

Cilt/Volume 2, Sayı/Issue 4, Temmuz /July 2020, ss. 261-272

Geliş Tarihi–Received Date: 02.03.2020 Kabul Tarihi–Accepted Date: 31.05.2020

ARAŞTIRMA MAKALESİ – RESEARCH ARTICLE

THE APPEARANCE AND FORMATION OF THE ANCIENT TURKIC WRITTEN LANGUAGE

KARZHAUBAY SARTKOZHA\* - JANTEĞİN KHARJAUBAY\*\*

### ABSTRACT

There are three different opinions about the origin of Old Turkic rune alphabet. They are Aramey, Sogdian and it's an own Central asian nomads creation. Due to the results of last years archeological excavations carried out on the territory of a place of residence of ancient nomads (modern north places –north of Huang-he, Mongolian territory) and preserved monuments, official Chinese sources (V B.C.- VI A.D. ) concerning to shuji writing, we have got the possibility to pay attention to the third opinion about the origin of writing. The author analyzed every petroglyph or tanba preserved in Central and Middle Asia and every writing of different periods. The author conducted an analysis of these historical values and proved it was the own creation nomadic people.

**Key Words:** Ancient Turkic language, runic, phonogram, morfogram, logogram.

### ESKİ TÜRK YAZI DİLİNİN ORTAYA ÇIKIŞI VE OLUŞUMU

#### ÖZET

Eski Türk runik alfabesinin kökeni hakkında üç farklı görüş bulunmaktadır. Bunlar: 1. Arami yazısından çıktığı; 2. Soğd yazısından çıktığı; 3. Orta Asya'daki konargöçer Türklerin kendi eseri olarak ortaya çıktığına dair görüşlerdir. Konargöçerlerin eski ata yurdu olan, kuzey Çin (kuzey Huang-he) ve Moğolistan bozkırlarında son yıllarda yapılan arkeolojik kazılar sonucunda çok sayıda eserler ortaya çıkmıştır. Ayrıca Eski Çin resmi kaynaklarından elde edilen, konargöçerlerin Şuzy Yazıtı (ağaç ve hayvan kemiğine oyma) hakkındaki bilgilere (MÖ 6- MÖ 5 yüz yıllara tarihlendiren) dayanarak üçüncü görüş daha ön plana çıkmaktadır. Yazar, asıl tarihi kaynak olarak Orta Asya bozkırlarında günümüze ulaşan kaya resimleri, damgalar ve farklı dönemlerdeki yazıt eserleri araştırmıştır. Bu tarihi eserlerden yaptığı bilimsel analizlere dayanarak runik yazısının Türklerin kendilerinin oluşturduğu bir alfabe, yazı sistemi olduğu fikrini kanıtlamayı amaçlamıştır.

**Anahtar Kelimeler:** Eski Türk dili, runik, deyim, logogram, morfogram, fonogr

#### INTRODUCTION

Since the discovery of the ancient Turkic inscription (runic), there are three different assumptions about its origin. They have Aramaic, Sogdian roots or it's an own nomadic art.

Researchers have not been able to accept any of these suggestions. The reason:

1. The ideology of Eurocentrism, which said that the nomads did not reach the level of inventing and using the alphabet in the early Middle Ages.
2. Scientists did not have the data to make a reliable recommendation.
3. Based on archeological facts found in recent years in Central and Middle Asia, the author of the article intends to present his conclusions without resorting to any ideology.

#### Formation of the Ancient Turkic Written Language

In the history of mankind, the written language appeared much later than the spoken language. The written language came into existence because of the needs for communication in the society and aspiration for mastering the space. The possibilities of the spoken language were limited until the period when the written language appeared. By the spoken language one could just express his thoughts to another person and nothing else. In the early Ages human beings used different ways of the expression, in order to surmount the limited possibilities of

\* Prof. Dr., Director of the L.N. Gumilev Eurasian National University Research Center, E-Posta: [kharjaubay@mail.ru](mailto:kharjaubay@mail.ru).

\*\* Uzm. Dr., L.N. Gumilev Eurasian National University Research Center, E-Posta: [achegirova@list.ru](mailto:achegirova@list.ru).

the language and satisfy the own needs. They used different means of the expressing the thoughts like making a fire, puffing a smoke and beating a drum. Also they used to send special signs to express their thoughts to a distance. For instance, in the Kazakh fairy tales and myths they used to send hoof of marmot, snare, bird's feather and an arrow to their enemies, which had a special message firstly, he would be entrapped, if he hid in a hole, secondly, he would be shot with an arrow, if he tried to fly and so on.

And man's language, mode of thinking, communication helped him to overcome these obstacles. At that time there took place a dissemination of a point of mentality, traditions and customs developed in the society. So, the development of mankind's skills was of importance in conformity with the society in the periods of the development of a human society. As it was mentioned above the written language came to existence because of the mankind's aspiration for mastering space and time. In short, the language-mod of thinking – writing had appeared.<sup>1</sup>

The peculiarity of the written language is mastering the time and space. As a result of this, the possibility of spoken language had grown and there appeared a great possibility for the development of a human society and the emergence of a spiritual culture.

One of those languages is the Turkic languages, spoken by the over 250 million people. Although, the written culture of the Turkic languages has three thousand years long history, the Eurocentric scholars considered its history from the Orhon period. The main alphabet used in the Orhon Period is the ancient Turkic rune.

As soon as the secret of ancient Turkic rune was guessed, different point of views took place on its origin. A century had passed since that invention. Nowadays the scientists consider the origin of the ancient rune by the following three theories:

1. It is originated from the Aramaic writing (V. Thomsen, O. Donner, P. M. Melioransky, A. Amanzholov etc.,)
2. The Sogdian writing (R.Gauthiot, G. Clauson, V. A. Livsic);
3. The Original writing of Nomads (N.A. Aristov, N. O. Molitsky, A.S. Emre, D. N. Sokolov, S. V. Kisilyev, M. A. Kastern, A. Mahmudov, M. Shinehu).

Nowadays the Aramaic theory lost its importance, on the contrary the Sogdian theory began to be welcomed among the scholars. So, the scientists of Turkey, Kazakhstan, China and Mongolia have avoided the Sogdian theory giving the detailed evidences and support the theory of the original writing of the Nomads firmly. The main theoretical error of the scholars supporting the theory that the ancient Turkic rune is rooted from the Sogdian writing is as followings:

- The Turkic people used the runic writing in the VII-X centuries.
- The runic writing was invented on the instructions of the officials. It has not been analyzed and turned into a tradition for the centuries yet.<sup>2</sup>
- Until VI-VII AD there wasn't any runic writing.

There was a direction of science that considered to erase the Turkic civilization from the history of the world by avoiding their creative potentials of the ancient Turks. The following conceptions of G. Klauson, V.A. Livchits. A.M. Cherbak can serve as a proof for this conclusion. G. Klauson: "...runic writing as an extraordinary act"<sup>3</sup> V.A. Livchits: "It is likely that the rune appeared as an extraordinary and conscious polishing of the Sogdian alphabet, not as a result of its long natural transformation."<sup>4</sup> According to A.M. Cherbak: "because of standing out exact waste and steadiness, having a strict orthographic norms, except for this it contains deliberate and episodic deviation of norms and expenses. Of course, the runic writings had been changed but not in the direction of improvement and ordering but to the direction of degradation and total disappearance as well as there was no usual graphic system and the unique system of writing of the ancient Turks at all. The rune disappeared completely, because the structural peculiarities of the signs were the insurmountable barrier on the way of the transformation into the cursive writing"<sup>5</sup>

<sup>1</sup>V.A. Istrin, *Vozniknovenie i razvitie pis'ma*. M.1965, p.13.

<sup>2</sup>A.M. Sherbak, *Turkskaia Runika*, St-B. 2001, p.49-53.

<sup>3</sup>Sherbak, *Turkskaia Runika*, p.42.

<sup>4</sup>V.A. Livshits, *O Proishozhdenii Drevneturkskoi Runicheskoi Pismennosti // Arheologicheskie Issledovaniia Drevnogo I Srednevekovogo Kazahstana*, A-A 1980, p.9.

<sup>5</sup>Sherbak, *Turkskaia Runika*, p.43.

The spiritual culture of the mankind is directly concerned with the writing of ethnos, appearance and formation of the language, national and ethnical disintegration, geographical location and migration of the mankind.

According to the theory of the Anthropogenesis Eastern Nestorian language were separated 35-14 thousand years ago, the Sino - Caucasus languages were separated 30-20 thousand years ago, the Ural Altaic languages were separated 13-12 thousand years ago. It was the beginning of the Turkic culture. The formation of the Turkic culture took place between III-I thousand years BC. I thousand years BC and I thousand years AD were the time of the development of the Turkic culture. We can see the appearance of the earliest graphic art of the Nomads or Sino - Caucasians in the Hoit-Tsenher cave in the Mongolian Altai.<sup>6</sup> The earliest signs belong to this era. The archaeologists proved that the signs and symbols were used in III-I thousand years BC.

The European scientists consider that one of the important and complex branches of a spiritual culture, theoretical problems of origin of a writing culture dividing it into the following five types:

1. Phraseogram writings
2. Logogram writings
3. Morphemogram writings
4. Syllabogram writings
5. Phonogram writings<sup>7</sup>

The results of our last 30 years investigation show that the nomads (Turks and Mongols) lived through these five eras of the development.

1. The Phraseogram writings – the earliest writings of the mankind. It consists of the forms and signs. The communicative language of the Phraseogram are pictures and signs. The pictographic writing is the information instrument which indicates the thoughts and events with drawing. The main peculiarity of the Phraseogram is thinking – language – writing. The heritage of this period are the Hoit-Tsenher cave pictures and signs in Mongolia (20-15 thousand years ago), Chandman Har-uzur, Ishgan-tolgai<sup>8</sup>

2. The Logogram writings – signs. Sign images give the meaning of words separately. Exactly, it is separate semantic unit of words. This peculiarity gives information exactly and clearly in comparison with Phraseogram. The Turkic source of this image is “belgu” (emblem), “tamyra-möhör-mör” (seal), “туураг” (sign, stamp, mark). Historical sources : Rasha had –(Mongolia)<sup>9</sup> Tebch, Artz-Bogda Taihir, Tanbalytas.<sup>10</sup> tin plate writing of In Chou period which was found in the Great wall of China in North China (Huang-he I) and writings in the knife which was found in Jake Chandan (Huang-he II).<sup>11</sup>

3. The Syllabogram writings. The peculiarity of the Turkic syllabic writings:

a) The images which mark the combination of two consonants defining the part of the word meaning.

b) Only images which mark the syllable consisting of the vowels and consonants.

The following earliest Turkic syllabic writings graphs are:

1. The open syllabic graphs are 16 graphs  $\theta$  (oq/qu),  $\Theta$ ,  $\mathbb{B}$  (ök/kü),  $\xi$  (yq/gy), c (aş),  $\chi$  (ič),  $\odot$  (im/mi),  $\phi$  (aj),  $\Delta$  (id),  $\Lambda$  (el/il),  $\mathbb{B}$  (eb),  $\mathbb{K}$  (es/as),  $\mathbb{X}$  (ay/yγ),  $\mathbb{O}$  (ot),  $\mathbb{V}$  (sy/ys),  $\mathbb{H}$  (up). When this group of the graphs are pronounced, the vowel sound which is behind or in front of the consonants is pronounced.

2. The closed syllabic graphs are four: ; (ld/lt),  $\mathbb{B}$  (nč),  $\odot$ ,  $\oplus$  (nd/nt),  $\otimes$  (dym/dim).

3. The unknown signs. They are:  $\diamond$ ,  $\text{B}$ ,  $\text{D}$ ,  $\text{M}$ ,  $\text{C}$ ,  $\text{V}$ ,  $\text{Y}$ ,  $\text{N}$ ,  $\text{M}$ ,  $\text{N}$ ,  $\text{H}$ ,  $\text{A}$ ,  $\text{S}$ ,  $\text{I}$ ,  $\text{D}$ ,  $\text{H}$ ,  $\text{S}$ ,  $\text{B}$ ,  $\text{M}$ ,  $\text{X}$ . The West researchers call these signs “a ligature”. The total meaning of the word is done by adding the vowel sound in the front of or behind the syllable.

<sup>6</sup>A.P. Okladnikov, *Tsentralnoaziatskii Ochag Pervobytnogo Iskusstva*, Novosibirsk 1972, p.31-51; E.A. Novogradova, *v Strane Petroglifov I Edelveisov*, M. 1982, p. 22-33.

<sup>7</sup>Istrin, *ibid*, 31-56.

<sup>8</sup>Okladnikov, *ibid*, p.42:21.38; *Mongolyn Arheologi*, 2001, p.55-63.

<sup>9</sup>*Mongolyn arheologi*, p.73-74; ; E.A. Novogradova, *V Strane Petroglifov I Edelveisov*, M. 1982, P.306-310.

<sup>10</sup>*Mongolyn Arheologi*, p.153-156; E.A. Novogradova, *V Strane Petroglifov I Edelveisov*, p.39-43; p.96-110.

<sup>11</sup>Q. Sartqoja, *Baiyrgy Turik Jazıynyn Genezisi*. Astana. 2003, p.112-118.

These syllabic graphs are the signs before the reform. So some of them were used after the reform in the Orhon, the Yenisei, the Europe runic writings.

Some of the open syllabic graphs were used after the reform in the Orhon runic writings to show the stress.

It is not the end of the syllabic graphs of the earliest Turkic runic writings. At the beginning of the XX century, the archaeologists found the drafts of ancient Turkic syllabic writings and announced to scientific world.<sup>12</sup>

Nowadays these heritages are considered only by a structural and graphic side. We could not investigate its semantic meaning. It is obvious that there were words and syllables in Huang-he writings. Each tribe had its own name and writings.<sup>13</sup> That is why it is better to investigate from the view of syllabogram not from the view of logogram.

It is known that the Turkic people have both the runic writings and syllabic writings.

4. The Phonogram writings – letters and graphs which mark the sounds separately. After the syllabic writings the ancient Turkic runic writings had a phonographic character and moved forward its development process. The peculiarity of the Turkic runic writings in that period were written disorderly in spite of their hard and soft pronunciation. This period continued between II-IV centuries BC. Historical heritage of that period are the Suinnu writings. They are the gold writings that were found near the Ovgont Hill.<sup>14</sup> and the Don, Kuban runic writings in the East Europe.<sup>15</sup>

The Central Asia writing samples: Ashyktas (unknown period, BC), Tozbulak (V-VI century AD), Altynasyr (I-VI century AD), Kultobe (I-VI century AD), Halchayan (I-II century AD), Termez (II-III century AD), Ispanan (II-V century AD), Osh-Hona (II-VI century AD), Margelan (IV-VI century AD), Fergana (II-VI century AD).<sup>16</sup>

The Altai Sayan writing samples: Bes Bogda, Karamandai, Hatu, Yaman us, Ovordorolzh, Bagar, Doladoy, Yalbaktash (№ 1,4,12,17,20,21,22,23,24,29,30);

The South Yenisei writing samples: OE.1-4 Sulek III-IV, OE.5-bracelet in Minus museum, OE. Uybat, OE.7 – Sargol, OE. 8-9, OE.10 Ozernaya, OE.11 Turan, OE.12-15 Edigei II, III OE. 17 Chinge, OE.18 Karban.<sup>17</sup>

These phonogram writing samples did not keep peculiarities according to their hard and soft pronunciation or phoneme synharmonicity of the Turkic language. The Turks did not distinguish natural law of the Turkic language at the earliest period of phonogram. The process of distinguishing of the natural Turkic language was taken in arms after the Orhon. During the development from pictogram to phonogram the Turkic runic writings seemed to step over the morphemogram.

The structure of the used writing graphs (pictographic, logographic, letter sounds) must be defined itself by outward graphs and linguistic meaning. Turkic runic graphs (between logogram and phonogram) were regulated and analyzed during the historical development. It shows that this peculiarity of the Turkic runic writings had been historically analyzed for ten centuries.

The main principle of the writing system must be appropriate to the nature of language. This principle was implemented after entering the Turkic runic writings in the reform.

It was possible for us to indicate the chronology of the Turkic small writings and to define the process of the development of the ancient Turkic runic writings after we have done a grammatical analysis., L.R. Kyzlasov had marked the chronology of the Yenisei small writings with the help of the archaeological excavations. And our method is to indicate the chronology of the small writings with the help of the historical grammatical method.

<sup>12</sup>Sartqoja, *ibid*, p.109-121; A. Damdinsüren, *Arheologiin shinjilgeegeeer oldson hunnuigiin bichgiin dursgaluud*, // SA.T.V.fasc.1-13. UB.1972, p.99-111; E.A. Novogradova, *Arashan-had – drevneishii pamiatnik izobrazitel'nogo iskusstva Vostochnyi Mongolii*, *Istoriia i kultura Tsentralnoi Azii*. M.1983, p.303-310.

p.71-72; Z. Batsaihan, *Siunnugiin «kemu» bichig, tuunii holbogdol*, // SA.T.XIV. UB.1994, p.108-115.

<sup>13</sup>Batsaihan, *ibid*, p.108-115; 163-165; Novogradova, *Drevneishii Pamiatnik Izobrazitel'nogo Iskusstva Vostochnyi Mongolii*, p.71-72.

<sup>14</sup>Sartqoja, *ibid*, p.123.

<sup>15</sup>J. Nemeth, *Die Inschriften Des Schatzcs Von Nage-Szent-Miklos*. Leipzig.1932, p.201; A.M. Sherbak, *Neskolko slov o priemah chteniia runicheskikh nadpisei, naidennyh na Donu* // CA. 1954, p.269-282; A.M. Sherbak, *O Runicheskoi Pismennosti v Yugo-Vostochnoi Evrope* // CT. 1971.№4, p.76-82; I. L. Kyzlasov, *Runicheskii pismennosti Evraziiskih stepei*, M.1994, p.15-41.

<sup>16</sup>Sartqoja, *ibid*, p.127-132.

<sup>17</sup>Sartqoja, *ibid*, p.136-147; Kyzlasov, *ibid*, p.136-147.

From the beginning of the year of the I Turk Khanate, the reform was made to the Turkic rune. During the 1500 years between Yin, Chou Dynasty period (XII-X centuries BC) and the Turk Empire scientific grammar was made appropriate to the nature of the Turk language which was used as the ancient Turkic rune.

Did Turks have special preparation to do such scientific grammar? This question was answered by Chinese genealogy: “Turks had no writings. The necessary information, for example troops and horses, taxes, the number of animals were wiped in special wrapper and poured the oil of candle, signed with the seal as a mark of trust and put the gold arrow on it.” (Beishi part 99. 2057)<sup>18</sup> There was a Chinese chronicle about Zhuzhans who ruled over the Central Asia before the Turks: “Joujans scraped off events on the tree. And then they knew about the Shutzi writings. It was easy for them to rule. There were no literature books. (Beishu parts 103 and 98). In the years of Shiin (452-471 AD) their Khans used shutzi writings, built the town and established his capital” (Liang shu. Part 54, nanshi part 79).

“Van tzi” means Chinese hieroglyph Turkic runic writing was called “Shutzi”, but scientists said that this was not well developed writing like Chinese hieroglyph. In spite of humiliation of Chinese genealogists about Turks, they could not run away from the truth, because there were many educated people among turks and they had their own writings. This historical information proved that there were many educated people and officials and Turks had a special preparation to make reform to their writings.

What was the political and social precondition for making reform? Bumyn Kagan conquered the most powerful tribes of Toχuz – Oχuz in 545. Toχyz – oguz was the richest, powerful and most populated society, located between the Great Gobi in the south, Baikal river in the north, Kentai hill in the east and Khangai in the west. After conquering Toχyz – Oχuz Bumyn Kagan became powerful and began to conquer Joujans. In 551 Bumyn Kagan destroyed the Joujans, founded the Turk Khanate in The Central Asia and came to the throne as El-etmish Bumyn kagan.<sup>19</sup> Bumyn kagan died at that year. Istemi kagan came to the throne. During two years of his reigning, he conquered the West Turkistan and East till the Altai Khazar sea. According to the Byzantine historian Feoflakt Simokatta Istemi kagan was called as Stembi kagan as the West Turks were big country and according to the European historians he reigned the West Turk as Dizabul kagan. His brother Irkin came to the throne of the Turk Empire as Mukhan kagan in 553.

During the reign of Mukhan kagan the territory of Khanate expanded. He conquered Otyz Tatar (Mongolians), Tatabiys, Khidans tribes in the east and the land to Korean Bay and the people living there.

Also he conquered Turkic, Mongol, Tibet, Tangut tribes living in the territory to Great wall in the south, Eptelits in the west, Kyrgyz, Kurkhan tribes in the north. Mukhan kagan had changed the system of governing of the the Khanate and divided it into three branches of authority: ichreki (central), tardush (right branch), toles (left branch). The head of Tardush was given position of yabgu and the head of Toles was given position of shad. 28 Khanate officials were appointed to the post in accordance with hierarchical system. And the army of the Empire was strengthened. The soldiers were called “Bori”, in their flag there was depicted the image of a wolf.<sup>20</sup> As the main ideology of the nation they accepted the religion of Bogu. Such a political and social system of the Khanate’s authority favoured the appearance of the national writing reform.

The most part of the population living in the east, south, southern-west territory of the Khanate were occupied with farming, the people in the North were engaged in the cattle-breeding. It was Mukhan kagan who reigned this huge territory, carried on a taxation policy and security of the people. It was hard time to reign such a huge country. According to the Chinese chronicle the social activity, patriotism of the well educated officials made a great contribution to the Khanate. All the people living in the territory of the Great China in the East, Tibets and Tangut tribe in the South, Indians with a thousand years civilization in the South-West, Persians in Pamirs, Byzantines and Sosonids in the West, Sogdiance who suffered from the Arabian conquest were educated. A great Khanate which had been reigning the huge territory, began to reform the national writing, trade, internal and external affairs. The ancient Turkic people made up a system of the Turkic alphabet on the basis of the Turkic world outlook while reforming the national writing. The Turkic’s world outlook is dualism.

Before the foundation of the Turkic Empire inhabiting the territory of the Eurasian continent, they used their own national Bogü religion. The system of alphabet made on the basis of this religion was an instrument of submission to ideology. The ancient Turkic runic alphabet’s character, initial structure were arranged so that the Turkic tribes could read in their own dialect. The reformers of graphic made an alphabet so that it influenced on the Empire’s policy.

<sup>18</sup>N. L. Bichurin, *Sobranie svedenii o narodah, obitavshih v Srednei Azii v drevnie vremena*, M-JI.1950, p.229; Jungo, *Tarihnamalaryndağy Qazaqqa Qatysty Derektter*, t.II. Pekin 2003, p.97.

<sup>19</sup>Jungo, *ibid*, s.94-95.

<sup>20</sup>*Ibid*, p.96-97.

## THE APPEARANCE AND FORMATION OF THE ANCIENT TURKIC WRITTEN LANGUAGE

As a result of a deep knowledge of the system of phoneme harmonicity, the ancient Turkic people used the graphic of sounds very carefully in accordance with the rules of Turkic language. In the ancient runic writing alphabets standing for a sound, a syllable and a word were given correspondingly. This peculiarity of the Turkic runic writing demonstrates that the reformers of writings managed to make the alphabet system preserving the continuation of the old tradition used for the centuries. At the same time it demonstrates that the Turkic runic writing had an important part in the nation's life. As a proof of this may serve the following points:

1. *The reformers realizing the nature of the turkic language, gave the signs in conformity with the soft, hard consonants.*

	Hard consonants		Soft consonants	
	Signs	Meaning	Signs	Meaning
	β	b	, B	b <sup>1</sup>
	γ,	y	Γ	G
	δ	d	Δ	d <sup>1</sup>
	φ	j; ž	ϑ	j; ž
	κ	q	Θ,	K
	λ	l	Λ	l <sup>1</sup>
	ν	n	N	n <sup>1</sup>
	ρ	r	P	r <sup>1</sup>
	□, τ	t	T	t <sup>1</sup>
<b>0</b>	σ	s	Σ	s <sup>1</sup>

2. The consonants belonging to the both hard and soft synharmonicity of consonants z=ζ, η=η, č=X, š=ω were not given separate symbols in conformity with its pronunciation peculiarity. Because the reformers knew that the above mentioned ten phonemes' influence would give the synharmovariation of these consonants.

3. 8 vowels of the Turkic language were given by 4 symbols which could give the meaning of vowel's harmonicity A=a, e; ι=y, i; o=o, u; O=ö, ü.

4. In order to give the stress of the ancient Turkic language (to give emotion) they used syllabic symbols θ=oq, qo, uq, qu; Θ=ök, kö, iik, kü; ξ=yq, qy; χ=ič, čy preserved from the traditional syllabic writing.

5. Except for them, they used logographic symbols ;=lt/ld; φ=nt/nd; π=nč/nš in Orhon texts.

The law of harmonicity joins the sounds into syllables and then syllables into words. So the phenomenon of harmonicity is concerned with syllable and word. [20.28]. The vowels and consonants in the ancient Turkic runic writing were given special symbols in accordance with the law of harmonicity. In accordance with the law of harmonicity, concerning the consonants the vowels in the first second and third syllables were omitted. The readers of that time could read words and sentences in the text easily by the model of harmonicity.

So we came to conclusion that the ancient Turkic rune was made on the basis of the system of phoneme harmonicity of writing.

The system is peculiar to that nature. It is the duty of scholar to expose the secrets peculiar to this system. The origin of the system peculiar to this nature is directly concerned with ethno psychology, world outlook of people speaking this language. The people living in the territory 10000 km. from Huang-he, to Dunai, 5000 km. from southern Tian-Shan to northern Siberia spoke in different dialects. The Turkic runic alphabet could give the linguistic specification, peculiarity, the main linguistic character of Turkic people speaking in different dialects who lived in this Great Eurasian continent.

That alphabet was the law which came to the existence by the mutual sound effect of the Turkic people speaking in the different dialects who lived in the west, east, south and north. The phonetic peculiarities of the Turkic people speaking in the different dialects were deeply investigated. In the result they incorporated the peculiarities of phonetic sounds into the letter graphs so that everyone could read them in his own dialect.

a) each consonant sounds (10 consonants) were chosen to separate symbols in accordance with hard and soft pronunciation.

b) only one graph was used for the sounds j, z. because tribes speaking in dialects had opportunity to read and write these sounds as they used to read and write.

c) with the help of these graphs  $\Psi, \Upsilon, \mathcal{S}, \mathcal{I}$  (š, s) tribes speaking in dialect š, s could read these graphs.

d) There were such kind of graphs like  $\mathcal{M}$  ld/lt,  $\Theta$  nd/nt,  $\varpi$  nč/nš,  $\mathcal{M}$  sa/se, sy/si which tribes could read in their own dialect.

e) 8 vowel sounds were marked with separate symbols or together. There was a, e = A; y, i = t; o, u = o; ö, ü = O) sound in ancient Turkic.

In the result of this method tribes who were subordinated to Khanate had opportunity to use only one alphabet and understand each other without difficulty. This achievement on graphic policy was the organized and friendly ideological instrument for Turkic tribes and societies.

The Chinese people have been using their own hieroglyph from the time of the Khan Empire till nowadays. From the ancient period till nowadays, the Chinese people living in the west do not understand the Chinese people in the east while they are speaking and so on. They can understand only by hieroglyph. Hieroglyph is a political instrument for organizing and forming milliard Chinese people as a nation. Like the Chinese, the Kok Turks could use this system in their alphabet system.

The Orhon Kok Turks inculcated the reform to the ancient Turkic rune alphabet. When we compared the Hsiung-nu symbols and the writings which were used between VIII-III centuries BC and XIV-X centuries BC, with the writings of the Central Asia, Altai, South Yenisei, we could see the following peculiarities:

1. At the first periods (XIV-III century BC) the graphs, used instead of symbols, were analyzed and unnecessary lines were omitted and became the alphabet form during the Orhon period. (Table № 1).

2. There were more logographic characteristics in the symbol graphs at first, but in the Orhon period they omitted all of them.

3. If there were over 30 syllabic symbols standing for two sounds in the alphabet used before the Altaic writing variant, in the Orhon period there were just seven symbols:  $\Theta$  (nt/nd), ; (ld/lt),  $\varpi$  (nč/nš),  $\theta$  (oq/qu),  $\Theta$ ,  $\mathcal{B}$  (ök/ük),  $\Delta$  (yq/yy),  $\mathcal{X}$  (eb). Those graphics were used to cover some peculiarities of the Turkic grammar. For instance, the following signs like  $\theta$ ,  $\Theta$ ,  $\xi$  were used to give the stress of a sound. And the signs as  $\Theta$ , ;,  $\varpi$  stood for root morpheme.

4. In all texts of writings of complex Ider and (560-570 years AD) and wrings of Orda-Balyk (832 year AD) graphic was given in accordance with the hard and soft pronunciation peculiarities of the consonants and the law of synharmonacy of the Turkic languages.

5. They made up a traditional ancient Turkic canon adhering to grammatical structure of the language as an indivisible system and demonstrating the sound system and its types, the peculiarities of making up sentences or sentence system.

6. The colons separating the words were preserved in all the writings.

7. Inconsistency is not met in the small writings as in the Altaic, Yenisei, Talas writing variants. Every graphic of alphabet and sentence lines were given accurately.

These peculiarities prove that "Turkic scholars (officials) were well-educated and practiced" (Vai-shu.425.1.1; Sui-shu part 95) as is written in the Chinese annals.

In conclusion we can say that the above mentioned peculiarities of the Turkic writings demonstrate that the ancient Turkic runic writing which takes its root from "Saryozen I" was reformed in the Orhon period.

That is why the ancient Turkic runic alphabet was used as an instrument of systemizing the Turkic spiritual unity and forming of the world outlook. The Empire language was an official language, the Turkic Kipchak

THE APPEARANCE AND FORMATION OF THE ANCIENT TURKIC WRITTEN LANGUAGE

language was like a big tree and the other Turkic dialects were like its branches. Mukhan and Istemy kagans formed the rich language of all the Turkic people from the ancient times.

Table 2

The comparison of the ancient Turkic alphabet graphics

№	Huanq-he I (XIV-VIII BC)	Skif-saq (ich-oguz) VIII-III BC	Hunnu (V-I BC)		Central Asia (I-VI AD)	Europe (VII-X)		South Yenisei (VII-X AD)	West Mongolia (VI-X AD)	Orhon (VI-X AD)	Dunhuan (VIII-IX AD)	Yenisei (VII-XI AD)	Talas (VII-IX AD)
			Huanq-he II	Siberia, Mongol (II-I BC)		Don (VII-X AD)	Kuban (VII-X AD)						

0	1	2	3	4	5	6	7	8	9	10	11	12	13
1	1		1	1	1	1	1	1	1	1;1	1	1	1
2	Y	Y		Y	Y	Y	Y	Y;Y	Y	Y;Y	Y	Y	Y
3	↕	↑	↓						↓	↓;↓	↑;↓	↓;↑	↓
4	⌘												
5	Y		X;Y					X;X				Y	
6	l	l	I	l	l	l		l	l	l	l	l	l
7	J	o;o			o;o				o;o	o;o	o;o	o;o	o;o
8	λ												
9	λ			λ		λ		λ;λ	λ	λ;λ	λ;λ	λ	λ
10	□		□	□	□		□	□;□	□	□			
11	z		z	z	z;z;z			z;z;z	z	z;z	z	z;z	z
12	⌘;⌘				⌘;⌘	⌘;⌘	⌘	⌘;⌘					
13	Y								Y	Y;Y	Y;Y	Y	Y
14	B			B					B	B;B		B	
15	⌘								⌘;⌘	⌘		⌘	⌘
16	^				^	^	^	^	^	^		^	
17	⌘	⌘	⌘;⌘					⌘;⌘	⌘;⌘	⌘;⌘	⌘;⌘	⌘;⌘	⌘;⌘
18	+				+					+			
19	⌘		⌘		⌘;⌘	⌘				⌘			
20	⌘				~			⌘	⌘;⌘	⌘;⌘	⌘;⌘	⌘;⌘	⌘;⌘
21			X;K						X	⌘;⌘			



KARZHAUBAY SARTKOZHA

0	1	2	3	4	5	6	7	8	9	10	11	12	13
22	✓		✓	✓									
23		2			2:2	2	2:2	2:2	2	2:2	2	2:2	2
24		4:4	4	4	4:4	4	4	4:4	4	4:4	4:4	4:4	4:4
25			)		)::))	)	)	)	)::)	)::)	)	)	
26		λ	λ	λ:λ	λ:λ							λ	
27		λ	ψ:ψ	ψ:ψ	ψ	ψ	ψ		ψ:ψ:ψ	ψ:ψ		ψ:ψ	ψ
28		λ	λ	λ	λ	λ	λ	λ	λ	λ:λ	λ:λ	λ	λ
29								}}:}}	}}:}}	}}	}}	}}:}}	}}:}}
30		5	5		2								
31		1			1:1	1:1	1:1	1:1:1	1	1:1	1:1	1:1	1:1
32										3	3	3:3	3
33		4:4	4	4	4:4	4	4			4:4:4			4:4:4
34													
35				>	>	>	>	>	>	>	>	>	>
36			x		x				x	x	x		
37			T		T								
38		4	Z		4				8:4	4	4	4:4	2
39			▽		△					△	△	△:△	△
40				M	M	M	M	M	M	M		M	M
41				P	9:9				9	9	9	9:9	
42			2		7								
43		λ:λ	λ										
44			o		o:o	o	o	o:o		o:o	o	o:o	
45									N:4	h:4	4		4:4
46			8	8					8	8:8	8		
47			8			M	M	M	8:M	8:8	8	8	
48			T		T								
49		N							H:N	H:N	4:4	H:N	H
50						>							
51		=											
52			λ										

THE APPEARANCE AND FORMATION OF THE ANCIENT TURKIC WRITTEN LANGUAGE

0	1	2	3	4	5	6	7	8	9	10	11	12	13
53			𐰇	𐰈	𐰉								
54			𐰊										
55			𐰋		𐰌;𐰍	𐰎	𐰏;𐰐	𐰑;𐰒	𐰓;𐰔	𐰕;𐰖	𐰗;𐰘	𐰙	𐰚
56			𐰛;𐰜	𐰝;𐰞	𐰟	𐰠		𐰡	𐰢	𐰣;𐰤	𐰥;𐰦	𐰧	𐰨
57			𐰩										
58			𐰪										
59			𐰫										
60		𐰬		𐰭	𐰮;𐰯	𐰰;𐰱	𐰲;𐰳	𐰴;𐰵	𐰶;𐰷	𐰸;𐰹	𐰺	𐰻;𐰼	𐰽
61			𐰾										
62			𐰿										
63		𐱀		𐱁	𐱂	𐱃	𐱄		𐱅;𐱆			𐱇	𐱈
64				𐱉	𐱊								
65				𐱋		𐱌		𐱍	𐱎	𐱏;𐱐	𐱑;𐱒	𐱓	𐱔
66		)		)	)	)	)	)	)	)	)	)	)
67				𐱕				𐱖	𐱗			𐱘	
68				𐱙					𐱚;𐱛	𐱜;𐱝			𐱞
69					𐱟	𐱠	𐱡	𐱢			𐱣;𐱤		𐱥;𐱦
70					𐱧	𐱨	𐱩	𐱪					
71					𐱫	𐱬	𐱭	𐱮	𐱯	𐱰;𐱱	𐱲	𐱳	𐱴
72					𐱵;𐱶	𐱷;𐱸	𐱹;𐱺	𐱻	𐱼				
73					𐱽	𐱾							
74					𐱿								𐲀;𐲁
75					𐲂	𐲃			𐲄				
76		𐲅							𐲆;𐲇				
77					𐲈			𐲉					
78						𐲊		𐲋					
79		𐲌			𐲍;𐲎	𐲏;𐲐	𐲑;𐲒	𐲓					
80		𐲔			𐲕;𐲖	𐲗;𐲘	𐲙;𐲚	𐲛	𐲜;𐲝	𐲞		𐲟;𐲠	𐲡
81									𐲢			𐲣	

CONCLUSION

The ancient Turkic alphabet is a product of nomadic art and the analysis of cave paintings, petroglyphic symbols, gold, silver, wood, tin, iron and written cultural values discovered in Central and Middle Asia over the past 50-60 years prove it.

As a result the author summarizes that the history of writing has gone through the stages of phrochogram, logogram, morphogram, syllovogram, phonogram in the development of the culture of alphabetic writing.

KAYNAKÇA

- BATSAIHAN, Z., “Siunnugun «kemu» bichig, tuunı holbogdol”, SA.T. XIV. UB 1994, p.108-115.
- BICHURIN, N.Ia. (Iaknıf), *Sobranie svedeni o narodah, obıtavshih v Srednei Azı v drevnie vremena*, M-L.1950.T.I.
- DAMDINSÚREN A., “Arheologın shınjılgeegeer oldson hunnugın bichigın dursгалuud”, SA.T.V.fasc.1-13. UB.1972, тал 99-111.
- ISTRIN V.A., *Vozniknovenie i razvitie pis'ma*, M.1965.
- JUNGO, *Tarihnamalaryndağy Qazaqqa Qatysty Dereker*, t.II. Pekın 2003.
- KYZLASOV, I.L., *Runicheskie Pismennosti Evrazuskıh Stepei*, M 1994.
- LIVSHITS, V.A., “O Proıshojdenı Drevneturkskoı Runicheskoi Pismennosti”, *Arheologicheskie Issledovaniia Drevnogo ı Srednevekovogo Kazahstana*, A-A 1980, c.3-13.
- MAKSUDOV, F., BABAYAR, G., *Eski Türk Yazısının Menşei Üzerine Bazı Düşünceler*, İstanbul 2010.
- MONGOLYN ARHEOLOGI*, UB 2002.
- NEMETH, J., *Die inscripfen des Schatzcs von Nage-Szent-Miklos*, Leipzig 1932.
- NOVOGRADOVA, E.A., *V strane petroglıfov ı edelveisov* M 1982.
- NOVOGRADOVA, E.A., “Arashan-had – Drevneishıı Pamiatnik Izobrazitelnogo Iskusstva Vostochnıı Mongolıı”, *Istoriia ı Kultury Tsentralnoi Azı*, M 1983, p.303-310.
- OKLADNIKOV, A.P., *Tsentralnoaziatsku ochag pervobytnogo iskusstva*, Novosibirsk 1972.
- SARTQOJA Q., *Bayrgy Turik Jazuynyn Genezisi*, Astana 2003.
- SHERBAK, A.M., *Turkskaia Runika*, St-B 2001.
- SHERBAK, A.M., “Neskolko Slov O Priemah Chteniia Runicheskıh Nadpiseı, Naidennyh Na Donu”, CA 1954, p.269-282.
- SHERBAK, A.M., “O Runicheskoi Pismennosti V Yugo-Vostochnoi Evrope”, CT 1971,No:4, p.76-82.

