kultegin, from the age of sixteen to forty-seven are described by the epic language, the meaning of the existence of Batyr is revealed.

In the monument of Kultegin there is information about the capture of all four sides of the world: "*...üze köke tenri, asra jaxyz jer qylyntuqda ekin ara kisi oyly qylynmys. Kisi oylynda üze eüm apam bumyn qayan, istemi qayan olurmys. Olurpan türiük bodumyn elin, töriisin tuta birmis, iti birmis // ...when the almighty Tengri was created at the top, the brown earth below, between them the sons of people were created. Mankind was ruled by my ancestors Bumyn-Kagan, Istemi-Kagan. Sat on the throne (kingdom), (they) arranged the Turkic people, created the state and power"*<sup>28</sup>

However, in the ancient Turkic writings common to the Turkic people of the monument there are concepts: language, religion, history, homeland, reflecting the idea of the country and heroism.

M. Auezov<sup>29</sup> was one of the first to evaluate ancient written monuments as a heroic epic: "their content is dominated by the epic nature of the statement; this is confirmed by the artistic form of the legend. Answer how many people and exploits are described in the writings of Kultegin, Tonykok and Sudzha?! They are a chronicle of the

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<sup>27</sup> *Ibidem.*

<sup>28</sup> *Ibidem.*

<sup>29</sup> I. V. Kormushin, *Turkish Turkic Epithaphs: Grammar, Textology*, Moscow, VLADOS Press, 2008.

numerous battles of the clans and tribes; there are descriptions of wars, of the exploits, the invasions".

This legend reflects the faith of the ancient Turks in the heavens and the earth's forerunner. The fire was considered sacred. There is faith in Umai Ana. In the monument to Kultegin there are lines about Umay Ana. For example, "*Umaj teg ögüm qatyn quutyňa inim Küil-tigin er at boldy. Alty Jigirmi jaşyňa eçim qayan ilin törüsin ança qazqandy. Alty çub soydaq tapa süiledimiz, buzdymyz. Tabyaç oñ-tutug biş // to the delight of her majesty my mother-katun like Umai, my younger brother Kultegin received a heroic name (ep). At the age of sixteen he strengthened the state and the authority of my uncle-Kagan. We went to war against the six chubbykh sogdak, defeated them, it's fifty thousand army came, the army of Tabgach On-Tutuk. Fought*".<sup>30</sup>

The leader in the battles was the gray wolf. The ancient Turkic monuments are permeated with special urgency; they are like the shrill cry of the petrel against the clouds of enemies like thunder.

The heroic spirit of the brave and strong military leaders of the monuments of Orkhon-Yenisei, who sacrificed themselves in the name of the people, a piece of land, who fought with the enemies sparing no life, their invaluable heroism in the protection of independence, their lives filled with battles for their homeland is a historical relic and chronicle of the people, which has a greater educational value for the younger generation. Khans and khagans, who decided the fate of the people, the feats of batyrs in the name of independence became a vivid image of history.

Their selfless feat, contribution to the cause of ancestors, the battle for the freedom of their native land is an invaluable example for young people. For example, "*Kultegin jiti otuz jasına qarlıq budun eriür barur erikli jayı boltı/when the Kultegin was twenty-seven years, the people of Karluk, obeying, from the comfort of subordination [not obey], has become an enemy of us*".<sup>31</sup>

It is difficult to imagine a military leader without a description of a weapon, a faithful horse, a beloved woman, and relatives. A special place in the life of the Batyr and his exploits takes his horse. As the saying goes, "Strength of the hero is in the horse," and therefore in the understanding of the people each hero should be worthy only of his horse. The heroism of batyr is directly connected with his horse. In the written monuments of Kultegin his horses are described in details. For example, "*Binip oplaju tegdi bir erig oqun urdy. Eki erig udyşru sançydy. Ol tegdükde bajyrquunyn aq adhyryy udluqyn syju urtu. Qyryqyz qayanyn öliürtimiz*."

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<sup>30</sup> E. R. Tenshiev, *Comparative historical grammar of turkic languages*.

<sup>31</sup> *Ibidem*.

*Ilin altymyꝻ. Ol jylqa türgeş toya ertis ügüzig keşe jorydymyꝻ. Türgeş bodunuy uda basdymyꝻ. Türgeş qayan süsi bolçuda otča borča kelti. Süñüsdimiz. Kül-tigin başyu boꝻ at binip tegdi. Başyu boꝻ // he rushed into the attack, he struck one soldier with an arrow, stabbed two soldiers one by one with a spear. In this attack the hip of a white stallion from Bayirku broke. We killed the Kyrgyz Kagan and subjugated the people. In the same year, we went against the Turgesh, traveled around Altuna router, crossing over the Irtysh River. We defeated the Turgesh people, pursuing them. The army of the Turkic Kagan came to Bolcha like fire and storm. We fought. Kyul-Tegin, sitting on the gray horse Bashgu, rushed to the attack. Grey horse Bashgu".<sup>32</sup>*

Horse is the support of the Turk and the importance of the horse in the life of batyrs was so important that during the days of the Sakas and the Huns heroes were buried together with them. Batyr and his horse were perceived as something integral. They complemented each other. According to the beliefs of the Turks, the universe is full of such mythical phenomena as horses. A strong horse that lived in the sky, which had the ability to deliver to the appointed place in the blink of an eye, was faithful and knew the human language. In the written monuments of the Turks, on the metal products of the Altai Sakas, on the headdress of the Golden man found in the Issyk burial on the territory of Kazakhstan, on the dishes of the Scythians are depicted winged horses. And this winged horse found a worthy place on our coat of arms, the state attribute of the Republic of Kazakhstan.

In ancient Turkic times, the khagans, who started the country, had to make great campaigns in order to awaken the Turkic people, unite the Turkic Khaganate and mobilize the country for a common goal. In the Manifesto, the Turks call for the struggle for the freedom of the country, not to depend on another country, not to be subordinate, to be interested in the world of the neighboring rich state, not to succumb to their colors. The Turkic peoples declared that they were not less than the country, but more and called on them to defend their rights. To achieve these goals, it is necessary to awaken the spirit of the Turkic people and unite in the "blue Turks". In another country, there was no nadan, in turn; the establishment of an independent free Turkic Empire was started. Therefore, researchers believe that the writing of the monument found on the stone is an eternal heritage that will be cherished by today and future generations.

Monuments of ancient Turkic writing are a valuable source of language, history, geography, written culture. In the written monuments inexhaustible energy and firm will of the creators of the Turkic are

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<sup>32</sup> I. V. Kormushin, *Turkish Turkic Epithaphs: Grammar*.

laid in relation to all that relates to such sacred concepts as "people", "State", "freedom", "independence".