

Brief characteristics of the Orkhon monuments

Every nation has the right to be proud of its history. We, Kazakhs, Kazakhstan people, also are proud of our polysyllabic past including the moments of triumphal processions and the bitter lessons of losses. Eternal values and unique pages of our national history are Saks animal style in art, scientific heritage of Al-Farabi and Chokan, course of life and exploits of warriors of XV-XVIII centuries, folklore and music of Steppe, compositions of Saken Seyfullin, Mukhtar Auezov, Kanysh Satpaev, Alkey Margulan, and to name but a few. Outstanding achievement of economic and cultural, social and political practices and intellectual searches of primary Kazakhs, Kazakhs and all Kazakhstan people suitable enriched and organically fit the system of world civilizations. Culture of writing occupies a special place among them. We are talking about runic writing of VI-IX centuries, first examples of which dated first millennium B.C. Stones with mysterious inscriptions found in Siberia, for the first time became known to Europeans in the XVII century. The XVIII century brought new discoveries. In the XIX century Yenisei inscriptions were replenished by monuments from the coast of the Orkhon in Mongolia. Serious competition for unraveling the mysteries of antiquity began among European scientists-linguists. Finally, the key to the mysteries of the runic inscriptions were found by Danish scientist Vilhelm Thomsen. It happened in 1893. Deciphering of ancient Turkic inscriptions on stone sculptures dramatically changed the idea of «advanced» Europe of the late nineteenth century about the «backward» Asia.

Nowadays around 500 Orkhon-Yenisei monuments of ancient Turkic writing are known. Some of them were discovered in the South Kazakhstan and in Turkic studies they are called «Talass monuments»

Words carved on the stone XIII-XV centuries ago are quite clear in their spirit and content to modern Kazakhs and Kyrgyz people, Uzbeks and Azerbaijanis, Turks and Uighurs.

These are the examples from inscription in honor of Kultegin, legendary commander of VIII century:

I put eternal stone

Seeing this know

«Вечный камень (я) поставил

Видя все это, знайте» [1].

Turk Tengri above, Turkish holy Earth and Water said as follows: «in order to Turkish people would not go to ruin and in order to it should be a nation again», they rose my father Ilteris Kagan, and my mother Ilbilga Katun, to the top and sat them upwards on the throne.

«Вверху Тенгри тюрков, Тюркская Священная Земля и Вода

так сказали:

«Да не погибнет тюркский народ,

пусть будет народ!» Сказав так, Тенгри отца моего

Эль-терис-кагана и мать мою

Эль-бильге-катун, подняв над головой

[благословив их], возвысил» [1, 187].

The Orkhon-Yenisey inscriptions contain rich information on the history of states and nations of the Eurasian continent, Central Asia and China. The inscriptions on the stones are the quintessence of worldview, values, lifestyle, and religious beliefs of the ancient Turks. According to their composition and plotlines, they are close to the epic works such as «Alpamys», «Goats Korpesh - Bayan Sulu», «Oguz-name». Because of this reason Soviet scientists argued so long about the genre and status of ancient Turkic monuments. Some saw them as ancient examples of literature; others attributed them to the category of historical sources. Not denying the findings and conclusions of our predecessors, we affirm that the Orkhon-Yenisei inscriptions are the type of ancient Turkic States Constitution; civil, criminal, labor codes of those times. Inscriptions on the stones reflect the identity and characteristics of the political system, social structures and the titles of our ancestors, express their goals, objectives, interests, mentality, laws, policies and ideology, transmit norms and principles of relations and connections between man, nature and society.