

Folklore Motifs in Turkish Written Monuments

Nazarov Nasriddin Atakulovych*

Doctor of Philosophy, Professor at the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi, Russia

*Corresponding Author

Nazarov Nasriddin Atakulovych, Doctor of Philosophy, Professor at the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi, Russia.

Submitted: 2025, Oct 17; Accepted: 2025, Nov 11; Published: 2025, Nov 19

Citation: Atakulovych, N. N. (2025). Folklore Motifs in Turkish Written Monument. *World J Tourism Mgmt*, 1(1), 01-06.

Abstract

In this article, the participation of elements of folklore in the written monuments of Orkhun, aspects of the use of materials of folk art are studied. In particular, the samples of folk oral creativity were recognized as an important source for understanding the identity of peoples, and the issues of its promotion were emphasized. Emphasis is placed on the interpretation of the ideas of heroism, identity, and patriotism in Turkic-runic writings, and the glorification of oral history as written history. An important factor in the promotion of unity and solidarity is also analyzed the issues of Orhun's writings taking a leading place in the promotion of oral history and Turkik values.

Keywords: Folklore, Orkhun-Enisey Monuments, Oral History, Values, Turkic Peoples, Sources, Historical Development, Identity

1. Introduction

The role of the science of folklore and history in the study of the process of formation of man and society is important. As it is essential to state first of all folklore's definition. Folklore (English folk-lore — "folk wisdom") is oral verbal (myths, legends, fairy tales, etc.) and musical folk art, as well as verbal-musical and musical-choreographic folk works [1]. In a broader sense, in addition to verbal genres, this includes all folk art, manifestations of the spiritual (and sometimes material) culture of the people — language, beliefs, rituals, crafts [1]. This subject develops the qualities of self-awareness in the individual, nation and members of society, and increases the sense of responsibility for the fate of mankind.

In our country, the human democratic state and civil society are of paramount importance in the development of the people's spirit and national identity. After all, the life of society and its continuity, sustainable development, and well-being are determined by the spirit and unity of the people and nation. Naturally, democratic processes and its subjective perception pass through people's consciousness, way of thinking, as well as understanding of national identity. Spiritual maturity absorbs the spirit of a living, creative person and all aspects of society.

In this sense, it is appropriate to quote the statement of the First President of Uzbekistan: "We attach great importance to the restoration and development of the identity of the national culture, we mean that the national consciousness is not disconnected from the ideas of world culture, universal values. The history and culture of the Uzbek people are an integral and integral part of human civilization" [2]. Therefore, the national consciousness of a people is not only the level of self-awareness of the nation or people, and it is the basis for the perception of a harmonious personality.

In researching the process of human and society formation, it is important to study historical processes in oral creativity as a folklore motives and pay attention to its promotion in mass media. Because it is important to expand knowledge and imagination about the events of the past, relying on oral creations from mass media, including oral history materials. Also, reading such materials from newspapers, magazines and websites, drawing conclusions and lessons from them, increases the sense of respect for the ancestors of the individual, nation and society, as well as develops the characteristics of self-awareness, and increases the sense of perception that the formation process of the Turkic peoples is common.

2. Literature Review

As we know, the origins of the ethnic formations of the Turkic super ethnos are depicted on ancient Turkic scripts, which was found in the 90s of the XIX century in the Orkhon basin of Mongolia - the Selenga River, the Yettisuv, the southern part of Yakutia and other places. In particular, on epigraphic issues in ancient Turkic writing in his researches V.V.Radlov (1892-1897), L.R. Kyzlasov (1965), I.L. Kyzlasov (1990), A.S. Amanjolov (2003), Q. Sartqojauly (2005, 2007), N.G. Shaymerdinova researches of ancient Turkic texts, the culture of writing in the peoples of the world. It is noteworthy that the development of epigraphy and the use of stamps in Turkish writing, which is evidence of the formation of the ethnic identity of the Turkic-speaking peoples.

The first ancient Turkish inscriptions reads at 1893 by V.Thomsen (Denmark), the writings, which had been mysterious for two and a half centuries, began to show their historical significance and ethnical formations of turks. On January 19, 1894, V.V.Radlov completed the first translation of the Turkic text of the Kul-tegin monument, and since then the study of ancient Turkish writing, its language and the role of processes in historical development has become a separate branch of Turkology. And in this area a lot of materials was collected by P.M. Melioranskiy and S.E. Malovs. Scientists who approved the essence of the Turkish runology as its autochthonous character - E.D. Polivanov conducts research on ideographic motives in the formation of the Orkhon alphabet and dwells in detail on the process of formation of this alphabet.

Also, the historian S.G. Klyashtorniy conducts a large-scale research work on the problems of formation of the ancient Turkic runic script in the general theoretical context of this inscription. In particular, the formation of Turkish runology in the study of Central Asian history and runic inscriptions, the problems of discovery and study of ancient Turkic epigraphic monuments in Central Asia, including the Sogdian epigraphy of the Turks, Siberian mysteries, stone inscriptions, ancient Turkish civilization, the image of Orkhon. V.G.Guzev conducts research on the main aspects of the concept of autochthonous in the formation of the Turkish runics. I.L.Kyzlasov conducts research on the ancient writings of the Sayan-Altai Turks, focusing on the Yenisey inscriptions. These literatures are the primary sources of the ethnic formation of Turkic-speaking ethnic groups, which should be given attention in history lessons.

3. Research Methodology

The article uses chronological data, systematic periodic data, comparative and quantitative methods, and previous researches. About thirty scientific works on reflection of folklore elements in Orkhon monuments, especially Ethnic formation issues are used to explain "Some Considerations on the teaching of the stages of Ethnic formation in the Science of History". Besides that, the researcher had used journals and articles to collect data related to the research.

The process of ethnic formation reflection of folklore elements has been preserved and refined in the distant past, and as a result of the social development of society at a certain stage of human history,

first as a ethnicity and then as a nation, the current inter-ethnic relations are viewed as a hopeless process can trigger negatively to diversity of society. Any commonality consists of diversity. Each ethnic group has its own dialect, unique customs and traditions formed in the depths of centuries, a cultural space in which representatives of the people live, these specific features require the attention of intellectuals. And this cultural space must take place within the framework of the sciences of history and ethnography, and the commonality that constitutes the nation must take the lead.

Study of as a folklore motives oral history serve the development of historical consciousness. Historical consciousness is important because it is necessary to directly perceive the past, to feel pride in the positive aspects of the past, and to draw correct conclusions from its shortcomings and defeats. So: "The science of history allows us to see the interrelationship between the processes and events that happened in the past, their roots, the reasons that move history, its logic and meaning" [3]. Once again, we are convinced that oral creativity, including oral history, is the driving force of history, and a skillful leader capable of leading this nation to great victories.

Therefore, it is important for the development of historical consciousness to study the individual factor, the processes of ethnic formation, which are characteristic of the community and society, based on the materials of oral creation through mass media. "History and nation: imaginary past or objective reality. Here we turn to an important question about the nature of the historical memory that forms a certain ethnic group" [4]. It is important to study the historical path of mankind, the process of historical formation, and the science of oral history expands its possibilities. The famous French historian Yernest Renan said: "I would call forgetting or misinterpretation of one's own history (in one's own favor - N.N) as a specific factor in the process of forming a nation.", - he said. Therefore, ignoring historical shortcomings or unilateral interpretation of events in the nation's favor is also important in the formation of the nation [5]. Considering that such an interpretation is mainly expressed in the materials of oral creation, the role of oral history in the process of formation of an individual, community, ethnic group or nation becomes evident. If we turn to the materials of oral history in the same matter, it is important to study the socio-historical formation processes of the ancient Turks and the cultural level and spiritual level of our ancestors in this process through mass media, and historical consciousness ensures the perfection of social consciousness.

4. Analysis and Results

Historical consciousness is important in that it must directly perceive the past, feel a sense of pride in the positive aspects of the past, and draw the right conclusions from its shortcomings and defeats. Shortly, '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' [3]. The driving force of history is the people, as well as a skilled leader who is able to call this nation to glorious victories. Therefore, the study of the personality factor in history, the processes of

ethnic formation reflection of folklore elements that are characteristic of community and society is important in the development of historical consciousness. 'History and nation: imagined past or objective reality. Here one can highlight an important issue on historical remembrance, which forms the ethno-national commonness' [4]. The historical development of mankind is closely related to the invention and discovery of events, processes and artifacts that are considered abstract, unknown and mysterious. After all, a thoughtful person is a person with a tendency to invent and understand the essence of the material and spiritual heritage samples left by his ancestors [5].

As you know, our values are also embodied in artifacts. In this sense, any artifact acquires a mysterious character until its content and essence are understood. Run (run) - in the ancient Scandinavian language means secret, mysterious, while in science, the concepts of run and runic are used in relation to mysterious writings and signs. "Runo means hidden, mysterious, magical" [6]. If we talk about the magical essence of our values, firstly, "Runes, runic inscriptions were used by the ancient Scandinavian and Germanic peoples during the 2nd-13th centuries for signs carved on wood and stones" [7,8]. However, although the etymological and usage history is related to the above-mentioned factor, since the 18th century, it has been actively used in relation to ancient Turkish written monuments. In this regard, too, the services of oral history are important.

If we understand that the runic inscriptions (Orhun-Yenisei inscriptions), which are the source of Turkic values, entered the science based on the materials of oral history, that is, the opinions and conclusions of intellectuals, thinkers, travelers, geographers of that time, then oral creativity, including oral history, promotes our values. its role becomes evident. From this point of view, interest in Turkic-runic written sources is increasing in scientific circles, and the role of oral creativity and relationships is important in its scientific circulation. According to the sources: "Runic inscriptions are ancient Turkish inscriptions written on the basis of Aramaic inscription" [8].

Naturally, it is important to state some elements of folklore. They are expressed in the following way:

- **Oral.** Folklore works are characterized primarily by the oral form of creation, distribution and existence. Consequently, the oral nature of folklore as a property does not depend on the recording of works, on the presence of a huge number of collections of works by OFA (Oral folklore art).
- **Anonymity.** There is no specific author of the works of OFA. Moreover, folklore is characterized by the concept of the loss of the name of the author of a written text, if this text is included in folk usage. Even V.I. Dahl, when collecting proverbs, encountered such a feature when aphorisms from Krylov's fables or from Griboyedov's comedy were passed off as folk proverbs.
- **Collectivity.** In addition to the fact that this property is, first

of all, a combination of collective and individual creativity in oral folk poetry, it also means that in the work of the OFA there is a collective point of view on this or that event, on this or that historical person, the collective view of the people on this or that concept.

- **Tradition.** Folklore is divided into traditional and modern. Even modern folklore is based on tradition. The traditionality of the folklore text allowed it to be preserved and reach the present day, being passed from mouth to mouth. It should be noted that the tradition can be traced at different levels: the level of idea, plot, composition, images, means of artistic expression, etc. Stable (permanent) signs of folklore poetics are an expression of the national principle.
- **Variability.** Due to the variable nature of folklore, a work of folklore has come down to us from ancient times without being recorded. It is believed that every spoken aloud text of a OFA work is already an option. The variability depends on various reasons: on the place and time of creation and existence, on the skill of the storyteller, on the audience, on the target setting, etc.
- **Syncretism of folklore.** A work of folklore is an inseparable combination of different genres in one, different types of art in one. For example, a song. A combination of words, melodies, choreography, instrumental processing, etc. In addition, folklore is characterized by the ratio of aesthetic and utilitarian principles, as well as the connection of folklore with folk life and rituals [7].

As you know, all kinds of written information is first formed in the minds of people as a folklore motif. That is, it is formed and developed in human thinking. After that, it will have the appearance of a written resource. From this point of view, the proverbs in the written monuments of Orkhun-Yenisei attract attention because they were originally examples of oral creativity. The place of Orkhun-Yenisei written monuments is important in the study of the first stages of the spiritual heritage, which is an integral part of the values of the Turkic peoples. Although they are expressed as written sources in scientific literature, but if we take into account that they were originally formed as a product of oral creativity, their oral historical essence will be revealed within the scope of our topic.

It is true that the signs are a written source, but if we perceive that in its essence lies the names or stamps typical of the nomadic Turkic peoples, we begin to believe that it was originally a product of oral creation. Because these symbols have been ignored and read for hundreds of ears, they acquired a mysterious essence in oral relations, and therefore in social thinking, and received the term runic. "Runo - its essence is hidden, mysterious. magical" [6]. And these magical symbols began to reveal their meaning to mankind only in the last decade of the nineteenth century, as written sources from oral arguments. Therefore, any written source first begins to look for its solution in oral discussions. "From the

second half of the first millennium AD, the Turkic tribes located in the basins of the upper reaches of the Yenisei and Orhun rivers used their writing system» [9]. The promotion of this historical truth of our ancestors through mass media is important in today's spiritual renewal.

Certainly, "Nomadic civilization" is based on oral creations, that is, oral history. Also, a unique civilization that has given mankind the achievements of grass-shaped dome structures, the culture of horse-breeding, qimiz, etc., is noteworthy as a civilization that embodies certain history, customs, traditions, and spirituality, in addition to being the result of cultural achievements in the historical development of the Turkic peoples. This is confirmed by the heroic epics "Alpomish", "Go'rog'li", "Dada Qorqut", etc., which are examples of oral creativity, as well as examples of material culture and historical-archaeological monuments.

The Byzantine ambassador Priscus says: "After crossing some rivers," wrote Priscus, "we came to a huge village where Attila's palace was, skillfully built of wood and planks. The royal palace was roofed with tents, and the roofs were decorated with turrets and turrets." "Here is Turkish architecture! Yeurope did not know about such architecture. Priscus was one of the Yeuropeans who saw it" [19].

Turks were originally nomads, and they contributed to the development of the spiritual civilization of mankind by reciting epics and stories that glorify their socio-cultural way of life and the path of their ancestors' historical development. Also, in addition to achieving certain success in animal husbandry, as skilled metallurgists, they invented smelting of iron and began to make necessary tools from it. Metalworking accelerated the progress in the material life of the Turks. And such inventions were mastered by humanity and became the property of humanity. It is necessary to promote these historical aspects through mass media.

In 1889, the Yeast Siberian branch of the Russian Geographical Society, sent his member N. Yadrintsev to Mongolia, he found inscriptions similar to Yenisei's inscriptions in the Orkhun Valley. In 1891, V.V. Radlov studied the records in that place. In November 1893, the Danish scientist Wilhelm Thomson managed to find the interpretation of the Orhun-Yenisei letters, that is, he was able to read the ancient Turkic characters. Based on the invention of V. Thomson, V. V. Radlov was the first to translate large texts.

In December 1893, the Danish scientist Wilhelm Thomson gave a scientific report on the completion of the work on the identification of these writing monuments. At the same time in Russia V. Radlov was diligent in interpreting the essence of the texts, and therefore he did equally honorable work. Focusing on the promotion of these aspects in mass media serves to increase the sense of respect for the spirit of the geniuses who spread the essence of the Orkhun-Yenisei petroglyphs to the world.

If we pay attention to the historical essence of the Orhun written monuments, which are examples of Turkish runology, it says: "The

sky that raised my father as a khan and my mother as a wife: "May the name and glory of the Turkish people not be extinguished!", The sky that gave its tribes (under the rule of the khan)) (this time too): "May the name and glory of the Turkish people not fade away." He said: "Heaven raised me (and made me a khan) so that this name does not disappear" [10]. It is noted with a sense of pride that these writings are related to the eternity of the passionate Turkish people, that the heavenly spirits always support the Turkish leaders, that the propagation of these lines is still of educational value today, and by raising the historical thinking in them, they instill a sense of pride, the destiny of the homeland and the nation.

The success of a particular nation is related to a personal factor, that is, the skill of the leader: "My words to the Turk Bil, who was created by God as a star: when my father, the wise Turk, sat on the throne, nine Oguz heroes, his famous begs and his people showed respect.

...At the age of seventeen, I led an army to the Tangut side... At the age of eighteen, I led an army to the direction of Alti Chub Sugadak, I crushed its people... At the age of twenty two, I led an army to the Tabgach direction.... Because God chose, because I succeeded, the Turkish people won. If the state was not managed in this way by me, the Turkish people would be a coward, if not a coward" [11]. Of course, the role of a political-military leader in the victory of a certain nation and its victory is incomparable. If we perceive that such political leaders have placed examples of oral creativity in their thinking and achieved success due to actions and aspirations similar to the heroes of such epics, the role of oral creativity, including oral history, in the socio-spiritual development of humanity will be clearly demonstrated. Of course, ensuring the success of a certain people, nation, people and people in socio-political processes is directly related to the leadership skills and abilities of the political-military leader [12].

It is known that the material and spiritual wealth created by our ancestors in the context of socio-historical development is reflected and manifested in the mind of a person or a certain group, and the desire to serve the interests of the people and the country is manifested at the highest level. This is also confirmed by the materials of oral creativity [13]. Therefore, historical thinking in every person is to realize his own identity, to be faithful to his historical values, and to find a firm decision in his thinking of leadership and patriotism.

5. Conclusion/Recommendations

On the whole, it is important to study the processes of ethnic formation in the stages of historical development of mankind, which, on the one hand, contributes to the development of self-awareness, i.e., historical consciousness, on the other hand, to the analysis of ethnic specificities. important in the context of our society today, which strives for civic commonality [14]. It is the responsibility of history and the social sciences to study the natural processes that take place in the depths of nations, that is, the peculiarities of their behaviour, and to promote a positive approach to the study of complex events and phenomena of national character. Based on

the historical development and national cultural heritage, it should be said that the genesis of some customs of the Uzbek people goes back to ancient traditions and beliefs. But such their existence, despite the influence of epochs and social changes, can be explained by the "national spirit". This means that there is a secret in the popular soul from which it is difficult to extract a habit, a word, a symbol. People rely on this historical and cultural experience when they become aware or manifest themselves [15]. Since consciousness is the human essence of a person, consciousness and thinking are also important in understanding the place of each person, community, ethnic group, ethnos, nation and superethnos in the stages of universal civilization. Historical thinking develops the character of succession in social consciousness. And on the basis of such a succession, belonging to the historical heritage develops. "The new century, the new millennium, the change of the world view, the transformation of human evolution, the exchange of scientific paradigms has left a mark on both social and humanitarian knowledge and ways of knowing.

There is a growing interest in genealogies, culture, mentality and philosophy of history. there is a tendency to objectively reflect different civilizations and cultures, their role in the world civilization and historical process" [12]. The role of mass media in reflecting these aspects is important. In the conditions of such changes in thinking, it is necessary for each person to treat his past on the basis of respect and reverence. Also, in historical thinking, the guiding idea characteristic of each socio-historical period is essential in expressing belonging to cultural or spiritual heritage, and the development of leadership and patriotism in thinking during socio-historical development is directly related to this factor. And if we consider that such aspects were initially expressed in examples of oral creativity, the relevance of the topic becomes evident.

It is known that the problem of studying and researching the ancient Turkic monuments of the VI-VIII centuries of the VI-VIII centuries, their relation to individual or certain Turkic languages, is one of the most complex and interesting topics of Turkology of practical and scientific importance. Therefore, it is important to pay attention to the distortions of our values in the media. Also:

- The 8th century Tonyuquq monument is important not only from the point of view of language or lexical and grammatical structure, but also as a specific part of the history of ancestors, expressing the past, which was originally an oral history of the Turkic peoples with common historical formation processes, in written sources.
- It is known that historical values are closely related to linguistic processes of the past. In this sense, the language of ancient inscriptions as a folklore motives are important as a primitive combination of Turkic languages. From the lexical point of view, most of the words in the vocabulary structure of monuments and modern Turkic languages are almost similar in terms of sound and meaning, and correspond to the essence of oral speech.

- The fact that the word structure of the texts in the inscriptions is very similar to the rules of sentence formation in modern Turkic languages confirms the transformation of oral history into written history in the stages of gradual development of Turkic peoples, that is, cultural and spiritual processes are passed orally from ancestors to generations on the basis of succession, historical processes, historical consciousness is not only material in succession ensures the priority of factors, but also spiritual factors.

It is important to raise historical thinking in the context of renewal of thinking based on the promotion of our values [16]. In this regard, it is necessary to use the opportunities of the mass media to raise the public's thinking about the aspects of the life, lifestyle, customs, traditions, and culture of the Turks who lived in the early Middle Ages, especially in the VI-VIII centuries, expressed first in oral works, and then in written sources.

When it comes to the early history of the Turkic peoples, we can find the first information in this regard from folklore motives, after that written sources, i.e. from Chinese sources, i.e. from their chronological information about the first historical periods, from the information left by travelers, along with examples of oral creativity (heroic epics, terms and quatrains, proverbs), but the relatively perfect written monuments of real Turkish history are directly related to the Orhun-Yenisei inscriptions, which represent oral history as written history.

It is important to promote the texts of runic monuments through mass media, along with examples of Turkish values, including spirituality. In it, the fact that the members of the society are aware of the information about the struggle for freedom under the leadership of the Turkish khans or the military commanders of the ancient era serves to raise the worldview [17,18]. In the samples of oral creativity, the stages of formation and development of the historical consciousness of the ancient Turks, separating historical events from general processes, creates a great opportunity for them to feel in their bodies the hardships and victories of the honorable and instructive paths traveled by their ancestors. In addition to the fact that oral creativity, including oral history, is a responsible task for the formation of historical consciousness, Turkic runic inscriptions are important as a subject of historical processes, that is, as a connecting link in the chain of a certain period of history.

The appearance of runic monuments dates back to the IV-III centuries BC, and reached its peak during the Second Turkic Khanate (VII-VIII centuries AD). The complexity of the social and political life of pastoralist Turks caused natural changes in their consciousness, which, among other values, was manifested in the acquisition of a stable essence of the idea of honoring history, creating today, and creating positive foundations for the future [19]. It is noteworthy that this idea is reflected in the texts of the monuments, embodying the changes of the period and the Turkish mental characteristics. It is necessary to study the runic writings (Orhun-Yenisei written monuments) which are the expression of these values in symbols, along with examples of oral creations that represent

the hymn and promotion of Turkic values, not only as a source of ancient language or writing, but also as a common and unique historical root of Turkic-speaking peoples.

References:

1. Gusev, V. E. (1975). Folklore. In A. A. Surkov (Ed.). Soviet Encyclopedia. *Brief literary encyclopedia* (Vol. 8, p. 32).
2. Karimov, I. A. (1999). *Biz kelazhagimizni yz qylimiz bilan kuramiz*. Uzbekiston.
3. *Uzbekiston Milliy Encyclopedia* (Vol. 8). (2004). Uzbekiston Milliy Encyclopedia. (p. 274).
4. Iskhakov, D. M., & Izmailov, I. L. (2007). *Ethnopolitical history of the Tatars*. Shkola. (p. 7).
5. Renan, E. (1994). What is a nation? In J. Hutchinson & A. D. Smith (Eds.), Oxford; New York. *Nationalism* (p. 18).
6. Arntz, H. (1944). *Handbuch der Runenkunde*. Halle. (p. 276).
7. Folklore. (2017). In *the Great Russian Encyclopedia* (Vol. 33, p. 457). Moscow.
8. Zenovich, E. S. (Author-Compiler). (2000). Olimp: OOO "Firma "Izdatelstvo AST". *Dictionary of Foreign Words and Expressions*, (p. 545).
9. Bat'manov, I. A., Aragachi, Z. B., & Babushkin, G. F. (1962). *Modern and Ancient Yeniseika*. Publishing house of the Academy of Sciences of the Kirghiz SSR. (p. 14).
10. Radlov, V. V., & Melioransky, P. M. (1897). Typography of the Imperial Academy of Sciences. *Ancient Turkic monuments of Kosho-Saidam*. (p. 23).
11. Otauli. (2015). *The history of the Kazakh people*. Uzbekiston. (pp. 136-137).
12. Shanbai, T., & Ibraeva, A. (Compilers). (2014). Foliant. *People in the flow of history: Scientific series*. (pp. 145-146).
13. Tishkov, V. A. (2003). Science. *Requiem for Ethnos: Research in Social and Cultural Anthropology*.
14. Kuznetsov, Yu. F. (1973). Philosophical Problems of Ethnopsychology. In *Social Psychology and Philosophy* (pp. 141-142). Leningrad.
15. Shanbai, T., & Ibraeva, A. (Compilers). (2014). Foliant. *People in the Stream of History: Scientific Series*. (pp. 145-146).
16. Bichurin, N. Ya. (1950). Moscow–Leningrad. *Collection of Information about the Peoples Inhabiting Central Asia in Ancient Times*. (pp. 102-103).
17. Tuymebaev, Zh. Zh., & Yeskeyeva, M. (2015). *Almaty. Turkitanudun tarikhi-lingvistikalik negizderi (Historical and linguistic foundations of Turkology)*. (p. 14).
18. Sabirov, A. T. (2023). *Oral history as a method and source in the system of historical research methods and the experience of its application in Uzbekistan* (Monograph).
19. <http://uhhan.ru/news/2019-02-05-16468>

Copyright: ©2025 Nazarov Nasriddin Atakulovich. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.