

AN EPIGRAPHIC EVALUATION ON THE TAMGAS (EMBLEMS) OF KAZAKH TRIBES*

KAZAK BOYLARI DAMGALARININ EPIGRAFIK AÇIDAN DEĞERLENDİRİLMESİ

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Abstract

The Turkic peoples, who were part of the great steppe nomads, used emblems to define their sovereignty and independence since ancient times. Kazakh tribes also used individual emblems to preserve their independence and property. The history of these emblems, that defines the unity and integrity of tribes, is very deep. Determination of Kazakh tribes emblems, scientifically proof their image-forms still requires scientific research. Therefore, this theme is considered as a new theme that needs to be studied. Scientists studying Kazakh tribes often pay more attention to social and cultural issues of tribes, so their political views, national values, and ideology are often neglected. We can see that this was influenced by various reasons. Among these issues, the study of the genealogy, slogans and emblems of Kazakh tribes is considered very important. The aim of the research is detailed study of Kazakhs' tribe emblems of *Ulu Juz* (Great Horde), *Orta Juz* (Middle Horde) and *Kishi Juz* (Small Horde) based on scientific research, various expertise's and historical data, scientific analysis and more. It was determined that most of alphabets used in Orkhon and Yenisei inscriptions are similar to these emblems after studying the shape form of emblems used among Kazakh tribes from an epigraphic point of view in the given article. Scientific examinations were made that the emblems of Kazakh tribes were mainly composed of such signs and emblems. The types of emblems were given according to special tables analyzing the emblems of Kazakh tribes given in the scientific data. In addition, new scientific information related to the common values, interests and cultures of peoples of the same Turkic origin was provided in our article.

Key Words: Tamga, Nomads, Three Horde, Kazakh people, Tribe

Öz

Büyük bozkır göçebelerinin bir parçası olan Türk halkları, eski çağlardan beri egemenlik ve bağımsızlıklarını kanıtlamak amacıyla damga kullanmışlardır. Kazak kabileleri de bağımsızlıklarını ve mülklerini korumak için bireysel damgalar kullandıkları bilinmektedir. Kabilelerin birlik ve bütünlüğünü ifade eden bu damgaların tarihi oldukça derindir. Kazak

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boyları damgalarının belirlenmesi, görüntü-biçimlerinin bilimsel olarak kanıtlanması hala bilimsel araştırmalara ihtiyaç duymaktadır. Bu nedenle üzerinde çalışılması gereken yeni bir konu olarak değerlendirilmektedir. Kazak boylarını inceleyen bilim adamları genellikle boyların sosyal ve kültürel konularına daha fazla önem vermişlerdir. Dolayısıyla onların siyasi görüşleri, milli değerleri ve ideolojileri detaylı bir şekilde incelenmemiştir. Bunun çeşitli nedenlerden etkilendiği görülmektedir. Bu meseleler arasında Kazak boylarının soyağacı, slogan ve damgalarının incelenmesi oldukça önemli sayılmaktadır. Makalemizde Kazakların *Ulu Juz*, (Büyük Yüz), *Orta Juz* (Orta Yüz) ve *Kishi Juz* (Küçük Yüz) içerisinde yer alan kabile damgaları ile ilgili daha önceden yapılan bazı bilimsel araştırmaları incelemek, arşiv belgeleri ile karşılaştırmak veya daha detaylı araştırmak amaçlanmıştır. Ayrıca Kazak boyları arasında kullanılan damga biçimlerini epigrafik açıdan incelediğimizde onların Eski Türk dönemlerine ait Orhun ve Yenisey yazıtlarında kullanılan alfabelerin çoğuna benzediği görülmektedir. Makalemizde bu alfabelerin Kazak boylarında kullanılan damga, sembollerin kökenleri olduğu yönünde bilimsel analizler söz konusudur. Kazak boylarında kullanılan damga türleri tablo çekilinde verilmiştir. Yanı sıra Türk kökenli halklarının ortak değerleri ve kültürlerine ilişkin yeni bilimsel bilgilere de yer verilmektedir.

Anahtar kelimeler: Damga, Göçebeler, Üç Yüz (Juz), Kazak halkı, Kabile

Introduction

There is a lot of historical data on using emblems by nomadic peoples since ancient times. Among them, it is not known from which language the words *tamga*, *tamaga*, *damga*, which are used in a common sense among Turkic and Mongolian peoples. According to written sources, information about “sign” is written in ancient Turkic language in the form of *tamga* or *tamgaçı* (*tamgashi*) in the written texts of Kultegin memorials (Tekin, 2017, 50) and in some Persian and Turkish texts *belgü*, *tuḡray* (*tyra*), *mühür*, *mör*, *tamya*, *tavro*, *nişan*, *tamka* are written in the meaning of sign, emblem (Kaşgarlı, 2005, 525; Rashiduddin, 1998, 32, 232, 602; Ali Yazıcızâde, 2009, XLVI; Bahadır Han, 1996, 425; Ağca, 2019, 85; Gökyay, 2007, 260; Has Hacıb, 2006, 258-259). Emblems (*tamga*), which have been used by Turks for millennia, have played an important role both in the lives of tribe and clan members and in state organization. These marks, which are referred to as *tamga* in the Orkhon inscriptions of the 8th century CE-which are among the oldest Turkish epigraphic sources underwent various changes from primitive times up through the period in which extensive state institutions were established; consequently, both the areas in which the term was used, and the way it was pronounced underwent change. However, it has always maintained a consistent constellation of meanings, which express the sense of a symbol of ownership and sovereignty of a clan or a state among other clans and states (Tezcan, 2010, 373). As signs of property and symbols of authority *tamgas* were in use long before the early Turkic period of the 6th-8th centuries CE. In order to understand the origins of these symbolic signs, and the subsequent development of various kinds of *tamga*, it is therefore necessary to examine evidence from earlier periods (Samashev, Bazykhan, 2010, 311).

In Uighur texts the word used is sometimes *tamga* and sometimes *nishan* (insignia). The two sometimes appear together as *nishan tamga* (“mark insignia” or “seal insignia”). One of the meanings of *tamga* among the Uighurs, as a result of Buddhist influence is “stamp of ethics” as seen in *Maitrisimit*, one of the Uighur texts. The word *tamga* (*tamgalap*) is also found in Uighur texts recorded in Turkic letters, which were discovered in the Turfan region of East Turkistan by A. Stein and A. von Le Coq (Tezcan, 1990, 5-7; Tekin, 1976, 65, 202; Gabain, 1988, 296).

The concept of *tamga* has been used in different or similar ways among Turkic and Mongolian peoples, who had close relations since ancient times. In Mongolian,

it is used in the name “tamga / tamaga” (Samashev, etc. and Bazytkhan, 2010, 35-39). It is known that since ancient times, the use of emblems has gone through various stages of development. In particular, in different periods of the Stone Age, signs and emblems were used to identify a specific place, holy places, and to own weapons and various other things. However, in the Paleolithic-Neolithic era, although social organizations were not developed, emblems were widely used, but scientific research is still needed to clarify them. As a result of archeological excavations, the information that the tradition of using emblems began in very early times has come to the fore. It can be assumed that the use of emblems among nomadic tribes began in the Bronze Age, even earlier based on such historical and archaeological data. However, to date, although the tradition of formation and use of emblems was studied in the international research, the research conducted on using the emblems among nomadic peoples and its history is still insufficient.

Scientific works and various educational materials, genealogies, legends, stories written about emblems of Kazakh people and the history of emblems were considered in more detail and analyzed from a scientific point of view while writing the article. Using the scientific works written about names of Kazakh tribe emblems, their shapes were determined from an epigraphic point of view, the historical data about how the emblem appeared among the Kazakh tribes and which emblem was used in which tribe were given according to special tables. The works of scientists-researchers such as A.I. Levshin, N.A. Aristov, A.N. Kharuzin, I. Kazantsev, N.I. Grodekov, Sh. Ualikhanov, L. Meyer, M. Tynyshbayev, S. Amanzholov, N. Mynjani, Kh. Argyntbayev, M. Mukanov, V. Vostrov, A. Seydimbek, T. Omarbekov, A. Margulan, Sh. Kudaiberdiuly were used more during the research. Apart from these works, the works of T. M. Sultanov, Z. Samashev, B. Napil, S. Samashev, S. E. Azhigali, M. Karamendina, I. Dobrosmyslov, A. Kaidar, Kh. Gabjalelov, M. Kozhanuly, A.E. Rogozhinsky, and others were also used. Although some of these works provide more detailed information and tables about the Kazakh three hordes *Ulu*, *Orta* and *Kishi Juz* (Great, Middle, Small)¹ Horde emblems, some opinions of scientists do not match each other. However, according to scientists who studied this field, Kazakh tribal system and history of its formation still require scientific research.

1. Origin and research of emblem name.

The *tamga* is one of the oldest elements of the memorials. It was also used among Turkic tribes since ancient times. This term was widely spread in Central Asia, the Middle and Middle East, and the Caucasus in the 13th-15th centuries, and it acquired a new meaning according to its ancient name ‘document with the seal of the khan’ or ‘tax’ (Karamendina, 2021, 31). The term *tamga* (tamka) in the written monuments of ancient Turkic languages, the sound of *m* changed to *n*, the sound of *g* changed to *b*, and the name *tayba* was formed due to the influence of consonant sounds of Kazakh language. It is a metathesis phenomenon that *tamga* was *damga* where the sounds *t* and *d* were exchanged, or it is met in the form of *tagma*. M. Karamendina said that the root of the word *tam* comes from the verb “to burn, to fire, to ignite” in his works using the researches of A.N. Kononov and A.J. Emre (Karamendina, 2021: 31). In

1 During the Kazakh Khanate period, the division of the Kazakhs into three *Juz* (tribal union) – *Ulu* (Great), *Orta* (Middle), and *Kishi* (Small) *Juz* - was primarily due to internal and external politics. The decision to divide the Kazakh lands into three hordes (*juz*) politically took place after the death of Tauke Khan in 1718. However, the exact date is still controversial among scholars. In this way, the unified Kazakh lands, the Khanate, were divided into three administrations, leading to its political fragmentation and eventual collapse, allowing the Russians to invade and occupy the Kazakhs.

Kyrgyz language, *tam* means inflame, to catch fire. In Kazakh language, the word *tam* is synonymous with the verbs ‘flame’, ‘fire’. The root of words such as ‘tamyz’, ‘tamyzu’, ‘tamyzyk’, which are used in modern Kazakh language and are related to set fire, to burn. *Tamga* (*tanba*) is a sign that is burned into the thigh of cattle (mostly horses) by burning. Thus, we can notice that the root meaning of the word *tamga* is ‘tam’, being added to the verb *-ga* is like a suffix *-ka* (*tutka*, *zhanka*) which forms a pronoun.

A. Vambery, who insisted on the relationship between *tamga* and *tamla/damla* (‘drop’, as in ‘a drop of water’) and who assumed that the word *tamka* was most probably a form of *tamla/damla*, based his hypothesis regarding derivation mostly on its Uighur form. Based on this view, *tamga* means *damla/tamla* (drop) or *mühr* (seal). While he was preparing his etymological dictionary of the Turkish language, Kerestedjian mentioned the origin and the first form of the word *tamga* and reported that it was *tamgak*, suggesting an origin in the root verb *damla-* (dripping) as in the forms of *tani-* or *tamla-* (Kerestedjian, 1912, 134). However, the form *tamgak* or *tamkak* does not appear in any of the Old Turkish inscriptions (Tezcan, 2010, 376). It is more important to peer the data and scientific works in Turkic language to consider the meaning of the word emblem. Osman Akshokrakly’s work *Tatar emblems in Crimea*, which is considered the first scientific study on the theme of emblems in Turkey, contains brief information about the origin of the word of emblem. There are many suffixes such as: *Damla*-drop, *tammak*-drop, *tamur*-root, *tamgızmak*-drop, but it is quite difficult to connect this word to this root in terms of meaning in the work of O. Akshokrakly. Stating that opinion that the word *Tamga*, *damga* comes from the words *tapka* or *tapkaç* in the meaning iz, tab, leaving it up to linguists to still study the exact origin of this word. However, the word *dağ* (dağ) comes from the word *dağlamak* (dağlamak) meaning (to burn with a hot iron). It is said that “*Damga*” in tam meaning is literally related to the word *daglama* (Akshokrakly, 1996, 35). According to the research of Turkologist, scientist Napil Bazylkhan: The ancient Turks called emblems ‘*tamya*’, which means two things. The first one means “tribe, emblem of tribe, sign”, the second one means “golden seal of the khagan”. The root of this word is **tap-* // **tab-* trace, remnant, trace of something – ‘taptau, tabyp, tabandau’. If *tam-* means (to drip, to burn, to stamp), it develops in the direction of *tam+ya* > *tamyan* (*tamya*+*n* / *tamya*+*çî* - meaning maker of a seal, keeper of seal) > *tanba* (*tanba*, *tanbalau*). In the old Mongolian language, *taba* - *tav* (*taby*, *izi*), *tamaya* - *tamaga*, *tamga* (*tanba*) were preserved (Samashev, Bazylkhan, 2010, 35-39).

Manasbay Kozhanuly, who made a chronic analysis of the origin (semantics) of the term *tanba* and analyzed the data, he divided the name of the *tanba* into the following periods.

1. *Belgü*- belgi as a name was used since BC VII-VIII centuries,
2. *Tuyray*- tuyra as a name was used since BC VII-VIII centuries,
3. *Tamya*- *tanba* as a name was used since BC V-VII centuries.
4. The name *Mühür-möör-mör* was recorded in historical data since the XIV century and reached us. The distribution of these four names was used among the Turkic and Mongolian peoples who lived in the space from the Khyangan ridge in the east, the Mediterranean Sea in the west, to Europe (Kozhanuly, 2006, 81).

According to the research of Turkish scientist M. Tezcan, the term ‘emblem’ appears in ancient Turkish texts in the form of *tamga*, *tamka*, but the assumption that it originates from the root verb *tagla-dagla* or *tak* does not give concrete results (2010, 389). *Damga* (*damga*) is explained as a mark pressed on an animal with a heated iron in the work *Historical and etymological dictionary of Turkish* of Andreas Tietze (Tietze,

2002: 555). And he puts forward that the word *damga* comes from the verb *tamdur* -to burn, and it was named so because the emblem was applied with a hot iron in his scientific work *Etymological dictionary of the Turkish Language*. However, Kashgarly Mahmud stated that the root of the word *tamdur* means “to burn”, so the word *tammak* may have come from the root *tam*, and *tamdu*, *tamduk* means burning fire in his work (Eyupoglu, 1988, 72). Based on such scientific opinions, we understand that the root of the verb *tam-dam* is directly related to the word *tamga*, *tamaga*, *damga* (emblem). Archaeologist Samat Samashev stated that the origin and initial elements of some emblems of Kazakh tribes are not limited to the emblems of Turkic and Mongolian peoples, but also have many similarities with emblems of ancient Iranian peoples in his article (Samashev, 2010, 338). This is also a reasonable opinion. The elements of tribal emblems of Kazakh people are similar to the emblems of Turkic peoples of Central Asia, as well as some emblems of the peoples of the Middle East and Iran. “The concept of *tamga* or *damga* has been commonly used in various or similar forms among the Turkish and Mongolian peoples since ancient times. The Mongols call it ‘*im tamga*’ and it is known as *im* or *damga* among Turkish peoples. In Anatolia, it is also used for small livestock. This tradition is known to be used among Kazakh Turks as ‘*en-taŋba*’ (ен таңба)” (Syeitkhan, 2024, 4).

The emblem was developed and changed along with the development of society and was used for different purposes at the same time (Karamendina, 2021, 11). Emblems and seals were often observed in various cultural works belonging to the Sak and Hun eras: Yue-chi, Usun, Kangui, Kushan, Sarmatian, Dun-khu (Tunguz) and others by the middle of the millennium BC in Central Asia. Emblems were widely used during the rule of Turks and other tribes in the steppes of Eurasia (Kydyrali, Babayar, 2015, 9). Many sources and scientific works contain various information about the regions (geographies) where emblems were widely distributed. Turkish scientist Cengiz Alyılmaz said that various emblems were found along with many rock paintings in today’s Mongolia, Altai, Tuva, Kazakhstan, Kyrgyzstan, Azerbaijan and Anadoly in the scientific works (Alyılmaz, 2002, 613-615; Mert, 2007, 234). According to Servet Somunjuoglu, who conducted research in Siberia regions, he said that the emblems were found in the Lena River Valley of Russia, Kyrgyzstan, Saimalytash and Azerbaijan, Buryatia, Khakassia, near Baikal, South Siberia, Mongolia, Tuva, North China, Altai, Kazakhstan, Uzbekistan, Afghanistan, Turkmenistan and Eastern Anadoly, he wrote that there were different patterns of emblems and history of emblems extended to BC 14000 years (Somuncuoğlu, 2008, 12-18). The places where emblems were found in large numbers are Khakas-Minusinsk, Tuva, Mongolia, which are mentioned in Chinese data. In addition to these, archeological studies there is information about inscriptions on rock faces and balbals in the Altai Mountains, East Turkestan, Turkmenistan, Kyrgyzstan, the Crimean Peninsula, South Russia and other regions (Enveroğlu, 2005, 13). It is said that the most frequently found places of emblems are the town of Ureetsk in Dagestan and the town of Humarin in Karashai-Cherkessk (Karamendina, 2021, 7).

Although the exact date of use of emblems is disputed, as we have analyzed above, they were used in social, diplomatic, every day and other works since Bronze Age. However, it is impossible to fully explain the period in which the emblems appeared and their meaning. According to the views of some scientists, tribal emblems became kinship (family) emblems along with development of society. After emblems were used especially in state, administrative management system, and in foreign political work. According to the epigraphic data, the forms of the oldest types of emblems are in the form of geometric figures (circle, square, triangle), and alphabets (letters) were sometimes used in the form.

2. Research and use of emblems in Kazakh steppe

Scientists have different opinions about history and origin of emblems of medieval Kazakh steppe. It is necessary to consider the research emblems of other Turkic peoples for a more complete study of emblems of Kazakh tribes. M. Tynyshpayev wrote about this in his genealogical research and other scientific works. It was said that tribal emblems of related peoples, including Kazakh tribes of Turkic origin, namely Kyrgyz (Kazakh) and Nogai, Kyrgyz (Kazakh) and Bashkir Kypchaks, and Kazan Tatars are similar to each other in the mentioned work (Tynyshpayev, 2010, 88-89). O. Akshokrakly wrote that there were villages named *alash*, *kyrgyz*, *kazakh* and that they had their own names of emblems called *alash*, *kyrgyz-kazakh*, *boy kazakh* in the course of researching Crimean Tatar emblems, and he prepared a special table of emblems and published it in his work “Tatar emblems in Crimea” (Akçokraklı, 1996, 14-17). In the scientific work of X. Argynbayev, M. Mukanov, V. Vostrov “About Kazakh Chronicle”, having written on formation of Kazakh tribes and hordes, Kazakh hordes were considered as a union of tribes formed in different regions of Kazakhstan in the XV-XVI centuries. The fact that there is still no scientifically proven common opinion about the origin of hordes and historical meaning of the name “horde” and some researchers consider this name as a “part”, “branch”, “one side” of a whole thing, phenomenon, while others consider that it was connected with the numbers “hundred”, “sotnya”. At the same time, researchers such as N.I. Grodekop, G.N. Potanin and N.A. Aristov reported that they relied on legends that were widely spread among the people in their research on the origin of Kazakh hordes, (Argynbayev, Mukanov, Vostov, 2000, 15).

According to the researcher A.Ye. Rogojinskii: emblems of great, middle and small hordes of Kazakh tribes, which were studied for more than 200 years, are completely studied. Their spread in the Orinbor steppe and the Irtysh region towards the end of the XVIII century, the emblems of Small Horde were systematized in the XIX century, data on the emblems of main tribes of Middle Horde were collected, and the registration of Great Horde emblems began after the southern part of Kazakhstan became part of the Russian Empire at the end of the XIX century (Rogojinskii, 2010, 101). Using the researches of Yu. Shmid and A. Margulan, M. Karamendina focused on the *Tanbaly tas* (Tamgaly tas), which was considered to be important for Kazakh tribal emblems. *Tanbaly tas* was a sacred stone revered by Kazakhs (Karamendina, 2021, 72). It was also mentioned in L. Kuznetsov’s work that *Tamgaly tas* was one of the monuments that provided comprehensive information about Kazakh tribe emblems. In 1895, L. Kuznetsov and Kh. Bekkhojin first studied the stone monument with emblems and made a copy of tribe emblems on the stone (Kuznetsov, 1927, 1-3). Historian, ethnographer, scientist A. Seydimbek pointed out that many Kazakh tribes emblems had their roots in the deep history, and that they were connected with civilization center, which was considered to be the most indigenous (Seydimbek, 2008, 644). In addition, he divided Kazakh tribe emblems into several groups based on their shape forms. According to S. Samashaev, one of the scientists who is studying the emblems of Kazakh steppe in various ways, the deepening of the study of history of emblems use in Kazakh steppe is the time since Kazakhstan gained its independence. At present, the number of scientific and educational works covering this theme exceeds one hundred. Among them, the works of scientists such as V. Olkhovsky, S. Yatsenko, Z. Samashev, B. Napil, A. Rogozhinsky, A. Dosymbayeva, Zh. Artykbayev, S. Yarygin, and O. Shnanov are valuable in terms of identifying and solving main problems of this theme. (Samashev, 2018, 2). However, research on this theme has not yet developed intensively in Kazakhstan. Professional relationship between scientists are at a low level. Another reason is that Kazakhstan’s scientific

centres were restricted in the Soviet period in dealing with this theme. Scientists have different views on this issue. The rate of the research on emblems of medieval Kazakh nomads has increased only in the last ten to fifteen years (Rogojinskii, 2013: 226). A complete unified scientific study of emblems and signs of medieval peoples who inhabited the Eurasian steppe, their origin, development and transformation has not yet been done (Samashev, Bazylkhan, 2010, 7).

It can be said that Kazakh tribes achieved many advantages by using Eid emblems for themselves. According to A. B. Sarsenbayev, who conducted research related to Kazakh genealogy: The advantages and features of emblem are as follows:

1. Emblems made it possible to strictly monitor the migration routes of families and tribes.

2. Emblem is a structural part of collective memory.

3. Emblem is an intergenerational cultural link.

4. Emblem was first representation (an image on the stone), later (made of iron, wood), and then came in the written form (edicts of the leaders of each clan and tribe). That is, it kept information on historical period of each generation.

5. Emblem is a sign of independence. Sometimes tribal emblems were hidden in times of trouble, because the loss of the emblem was considered to mean the loss of tribe's independence.

6. Emblem is a proof of information about the origin of tribe, a family (Karamendina, 2021, 20-21). O. Shnanov considered the history of Kazakh tribe emblems divided into several periods to study them completely. 1. The period of formation of ancient tribe emblems (Bronze Age) 2. Emblems of the period of tribal union formation (Sak, Hun, Oguz, etc.) 3. Tribe emblems of Turkic era period. 4. Tribe emblems during the Kazakh Khanate. He also pointed out that it was necessary to study the history of emblems of Turkic peoples in the course of studying of ethnic emblems' history of Kazakh people (Shnanov, 2018, 70).

And the works of Nigmat Mynjan contain valuable data on genealogy and emblems of Kazakh people. It was said in his scientific work *Brief History of Kazakhs*. "Each tribe has its own emblem and motto. This emblem was engraved on the stone at the top of people's graves who died from that tribe, who trampled on the cattle of the tribe in the early days. Several emblems made a sign carved into the stone at the place where they stopped together. The tribe emblem was used in place of that tribe emblem, it was placed on the tribe flags. Many Kazakh tribe names are called after their tribe emblem. For example, some of tribes were mentioned: *baganaly*, *baltaly*, *shanyshkyly*, *ergenekti*, *tarakty*, *ashamaily*, *oshakty*, *tarak tanbaly*, *teris tanbaly*, *sirgeli* (Mynjan, 1994, 40).

In his scientific article 'Kazakh Tamgas', scientist Samat Samashev provides information that the seals of some Kazakh tribes are referred to by the name of that tribe. Samashev says: "The forms and names of tamgas were important for Kazakh tribes and/or clans, and most groups were identified and memorized through these forms and names, for example: the Baganaly clan (with a tamga in the shape of a shanyrak, the upper circle of a yurt -a Kazakh nomadic house), Baltaly (with an 'axe' tamga), Shanyshkyly ('fork'), Ashamaily ('camel saddle'), Tarakhty ('comb'), Oshakty ('hearth'), Tarak Tanbaly ('comb sign'), Teris Tanbaly ('reversed sign'), and Sirgely ('pointed pole'), etc. A further category of tribe and clan names derived from ancestral totem and animal names, for example: Karshyga (hawk), Khonyrat (a horse of beautiful brown colour), Bura (hecamel), and others. The word tanba (tamga) occupies an important lexical position in the Kazakh language" (Samashev, 2010, 335).

The tradition *tanbalau* among Kazakh people began in the time of Tauke Khan (1680-1718). According to A. Levshin, it was written in ‘Jeti Jargy’² that emblems were used to mark all property during the reign of Tauke Khan. In the versions of ‘Jeti Jargy’ published by G. Gaverdovsky and A. Levshin, as well as from famous Sakkulak bi, it was said that each tribe must have their own signs on their animals to distinguish who owns the property or to reduce disputes between tribes. In the version of the Sakkulak bi: “Let there be a motto and emblem of each tribe” (Article 113) (Kazakh Ethnographic, 2014, 344). Some tribes, such as *ashamaily*, *baganaly*, *baltaly*, *ergenekti*, *oshakty*, *sirgeli*, *tarakty*, *shanyshkyly*, are still called by their symbolic names in traditional Kazakh environment. N.I. Grodekov said that many tribal names are called after emblems. And the names of objects (animate, inanimate) that are the basis for Kazakh tribe emblems are given in A. Kaidar’s work. For example: *ai*, *ashamai*, *arkar*, *balta*, *bori*, *zhebe*, *ergenek*, *tarak*, *tilik* and others. There are nearly 46 names. Most of these names of Kazakh tribes are materially based on ancient beliefs, they consist of things that are considered necessary, sacred, hollen and ritual for the household (Kaidar, 2008, 543-544). According to the “ideology” of genealogical tradition in Kazakh environment, no matter how much Kazakh tribe emblems changed and branched, their main outlines did not diverge so far from each other. Even in difficult times, when “when people have hard times”, extra line or an insignificant sign to the emblem were added, taking care to preserve the basic outline of the emblems, and made changes only with extreme caution. Because losing tribe’s symbol was considered to be the same as losing its independence.










Based on emblems written in the works of scientists like M. Tynyshbayev, S. Amanjolov, N.I. Grodekov, N. Mynjan, A. Levshin, L. Meyer, I. Kazantsev, A. Haruzin, S.E. Azhigali who studied tribal emblems and determined tribe emblems of Kazakh people and they are similar to each other. Only some tribes have slight differences in number and shape of emblem pattern. The following tables are presented in the work of the scientist N. Minzhan, who studied Kazakh tribe emblems, which were divided into *Ulu Juz* (Great Horde), *Orta Juz* (Middle Horde), and *Kishi Juz* (Small Horde), by comparing them with each other.

2 “Jeti Jargy” is a collection of traditional customs laws of Kazakh people adopted during reign of Tauke Khan (1680 -1718). Due to the danger of disintegration of Kazakh khanate in the XVII-century, Tauke Khan took measures to increase the unity of country and made efforts to strengthen the khanate power. The development of Kazakh society required a new system of laws that could provide power and unity. At the same time, Tauke Khan tried to create a new legal system by further improving traditional customs laws and “Kasym Khannyn Kaska Joly” and “Esim Khannyn eski Joly” adopted under his predecessors. He gathered the best nobles and bis of three Hordes, including famous Tole bi, Kazybek bi, and Aiteke bi, he adopted a set of laws named “Jeti Jargy” of Tauke Khan in Kultobe.

Table 1. The emblem of the Great Horde, Middle Horde, and Small Horde of Kazakh tribes (Tynyshbaev, 2009, 130-132; Amanjolov, 1959, 8-14; Seydimbek, 2008, 661-672; Grodekov, 1889, 4-8; Mynjan, 1994, 42-46)

Ulu Juz	M. Tynyshpaev	S. Amanjolov	A. Seydimbek	N.I. Grodekov	N. Mynjan
Dulat					
Sihym					
Janys					
Botbay					
Shymyr					
Alban					
Suan					
Sary Uysin					
Shaprashty					
Ysty					
Oyik					
Tilik					
Oshahty					
Sirgeli					
Jalaiyr					
Hanjly					
Shanyshkyly					
Shynkoja					
Horalas					
Sambet					
Bekbolat					
Bestanbaly					
Orta Juz	M. Tynyshpaev	S. Amanjolov	A. Seydimbek	N.I. Grodekov	N. Mynjan
Argyn					
Kerei					
Uah					
Naiman					
Baganally					
Baltaly					

Karakerei					
Matai					
Sadyr					
Sary jomart					
Teristanbaly					
Konjyrat					
Mangytai					
Kypshak					
Tarakty					
Kishi Juz	M. Tynyshpaev	S. Amanjolov	A. Seydimbek	N.I. Grodekov	N. Mynjan
Aday					
Berish					
Tabyn					
Kerderi					
Ramadan					
Altyn					
Jappas					
Taz (lar)					
Esentemir					
Tana					
Baibahty					
Maskar					
Alasha					
Sherkesh					
Ysyk					
Karakesek					
Shekti					
Tortkara					
Karasakal					
Shomekey					
Kereit					
Tama					
Jogy (Juy)					
Teleu					
Jagalbaily					
Alshyn					
Älim					

Nygyomet Mynjan's work includes some tribal emblems (stamps) that are slightly different from those given by other researchers. While M. Tynyshpaev, S. Amanjолоv, A. Seydimbek, and N. I. Grodekov attribute the emblem  to the *Konyrat* and *Mangytai* tribes, N. Mynjan identifies it as the emblem of the *Sangyl* tribe of the *Ulu Juz* (Great Horde). Additionally, the emblem  resembling the *Saryjomart* emblem of the *Orta Juz* (Middle Horde) in the works of M. Tynyshpaev and A. Seydimbek is considered by N. Mynjan as the emblem of the *Ergeneki* tribe of the *Orta Juz* (Middle Horde). The emblem  is said to be the *Tore* emblem of the *Kishi Juz* (Small Horde),  the *Sunak* emblem of the *Kishi Juz* (Small Horde), and  the *Mansyr* emblem of the *Kishi Juz* (Small Horde) according to N. Mynjan, who attributes it to  the *Teristanbaly Tabyn* tribe of the *Kishi Juz* (Small Horde). However, scholars like M. Tynyshpaev, S. Amanjолоv, and A. Seydimbek have written that *Teristanbaly* belongs to the *Orta Juz* (Middle Horde) tribe. Other different emblems in N. Mynjan's table are:  - *Abdan (Alban)*,  - *Ontanbaly Tabyn*,  - *Kara iyik*, which are stated to be the emblems of tribes belonging to the *Kishi Juz* (Small Horde) (Mynjan, 1994, 38-46).

The scientist S. Amanjолоv, who did comprehensive scientific research on Kazakh tribes, the structure of Kazakh tribes and *Ush Juz* (Three Horde) was described in his work "Questions of Dialectology and History of Kazakh Language". 23 tribes and ancestors were included in *Ulu Juz* (Great Horde), 24- in *Orta Juz* (Middle Horde), and 33- in *Kishi Juz* (Small Horde) in the mentioned work. Of course, this list was not very complete (Argynbayev, Mukanov, Vostov, 2000, 30). At the same time, the scientist compared and analyzed emblems and slogans to determine the genesis and history of tribes and tribe unions (Amanjолоv, 1959, 8-14). It should be noted that the scientist used the works of scientists such as N.A. Aristov, A.I. Levshin in his work.

The structure of Kazakh *Ulu Juz* (Great Horde) shown in the mentioned work is as follows:

1. Hanly	9. Janys	17. Suan
2. Uysin	10. Oshakty	18. Alban
3. Sary uysin	11. Bekbolat	19. Botbay
4. Dulat	12. Jalayir	20. Sambet
5. Shanyshkyly	13. Bestanbaly	21. Tulatai
6. Isty	14. Shymyr	22. Sirgeli
7. Tilik	15. Shinkoja	23. Shybyl
8. Sikhym	16. Kuralas (Koralas)	





The name of the tribes included in *Orta Juz* (Middle Horde):

1. Argyn	9. Baltaly	17. Bura
2. Naiman	10. Mansyr	18. Ergeneki
3. Kipchak	11. Tarakty	19. Teristanbaly
4. Kerei	12. Saryjomart	20. Abak-kerei
5. Khonyrat	13. Sadyr	21. Kitay-Kipchak
6. Sangyl	14. Matai	22. Syban-kerei
7. Mangytai	15. Uak (uak-kerei)	23. Kaba-kerei
8. Baganaly	16. Karakerei	24. Burylsary-kerey etc.

Kishi Juz (Small Horde) consists of following tribes:

1. Alshyn	12. Kerderi	23. Sunak
2. Altyn	13. Maskar	24. Karasakal
3. Alasha	14. Kereit	25. Shömekei
4. Argyn	15. Tama	26. Shekti
5. Alim	16. Tabyñ	28. Tana
6. Bersh	17. Teristanbaly	29. Kyzylkurt
7. Aday	18. Oñtanbaly	30. Shyklar
8. Jui	19. Tazdar	31. Kete
9. Esentemir	20. Ramadan	32. Baibakty
10. Jappas	21. Teleu	33. Kharauly kesek
11. Karakesek	22. Törtkara	(Amanjolov, 1959, 9-10).

2. Consideration and study of Kazakh tribe emblems from an epigraphic point of view

However, this list still requires comprehensive analysis. Compared to the table of other scientists, the names of tribes in the mentioned work contain several different names in the *Kishi Juz* (Small Horde). For example, in the work of A. Seydimbek, the name of  *Issyk* tribe was written in the structure of *Kishi Juz* (Small Horde) Tribes. This name was not present in the character tables of other researchers, only the name  *Isty* is given in *Ulu Juz* (Great Horde). And the name of the  *Jagalbaily* tribe was missing in the list of *Kishi Juz* (Small Horde) Tribes in S. Amanjolov's work, but it was written in the character table. It was written that the tribe named 'Karaul Kesek' and 'Shyklar' were also in the structure of *Kishi Juz* (Small Horde) (Amanjolov, 1959: 10). The most numerous tribes of all, that formed the core of the modern Kazakh ethnos, are Naymans; they had their own state until the 13th century, when it dissolved as a result of long wars with Genghis Khan and his descendants. The common *tamga* of this group is a forked figure resembling the Latin letter . *Naymans* are considered a Kazakh tribe 'with nine tamgas', based on the number of tamgas of their main subdivisions: *Baganaly*, *Baltaly*, *Bura*, *Karakerey*, *Matay*, *Sadyr*, *Saryjomart*, *Teristamgaly*, and *Ergeneki*, *Argyns* are the second Kazakh tribe, with a tamga in the shape of twin rings *koz tanba*, (eyes emblem) (Samashev, 2010: 339). Based on numbers, the *Kypshaks* tribe occupies third place in the Orta Jüz. This group played an important role in the ethnogenesis of the Kazakhs, as well as that of the Turkic nations more generally. Their tamga is the *koss alif* or 'twin alif' (paired short lines). This *tamga* is similar to that of the Tama clan. *Konyrat*: their tamga is called *bosaga*, a 'door post' or figure reminiscent of a crossbeam. *Dulat*: their tamga is in the shape of a circle, sometimes with a dot in the center. *Adays*: the main tamga of this group is an arrow-shaped sign. *Jalayir*: the main tamga has the shape of a comb or trident (*tarak*). The remainder of the samples of tamgas of tribe and clan structures are provided in the form of summary tables.

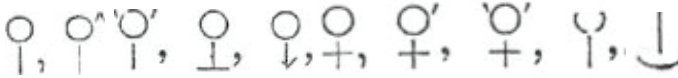
It was reported that there were 43 tribes (clans) in traditional Kazakh environment in the Encyclopedic work entitled Traditional System of Kazakh Ethnographic Categories, Concepts and Names (Kazakh Ethnographic... 2014, 345). However, it should be noted that this is a misconception. When we analyzed scientific works mentioned above, there were more than 80 individual names of Kazakh tribes. The general list of Kazakh tribe emblems is as follows according to Napil Bazykhan: So

far, based on historical documents and previous studies on the Kazakh tribe system, it has been established that there are 38 emblems in the *Ulu Juz* (Great Horde) types, 32 emblems in the *Orta Juz* (Middle Horde) tribe types, and 89 emblems in the *Kishi Juz* (Small Horde) tribe types “with additional emblems, a total of 161” (2013, 47).

The shape of emblems is mostly similar to each other in the works of scientists who study Kazakh tribe emblems. Although the names of emblems of three hordes of Kazakh people were clearly written in scientific works, they still require scientific research in terms of their meaning. Scientific studies of Kazakh tribe emblems and their meanings are still not available. That is why it is more important to study this theme from an epigraphic point of view.

According to the well-known scientist N.A. Aristov, the alphabets used in inscriptions on Kultegin and other Orkhon and Yenisei monuments of Old Turkic era were widely used in Kazakh tribe emblems (Aristov, 1894, 411). The scientist, having studied Kazakh tribe emblems in detail, wrote that the most used emblem forms were only circle ○ and double circle ○○○○, semicircle ◡, and one straight line | or two straight lines || connecting main images.

Emblem images with two or three lines outside of those images are following:



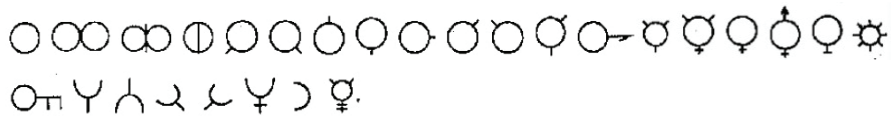
In addition to these emblems, shapes drawn by the combination of two straight lines or triangles are more

often used. or and shapes formed by the combination of two or three rectangles rectangular

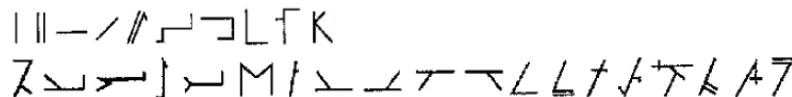
characters made up of additional lines or it was written that Kazakh tribe emblems emerged from the series of upside lines of images and shapes (Aristov, 1894, p. 412). The scientist compared and studied emblems of Kazakh tribes with other scientific studies and he said that 29 of 38 signs of Turkic-Orkhon alphabet correspond to the emblems of Kazakh tribes in his work (Aristov, 1894, 412). It is known that this is an important opinion for researchers.

We mentioned that A. Seydimbek was one of the scientists who conducted scientific study of of Kazakh tribe emblems in connection with their shape forms. Scientist, having given important information in his work, divided Kazakh tribe symbols (emblems) into 7 groups.

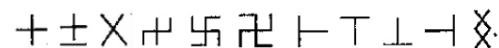
Firstly, circular emblems in the form of a full moon, semi moon, sun or eye (*ay, kun koz*):



Secondly, vertical or inclined line emblems (*tik, kolbeu siziktar*):



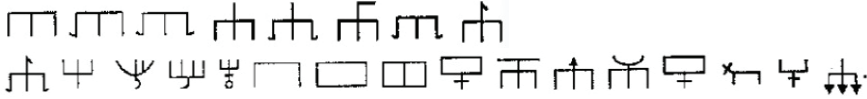
Thirdly, cross, swastika or open symbols (*kresti, ashamai*):



Fourthly, buoy or Y-shaped emblems (*bakan, asha*):

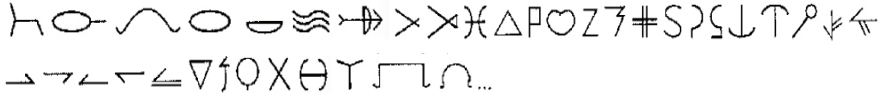


Fifthly, comb, threshold and abak symbols (*tarak, bosaga, abah*):



Sixthly, bullets or arrow emblems (*oh, jebe*): ↑ ↓ → ↗ ⇒ → ✕ → ↖

Seventhly, symbols depicting the typological outline of things and animals *bori* (wolf), *kobyz* or *dombra*, *nali* (horseshoe), *kalpak* (hat), *tostagan* (bowl), *su* (water), *sadak* (bow), *kuiyskan* (arrow), *kaishy* (crupper), *sirge* (muzzle), *tumar* (talisman), *tu* (flag or ax), *kharyn* (belly), *tuie moyun* (camel's neck), *khamshy* (whip), *kerege*, *shylbir*, *orak* (hook), *ilgek* (crutch), *baldak*, *muyiz* (horn), *shokpar*, *shilik*, *kurai*, *zhutkyn*, *oshak* (hearth), *kyllysh* (sword), *shomish* (ladle), *ashamai*, *ergenek*, *bakan*, *kazankulak*, *taga* (horseshoe) etc. (Seydimbek, 2008, 658).



Emblems in these seven groups were found in all three Kazakh hordes and more than a hundred tribes. Tribes with moon, sun or eye emblems make up the largest part of the Kazakh people. For example, *dulat*, *alban*, *suan*, *botbai*, *sikym*, *zhanyys*, *argyn*, *sadir*, *tabyn*, *ramadan*, *kerderi*, *baibakty*, *alasha*, *sherkesh*, *yssyk*, *berish*, etc. Although these tribes took the emblems called *the moon*, *the sun* or *the eye* as a basis, each of them used additional emblems to show their individuality (Seydimbek, 2008, 658).







The types of emblems used among Kazakh tribes were similar to the types of emblems drawn on the rocks of ancient and Middle Ages and also to the forms of emblems made on various products found in some archeological excavations. At the same time, it can be seen that the emblems on dish products used in the Hun period are similar to some emblems.

3. Some archival data on the symbols of Kazakh tribes

The historical data related to the emblems (*tamga*) of the Kazakhs is divided into archaeological, ethnographic, folklore, and archival data. Scholar Napil Bazykhan provides information about some archival documents related to the symbol system of the Kazakhs. According to Napil's research, a significant portion of the archival documents related to emblems is preserved in the archives of Russian cities such as Moscow, Orenburg, Omsk, Ufa, Kazan, Tomsk, and other cities where official Kazakh state documents are kept. In addition, emblems are frequently encountered in the official correspondence of Kazakh representatives in the National Archives of Kazakhstan (Bazykhan, 2013, 44).

The researchers studying the emblems of Kazakh tribes can determine the unique features of emblems from archival data. According to Napil Bazykhan, the emblems of the *Töre*, *Argyn*, *Kerei*, and *Kete* tribes were identified in the documents written in Arabic script in Kazakh language in the historical archives of the Omsk region in Russia in 1812. Similarly, documents written in Arabic script in Kazakh language found in the state archives of the Orenburg region of Russia contained emblems of

the *Kishi Juz* (Small Horde) emblems *Shekti*, *Berish*, *Baibakty*, *Tortqara*, *Adai*, *Argyn* (Bazylkhan, 2013, 44-45).

For example, researchers have written about the *Töre* emblem (tamga)  in the past, but its exact description can be found in archival documents . If the symbols of the *Kishi Juz* (Small Horde) *Shekt* tribes are explained in previous works , they are preserved in archival documents  in this way. The emblems of the *Kishi Juz* (Small Horde) *Baibahty* tribes are indicated in scientific studies  but can be found in archival documents .

Previous researchers have identified shortcomings when recording the emblems of Kazakh tribes. Therefore, it is necessary to emphasize the importance of archival documents in order to accurately determine the historical characteristics of emblems in the Kazakh tribe system (Bazylkhan, 2013, 45).

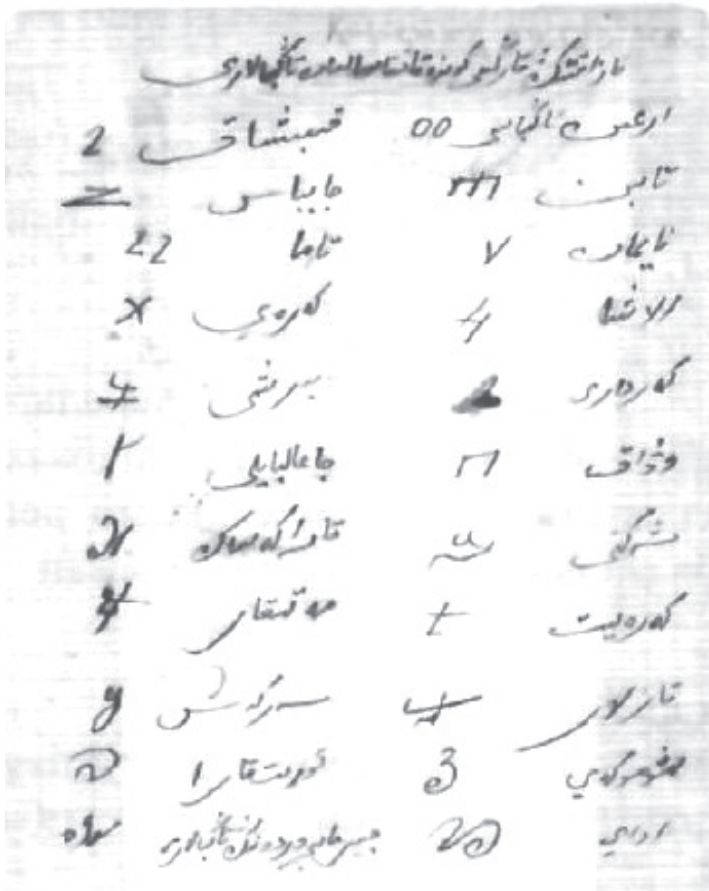














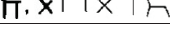
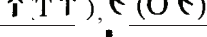

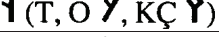






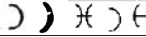



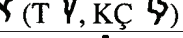

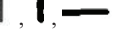
Table 2. The Ministry of Education and Science of the Republic of Kazakhstan provides information on Kazakh emblems in document No. 802 in the series of corpus of scientific papers of the “Central Scientific Library” (Bazylkhan, 2013, 46).

4. Consideration of Kazakh tribe emblems from Old Turkic (runic) alphabets

The similarities and differences by comparing them with Kazakh tribe emblems were determined by us, after studying the emblems of Turkic-Orkhon alphabet in our scientific article. It can be noticed that most of Kazakh tribe emblems are very similar

to the mentioned alphabet. There is a good reason to say that Kazakh tribe emblems were taken from Turkic-Orkhon alphabet based on these grounds. It should be noted that this scientific conclusion was first made by N.A. Aristov. He said that 29 of 38 symbols of Turkic-Orkhon alphabet correspond to Kazakh tribe emblems in his work (Aristov, 1894, 412). A. Seydimbek, emphasizing the importance of this study, said that if Turkic alphabet was compared with the shape of the signs put on cattle, N.A. Aristov's thinking would be further proven. In the end, he said that Kazakh tribe emblems traditionally were originated from the times of ancient Saks, Huns, and Turks, and that emblems were used for public order and social order since those times in his work (Seydimbek, 2008, 646).

We studied Kazakh tribe emblems and compared them with Turkic-Orkhon (runic) alphabet and prepared the table below to confirm these opinions in our article. This conclusion was scientifically made for the first time in a comparative manner. Turkic-Orkhon (runic) alphabets were taken from Talat Tekin's *Orhon Türkçesi Grameri* "Orkhon Turkic Grammar" (Tekin, 2003, 22-23).

Turkic-Orhon (runic) alphabets	Writing and reading	Juz (Horde)	Tamgas (emblems) of Kazakh tribes	Names of Kazakh tribes
	A	Ulu Juz		Isty
	I	Kishi Juz		Kereit
	U	Ulu Juz		Janys
	Ü			
	B			
	b			
	D	Kishi Juz		Alim (uly)
	d	Orta Juz		Uakh
	G, g			
	K			
	k			
	L (i)	Kishi Juz		Teleu
	I	Ulu Juz		Shapyrasht, Shymyr, Bestanbaly,
		Orta Jyz Kishi Juz		Baganaly, Esentemir, Alasha, Sherkesh, Isik
	N,	Orta Juz		Sary jomart
	N, R			
	r	Orta Juz		Kharakerei
	S			
	s	Ulu Juz		Tilik






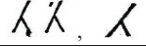
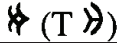
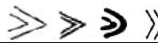





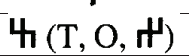
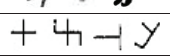

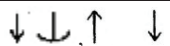
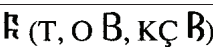
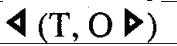




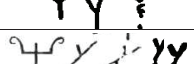

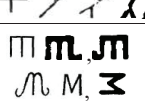



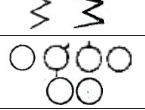
















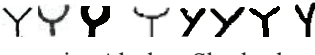

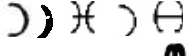

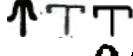



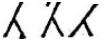

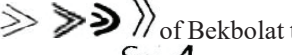





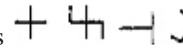


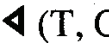









	T			
	t, Y			
	y	Ulu Juz		Alban
	ç	Kishi Juz		Manesyr, Estemir
	m	Ulu Juz		Bekbolat
	ŋ, ñ			
	p	Kishi Juz		Shumekei
	şş	Kishi Juz		Shekti
	z	Kishi Juz		Shekti
	UK, KU	Ulu Juz		Shanyshkyly
	ũk, kŭ			
	ıK, Kı	Ulu Juz		Oshakty
	iç, çi	Kishi Juz		Alasha
	çi	Orta Juz		Baganally
	LT	Ulu, Orta, Kishi Juz		Jalaiyr Töre, Alim
	nç	Kishi Juz		Alim
	nt	Ulu Juz Orta Juz		Alban, Suan, Dulat, Argyn
	aş	Ulu Juz Orta Juz		Sary uysin Kerei, Dulat,
	baş			

Table 3. Signs (alphabets) and Kazakh tribal emblems used in Orkhon inscriptions.

The alphabets were taken from the of Talat Tekin's work (Tekin, 2003, 22-23).

The letter  (A) in the Turkic-Orkhon alphabet is similar to the emblem  of Ysty tribe of *Ulu Juz* (Great Horde), and letter  (I) is similar to emblem  of Kereit tribe of *Kishi Juz* (Small Horde) (K), and the letter  (U) is similar to emblem  of Jany tribe of *Ulu Juz* (Great Horde), and letter  (D) is similar to emblem  of Alim tribe of *Kishi Juz* (Small Horde). The letter  (d) is similar to emblem  of Uak of *Orta Juz* (Middle Horde), letter  (L) is similar to emblem  of Teleu of *Kishi Juz* (Small Horde), and letter  (Y) is the same as emblems  of Shapyrashti, Shymyr, Bestanbaly, Baganaly, Esentemir, Alasha, Sherkesh of *Ulu, Orta jane Kishi Juz* (Great, Middle and Small Hordes).

The letter  (N) is similar to emblems  of Sary jomart of *Orta Juz* (Middle Horde), letter  (r) is similar to emblems  of Karakerei tribe of *Orta Juz* (Middle Horde), letter  (y) is similar to emblem  of Alban of *Ulu Juz* (Great Horde), letter  (ç) is similar to emblems  of Mansyr, Estemir of *Kishi Juz* (Small Horde), letter  (m) is similar to emblems  of Bekbolat tribe of *Ulu Juz* (Great Horde). The letter  (p) is similar to emblem  of Shumekei tribe of *Kishi Juz* (Small Horde). The letter  (Şş) is the same as the emblem  of Shekti tribe of *Kishi Juz* (Small Horde), and letter  (Z) is the same as emblems  of Shekti tribe. The letter  (UK, KU) is similar to emblems  of Shanyshkyly tribe of *Ulu Juz* (Great Horde), letter  (iK, K₁) is similar to emblems  of Oshakty tribe of *Ulu Juz* (Great Horde), letter  (iç, ç) is similar to emblems  of Alasha tribe of *Kishi Juz* (Small Horde), letter  (LT) is similar to emblems  of Jalayir, Tore, Alim of *Ulu jane Kishi Juz* (Great and Small Hordes), letter  (nç) is similar to emblem  of Alim tribe of *Kishi Juz* (Small Horde), and letter  (nt) is similar to circle-shaped emblems  of Alban, Suan, Dulat, Argyn tribes of *Ulu jane Orta Juz* (Great, Middle Hordes).


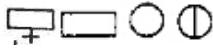
The letter  (aş) is very close and similar to the emblems  of Saryuysin, Kerey Dulat tribes of *Ulu* and *Orta Juz* (Great, Middle Hordes). As a result of these comparative studies, it can be determined that emblems of above-mentioned Kazakh tribes are basically very similar to Turkic-Orkhon alphabets.

Table of alphabetic emblems used in Yenisei inscriptions.

Letters	Writing and reading	Juz (Horde)	Tamgas (emblems) of Kazakh tribes	Names of Kazakh tribes
Ӱ, ӱ	ä, e	Orta Juz	ᠬᠡ ᠴᠢᠨ, ᠬᠡ ᠴᠢᠨ	Sary jomart
᠋	η			
᠋	m			
᠋	ş	Kishi Juz	ᠠ ᠬᠢᠰᠢ, ᠠ ᠬᠢᠰᠢ	Alshyn, Kharasakal
᠋	T	Ulu Juz	ᠤ ᠯᠤ, ᠤ ᠯᠤ	Bekbolat
᠋	däm			
᠋, ᠋	Up			
᠋	ot			
᠋	kış			

Table 4. The table comparing the emblems of Yenisei inscriptions with emblems of Kazakh tribes. Yenisei inscriptions (alphabets) are taken from Talat Tekin's work (Tekin, 2003, 22-23)

Apart from these alphabets, the alphabetic emblems used in Yenisei inscriptions are also similar to emblems of some Kazakh tribes. For example: the letters Ӱ ӱ (ä, e) in Yenisei inscriptions are similar to emblems of Sary jomart tribe of Kazakh *Orta Juz* (Middle Horde), letter ᠬ ᠴ ᠢ ᠨ (ş) is the same as emblems of Alshyn of *Kishi Juz* (Small Horde), to emblems ᠠ ᠬᠢᠰᠢ of Kharasakal tribes, and letter ᠤ ᠯᠤ (T) is the same as emblems ᠤ ᠯᠤ of Bekbolat tribe of *Ulu Juz* (Great Hordes).

Conclusion

It can be said that after the steppe culture, the emblem appeared from the period when the concept of private property was formed. Scientific research is still required to accurately determine the period of origin of the emblem. However, there is evidence that the emblem was used in the Bronze Age, dating back to the ancient Stone Age. Most scientists say that the origin of emblem dates back to the Bronze Age. Special sign or emblem was required in order to take an animal or something into its possession or ownership, so the emblem was formed. It is known that each tribe or ethnic group had their own property emblems. Since ancient times, people treated emblems with special respect, and used them to identify any controversial issues related to property or cattle thefts. There is no clear evidence of the origin of the word *tamga* (tanba). However, although the word is used in the same sense in the Turko-Mongolian languages, the root of the word is close to the Turkic language in terms of meaning. The words *tanba*, which is found in the ancient Turkic inscriptions in the form of *tamga*, *tamka* and *tamgashy* (tamgaç), is to believe that the word *tanba* comes from Turkic language. Determination of the origin of these words and the exact study of the traditions of their use still requires large-scale scientific research.

The ways of development of emblem began to emerge by drawing pictures of various animals on the stones, cave walls in accordance with totemic characteristics and beliefs of ancient people. It is clear that the people of ancient tribes who learned to draw such images later marked their weapons and property. It is believed that this activity was used as a "sign-emblem" to distinguish their own animals from others when cattle breeding developed. And the cattle were marked by heating the iron. Each tribe marked their emblems and used them in documents such as official letters, decrees, and taxes.

The emblems were found on the Kazakh land since the Neolithic. And while the study of this theme began in the XVII century, there is information that archaeologists and ethnologists conducted research on emblems since 1881. The fact that emblem began to be studied scientifically in other countries also coincides with this time. There are only a few scientific studies on emblems supported by medieval Kazakh tribes. It is known that this was influenced by various ideological political views. The research on these themes has been developing rapidly since the last 20-30 years.

The emblem system of Kazakhs dates back to their genetic connections with indigenous ethno-political associations such as Sak, Hun, Uysin, Kanly, Sarmatian, ancient Turkic and Kypchak. Therefore, there is a good reason to say that Kazakh tribe emblems have preserved their ancient image to this day. However, emblems of many tribes were separated from their original names. It is known that this was influenced by political and social, especially worldview, religious and ideological influences. In addition to such topical issues, the history and origin of Kazakh steppe emblems and the shape and image of emblems of *Ulu Juz*, *Orta Juz*, *Kishi Juz* (Great Horde, Middle Horde, Small Horde) tribes were presented in our article. And a new common table of emblems was given using the works of scientists who studied Kazakh tribes in our article.

At the same time, most of emblems found in the Orkhon-Yenisei inscriptions of Old Turkic era are found in Kazakh tribe emblems today. It is worth saying that this theme is new, needs to be studied, and is a very valuable information. However, no special scientific research has been conducted on these themes. We specifically touched on these pressing issues in our article. Having studied the shape and image of emblems in an epigraphic way, we found that emblems in the Orkhon-Yenisei runic script are similar to Kazakh tribe emblems and studied them separately in comparison in the form of a table. The scope of the article is wide, rich in new scientific information, has its own significance and values. It can be seen that Kazakh people used various emblems, signs and symbols used by the ancient Turks as emblems of tribes until today. This is clear evidence that peoples of Turkic world have been brothers and had a common goal and interest since ancient times.

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