

language of Turkic languages; In 17-18 centuries the form of the word changed into “žayaq” (edge, border); “žayam” (forepart of clothes) (ЦЭВЭЛ. 1965. 254).

Zaamar (zayamar) is a place name on the riverside of Tuul (toyul) river. Which is formed of the root “žaya” meaning “bank (of river)”, “collar”, “edge, border” and *-mar* - word forming affix of Mongolian language. So, the place name “Zaamar” means “bank”.

In 2009 the members of Russian-Mongolian archeological expedition organized by International Institute of Nomadic Culture Research attached to UNESCO and Institute of Mongolian, Buddhistic, Tibetan Studies of Russian Academy of Science led archeological excavations in Shoron dovos (burial chamber), which is situated on the north-east bank of the Tuul river. They just investigated the burial chamber and they did not excavate the whole place [Danilov S.V. 2010.p. 257]. Diameter of the burial chamber is 20 m. It was fenced with grass walls of 92×111×90×108 m. The corner posts are just higher than walls. In the south-east of the burial chamber, there were 15 feet long passage way and a door. This door was an entry to the underground grave through the corridor.

In 2010 after excavations of archeologists, one of the inhabitants of that region B. Batyandhu examined inner side of the wall, which had not been investigated before, with the help of metal detecting equipment. Then to the east of the burial, near the wall he found a silver bowl at a depth of 20 m.

Research works: In 2010 researchers of “Writing III” Mongolian-Japan collaborative archeological expedition project, took the bowl from B. Bayandhu, gave a description of it and made a copy of the text written in old Turkic runes. In 2011 scientists as T. Osava, K. Suzuki and G. Lkhundev published a special article about it (T. Osava and others 2011).

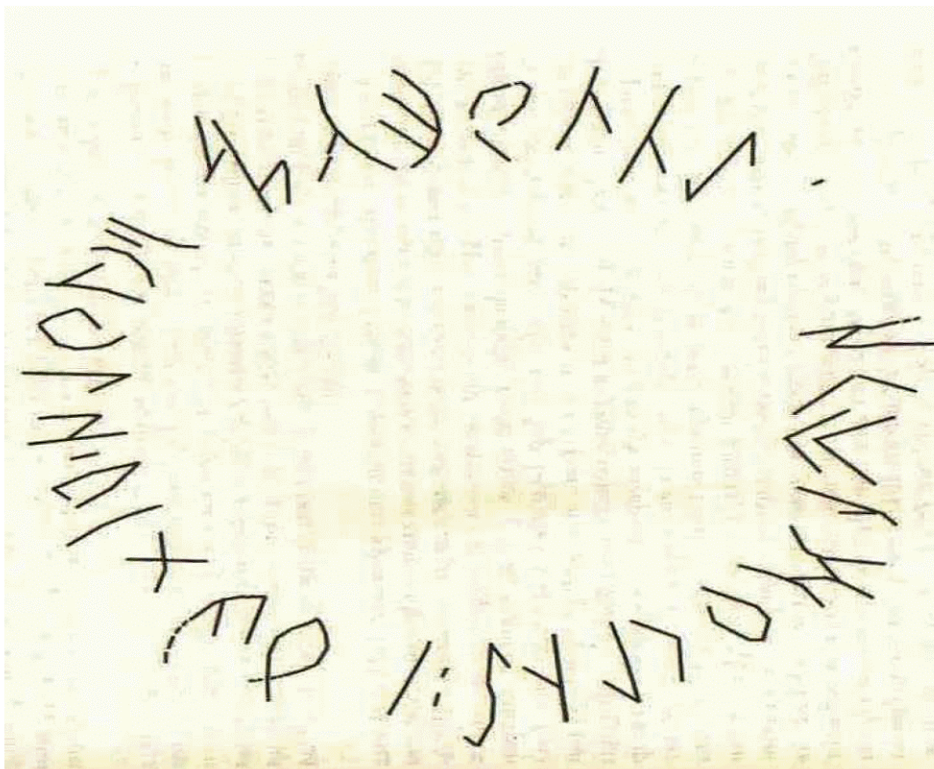
Description of the silver bowl: As far as the author of this paper has not seen this bowl himself, he used T. Osava’s description and copy of the text in his research.

The lip of the bowl was a bit turned outside. Upper-piece of the bowl with convex outside part is wide and the bottom half is narrow. The width of upper piece is 7.5 cm, outer part – 9.7 cm. bottom half – 7.5; the height – 8 cm. On one side of the bowl there was fixed a handle decorated like pearls. The handle was fixed on special tape silver (see photo № 1, 2). On the bottom of the tea bowl there were drawn signs. Previous researchers could not differentiate them.

Text description: Old Turkic runic characters were written around the 15 cm wide bottom space of the bowl with a pointed instrument.



Photo №1. A silver bowl Photo №2. Script on a silver bowl



The text:

Computed variant of the text:

: Α η λ β Γ Λ Ν γ λ β ι κ : φ Σ Δ Γ Β Σ : α η λ β γ λ υ κ

Transliteration of the text:

qwt¹l¹γb¹wl¹η a: s²b²gd²s²aj: qyb¹ l¹γ n²l² g bolη a

Transcription of the text:

Qutluγ boluγ a! [1] Sebigdes aj [2]! Qyblyγ [3] enlig [4] boluγ a!

Translation of the text: May you rest in peace. Ah! O, my darling (dear)!

(Grieving at parting)!

You were well-wisher (or fellow thinker), fellow heir, Ah!

Explanation:

I. Script analysis

1. T. Osava, K. Suzuki and G. Lkhundev have dated the text to Uighur period.

They provided the following evidences:

-the sign B-b2 was written obliquely.

-the signs  and  of the letter  -t were written very close to each other.

But we disagree with their suggestion.

2. In our point of view, this text was written after the reformation of Orhon alphabet (552-582 D). So this text belongs to a classical type of Orhon writing of VIII century. Proposed proof of this view: Letters in the text are similar to letters of the period of Kok Turks. There is no difference to be observed between these letters. The words in the text were separated with the help of colons and dot. This approves that it was written before the period of the II Turkic Khanate, because the Turkic Runic alphabet underwent the reformation in 552-582 AD. Consequently in the period of the II Turkic Khanate the dots for separating words came into disuse.

Therefore, taking into consideration these peculiarities, we come to the conclusion that these script was written after the reformation of Orhon Runic alphabet and before the classical texts come to existence. If to speak to the point, we come to conclusion that this text belongs to the period when Shoron dovos burial chamber was built.

Analysis of the text: [1] *“Quthuy boluγ a!”* T. Osava and K. Suzuki translated this word combination as praying unto Tengri. The addressee is unknown. The sentence is in zero system. At the end of the sentence the last word expresses internal feelings, emotions of addressor’s grieve. If the sentence was a pray to God, the addressor would not express it in grieve. Usually, people pray to God to do perform penance. These words of wishes were addressed to a person buried in this grave. The second and the third sentences serve as a proof of our view. In consequence with the Old Turkic traditions and customs, after burying the person Turks poured dairy products (milk, sour milk and kumys (mare’s milk)) on the wall and earth tomb, showed their respect and then broke the bowl or left it unbroken there (Consult, V.D. Kubaryev, 1984. pp. 32-40). Therefore we think that the words *“Quthuyboluγ a!”* was addressed to a person buried there, wishing that person not to suffer tarnation afterworld. Turkic and Mongolian people still keep up this tradition. This is respect shown to ‘aruaq’ (dead souls). Respecting ‘aruaq’ means respect to edification and labor of ancestors. Taking into consideration

above mentioned national customs and traditions, we decided to translate this sentence as following: “*May you rest in peace, Ah!*”

[2]. “*Sebigdes-aj*”. T. Osava and K. Suzuki gave the transcription of this word combination as “*säbigdēsaj*”. Modern Turkological researches have proved nonexistence of phoneme ä in the Old Turkic language (up to X C. AD) (Musayev K. 2004. pp. 47-54, Sartkhozhauly K.2007. pp.182-186). Thus we decided to give the transcription of this word combination $\varphi\Sigma\Delta\Gamma\text{B}\Sigma$ as “*sebigdes-aj*”.

T. Osava and the others took the word ‘sebigdes’ as a person’s name. But we cannot accept his decision. Sebig – means beloved, -das/des is an adjective forming affix used in most of Turkic languages since Old Turkic period. For instance: *jol-das* (friend, fellow), *arqa-das* (friend), *qaryn-das* (brother). “Aj” is exclamation word expressing emotions and feelings of a speaker. So we had to translate it as “*O, my darling or dear! (Your going away is a soregrief)*”.

[3]. T. Osava and other researchers referring to G. Clauson, wrote that the meaning of the word “qytlyγ” was the same as the meaning of the word “qutluγ” and about the co-occurrence of these words. We cannot study and translate the Old Turkic texts by just consulting dictionaries. Nowadays Turkologists must be aware of that the Old Turkic texts cannot be translated correctly, without the knowledge of traditions, culture, mentality, paleopsychology and world-view of Old Turkic people. Therefore, we cannot accept Clauson’s translation as “*kiv-enjoying divine favour*”. “Qiv” is a praying and worship (MK I.332; Man II.10).

-tyγ/lyγ – suffixes of possessive pronoun. Then the word “qublyγ” means *well-wisher, fellow thinker*.

[4]. “*enilig*” – previous researchers could not give the translation correctly. *En – mark* (ДТС. 173; МК. III. p. 256). Old Turks used to notch up earmarkson cattle, when they gifted to their relatives, children to be their private signs. And this sign was the sign of their following descendants. They used to be fellow heirs with a joint sign. To be fellow heirs meant relatives for economic purposes. So the word “*enilig*” on written on the tea bowl means “*fellow heirs*”.

Conclusion

From writings found on pitcher which belongs to Turkic nations who were living on middle Asia in VII century following historical facts can be revealed:

1. Customs and culture of ancient Turks. For instance, pour milk, kefir or *kumys* (horse’s milk) on new constructed mausoleum which is believed to bring luck and after that to break, leave or throw away the pitcher there.

2. Data about middle age Turks’ paleopsychology and believes such as believe in life after death, preparation for another life in order to make it better, believe in that spirit of death relatives will not leave family and will protect them and that these two worlds, our world and world of deaths, are interconnected. From above mentioned facts, we can see that the custom of Turks to cherish and show

respect for elders who already passed this lifetakes root from ancient times. Likewise, believes of ancient Turks give information about rituals of ancient religion called «bögü».

3. Also it can be revealed that ancient Turks run household and farm together with their family which consisted of small families with one genetic root. To share one common economy between fellow heirs was one of the living principles of that Turks. These two raw writings on 1335 years old silver pitcher provides information about Turkic people, especially about nations speaking Cumans' language (Kipchak language) such as Kazakhs, Tatars, Bashkirs, Nogay people and Karakaplak people and it is only historical data that shows that culture of Turkic nations □ was already formed before VII century.

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Abbreviations

ДТС (DOTL) – The Dictionary of Old Turkic Languages

МК- Mahmud Kashgari

Man – Manheim Texts

ЭСТЯ – Этимологический словарь тюркских языков

**ЖАНУБИЙ ҚОЗОҒИСТОН ЭТНИК-МАДАНИЙ МУҲИТИДА ТУРКИЙ
ЭТНИК КОМПОНЕНТЛАР (Қарноқ қишлоғи аҳолиси мисолида)/
TURKIC ETHNIC COMPONENTS IN THE ENVIRONMENT OF ETHNIC
AND CULTURAL ENVIRONMENT OF SOUTH KAZAKHSTAN (on the
example of the village of Karnak people)**

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Резюме

Мақола Қозоғистон Республикасининг жанубий минтақасида жойлашган Қарноқ қишлоғидаги туркий халқларнинг узок тарихий даврлар мобайнида бир-бири билан чамбар-час умр кечирганликлари, ўзаро тигиз этник ва маданий алоқада бўлганликлари ҳақида ёзилиб, бу халқларнинг ижтимоий-сиёсий аҳволларига ҳам тўхталиб, хусусан ўтироқ деҳқончилик билан шуғилланганликларига ҳам алоҳида тўхталган. Қишлоқ аҳолиси бўлган халқларнинг таркиб топган уруғларига алоҳида эътибор бериб, уларнинг келиб чиқиш шажараси ҳақида ҳам ёзилган.

Мақола тарихий далилларга кўра ёзилган бўлиб, масалани тўлиқ очишга имкон қадар ҳаракат килинган. Мақолани ёзишда «Жомеъ-ат таворих», «Нерун», «Шажарайи турк», «Баҳр-ул-асрор» «Дастур-ал-мулук», «Муқимхон тарихи», «Убайдуллонома» каби ноёб асарлардан тарихий-илмий далиллар келтирилган.

SUMMARY

The article considers the long-term close ethnic, cultural and socio-political relations of the Turkic peoples living in the village of Karnak in South Kazakhstan region, and that they were husbandries. Particular attention was paid to their clan education, pedigree.

Based on historical sources the author describes how people and how many farms were at Karnak, based on collected from the mouth of the locals information describes how many births, their numbers. The article describes a kind of widely Katagan. The fact that some of this kind were included in the Kazakh, Uzbek part of the, as part of the Kyrgyz people. Given product XIV century. Rashididdin Fazlullah Hamadani "Zhame ut-tavarikh" and "Neroon", "Shazharay Turk", "Bahr-ul-Asrar" "Dastur al-muluk", "Mukimkhan Tarikh", "Ubaydullanama"

Туркий халқлар узок ва мураккаб тарихий жараёнда турли тарихий-маданий минтақаларда ўзига хос тарзда шаклланган. Ўзбек, уйғур, қозоқ, қирғиз, қорақалпоқ, озарбайжон, бошқирд ва шу каби бошқа туркий халқлар вакиллари узок тарихий даврлар мобайнида ўзаро тигиз этник ва маданий муносабатларда бўлганлиги маълум. Аммо ушбу халқлар маълум даражада этник, антропологик ва лингвистик жиҳатдан ўзига хосликларга эга бўлиб, маълум бир иқтисодий хўжалик, табиий-географик ҳамда тарихий-маданий муҳитда ўтроқ деҳқончилик маданияти ва номадик цивилизацияларнинг “этно-маданий мулоқот доираси”да шаклланган. Шу каби тарихий-маданий минтақалардан бири – Қозоғистон Республикасининг жанубий минтақасида жойлашган Қарноқ қишлоғидир.

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