

## ANCIENT TURKIC WRITING AND SPELLING

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### Abstract

The basic of the norm and sequence of the ancient Turkic writing is a great example of a great culture and great civilization. Bilge kagan and Tonikok monuments and spelling laws were analyzed as the after reform writing. Specific features of flagging vowels and voices have been identified.

**Keywords:** Old Turkic Inscription, Spelling, Symbol, Bilge Kagan, Tonikok

Any country should have its own ideology aimed at raising the morale of its citizens, educating future generations. The main source of the formation of the country's ideology is history, the rational use of historical facts. "The formation of a correct attitude to history" is primarily a means of ideological education necessary for the education of the nation. President Nursultan Nazarbayev in his article "seven facets of the Great Steppe" said: "the history of Kazakhstan should be understandable from the point of view of modern science, not in its individual suffixes, but in its whole form. "I don't know," he said. First of all, most of the proto-state associations, whose contributions will be discussed later, are formed on the territory of modern Kazakhstan and form the main elements of the ethnogenesis of the Kazakh nation. Secondly, the huge cultural achievements that we are talking about did not come to our steppe from the outside, but, on the contrary, most of them appeared in this vast region, and then spread to the West and East, Kungei and Teriskey. Thirdly, the historical artifacts found in subsequent years testify to the direct involvement of our ancestors in the most advanced, the best technological innovations of their time. These exhibits allow us to take a fresh look at the place of the Great Steppe in global history. It is known that most of the historical data related to our country are in Archives in different parts of the world. In this regard, the article says: ... many documentary documents on the life of our ancestors and their amazing civilization have not yet entered scientific circulation. They are waiting for their seeker and researcher in all the archives of the world. Therefore, I consider it necessary to develop the seven – year program "archive-2025" in order to conduct serious fundamental research on the world of all domestic and foreign archives, covering the period from ancient times to modern times. Patriotic education, instilling a sense of pride in their history, should begin within the walls of the school. Therefore, it is important to create historical and archaeological movements at schools and local history museums in all regions. The history of the nation forms a sense of commonality among all Kazakhstanis in relation to their origins [egemen.kz].

In accordance with this goal, in order for specialists to collect historical data and put it into scientific circulation, it is very important for them to be able to distinguish between the

general theory of writing, the laws of ancient writing and the meanings of symbols, to be able to read manuscripts of the Middle Ages, that is, to know the writing common to all the peoples of Central Asia and Archive data requires this qualification first of all.

The main feature of any people is their culture, which determines their own destiny, individualizing a separate identity, unlike any other people. A civilized nation is proud, first of all, of its history, culture, great people who glorified the nation, large and small contribution to the Golden fund of world culture, traditions and Customs[en.wikipedia].

The invaluable wealth of the people, which makes a great contribution to the formation of the soul and essence of a person, culture, is his language. This is due to the fact that we can learn the customs, worldview and spiritual culture of an entire nation only through language. And writing is a manifestation of culture at the highest level. Writing is a huge phenomenon of social significance that determines the development of human culture. If we say that there are more than 3,000 thousand languages and dialects in the world, we cannot say that all of them have or had their own writing.

The legacy of the past is in our history, traditions and national values. In order to feel that you are a descendant of mangilik el, we need not only to know our history, traditions and national values, but also to deeply understand and assimilate them. For this purpose, Kazakh song, Kazakh dance, Kazakh Kui as mandatory electives both at school and in higher educational institutions, in parallel with the subjects of history and cultural studies, we would have the opportunity not only to deeply understand the soul of our nation, but also to proudly demonstrate that we are the children of such a great country [Ergubekova 2014: 191-173]. In the Higher School educational process, one can also think about this issue.

Spiritual revival is not a renewal, not a creation from nothing, but an emphasis on the values that existed before and are still present, and use them for their own needs.

One of the clear evidence of the existence of the ancient Turkish civilization was the existence of its writing. And what would he write to write? A primitive, chaotic writing that does not obey any rules? If we look for an answer to this question by comparing the words used in the monuments of kultegin, Bilge Kagan:

	Күлтегін	Білге қаған	
1.	𐰇𐰏𐰍	𐰇𐰏𐰍	Úze
2.	𐰇𐰏𐰍/𐰇𐰏𐰍	𐰇𐰏𐰍	Kók
3.	𐰏𐰏𐰍: 𐰏𐰏𐰍	𐰏𐰏𐰍	Kisi
4.	𐰇𐰏𐰍𐰏𐰏𐰍/ 𐰇𐰏𐰍𐰏𐰏𐰍	𐰇𐰏𐰍𐰏𐰏𐰍	Ekin ara
5.	𐰏𐰏𐰍	𐰏𐰏𐰍	Túrik
6.	𐰏𐰏𐰍	𐰏𐰏𐰍	Táñri
7.	𐰏𐰏𐰍	𐰏𐰏𐰍	Tegi
8.	𐰏𐰏𐰍	𐰏𐰏𐰍	Tórt

9.	ፎፍሃካገክ	ፎፍሃካገክ	<u>Tizligig</u>
10.	ሃጃክ	ሃጃክ	<u>Temir</u>
11.	ሃገሄ	ሃገሄ	<u>Asra</u>
12.	ገጃገ	ገጃገ	<u>Almys</u>
13.	ሓሃድ	ሓሃድ	<u>Iagyz</u>
14.	ገጃሃገሃድ	ገጃሃገሃድ	<u>Iagy ermis</u>
15.	ገሃሃዳ	ገሃሃዳ	<u>Iyshqa</u>
16.	ሃዳ	ሃዳ	<u>Ier</u>
17.	ሄጃሃ	ሄጃሃ	<u>Ermis</u>
18.	ገጃሃግሃዳ	ገጃሃግሃዳ	<u>Iúkúndirmis</u>
19.	ገጃገግገገ	ገጃገግገገ	<u>Qylyntyqda</u>
20.	ገጃገገገ	ገጃገገገ	<u>Qylynmys</u>
21.	ገጃገገገ	ገጃገገገ	<u>Qylmys</u>
22.	ገገገ	ገገገ	<u>Qýp</u>
23.	ሓሳገገገ	ሓሳገገገ	<u>Qýpbiz</u>
24.	ገጃግግገገ	ገጃግግገገ	<u>Qondymys</u>
25.	ገሃሃገገ	ገሃሃገገ	<u>Qadyrqan</u>
26.	ገሃሃገገ	ገሃሃገገ	<u>Qapygqa</u>
27.	ገሃሃ	ገሃሃ	<u>Qagan</u>
28.	ገገገገ	ገገገገ	<u>Ogly</u>
29.	ገግገገገገ	ገግገገገገ	<u>Oglynda</u>
30.	ሓሃሃገገ	ሓሃሃገገ	<u>Oqsyz</u>
31.	ሄጃሃገገ	ሄጃሃገገ	<u>Olýmymys</u>
32.	ገገገገገ	ገገገገገ	<u>Olýrýpan</u>
33.	ገጃሃሃገገገገ	ገጃሃሃገገገገ	<u>Olýrýr ermis</u>
34.	ጃገገገገገ	ጃገገገገገ	<u>Echúm apam</u>
35.	ገሃሃገገገገገ	ገሃሃገገገገገ	<u>Istemi qagan</u>
36.	ገሃሃገገገገገገ	ገሃሃገገገገገገ	<u>Býmynqagan</u>
37.	ገገገገገገ	ገገገገገገ	<u>Býdýnyń</u>
38.	ገሃሃገገገ	ገሃሃገገገ	<u>Býlyn</u>
39.	ገሃሃገገገገገገ	ገሃሃገገገገገገ	<u>Býlýndaqy</u>

40.	𐰉𐰺𐰸𐰽	𐰉𐰺𐰸𐰽	<u>Býdýnýg</u>
41.	𐰉𐰺𐰸𐰽	𐰉𐰺𐰸𐰽	<u>Bashlygyg</u>
42.	𐰽𐰺𐰸𐰽	𐰽𐰺𐰸𐰽	Bilge
43.	𐰽𐰺𐰸𐰽	𐰽𐰺𐰸𐰽	<u>Ilin</u>
44.	𐰽𐰺𐰸𐰽	𐰽𐰺𐰸𐰽	<u>Ilgérú</u>
45.	𐰽𐰺𐰸𐰽	𐰽𐰺𐰸𐰽	<u>Iti</u>
46.	𐰽𐰺𐰸𐰽	𐰽𐰺𐰸𐰽	Idi
47.	𐰽𐰺𐰸𐰽	𐰽𐰺𐰸𐰽	Týta
48.	𐰽𐰺𐰸𐰽	𐰽𐰺𐰸𐰽	<u>Birmis</u>
49.	𐰽𐰺𐰸𐰽	𐰽𐰺𐰸𐰽	<u>Sú súlepen</u>
50.	𐰽𐰺𐰸𐰽	𐰽𐰺𐰸𐰽	<u>Súkúrmis/súkúrtmis</u>

The difference is noticeable only in 7 words of the above examples, that is, 50 words. It was only a mistake. Both monuments were written by Yollygtegin ("Yollygtegin about Kultegin wrote a lot of information. (Soon after kultegin) Bilge Kagan died"), if we say that one author could write differently at different points, without the rules of writing.

In this regard, one of the comments of R. Syzdyk in his work "history of the Kazakh literary language": "...The Orkhon and Yenisei writings are literary linguistic worlds, because there is no doubt that there are certain norms and traditional trends in their language" [Syzdykova 1993: 320-41].

Karzhaubay Sartkozhauly quotes from the Chinese version "Yante Lun", written at the beginning of the first century before our year: "they (that is, the Hunnu) do not have a moral, ethical book. It is cut to the bone, wrapped in wood, and the officials make marks. It is used by the rich Manap, from officials to the common people" [Sartkozhauly 2007: 304-27]. The importance of this source is such that you wonder if the Turks were massively literate. It is clear that not everyone has the same education, being massively literate. Undoubtedly, the Hunnu lying along the Great Silk Road did not satisfy only bone and wood.

The reason for the comparison of the monuments of Orkhon is still the sequence, due to the fact that the monuments of Sarozen (Xiu-III BC), Etruscan (II BC), Saka (III-III BC), Hunnu(I BC-III BC), Central Asia(II BC) are the first in terms of phonograms "I don't know," he said.

Karzhaubay Sartkozhaevich in his fundamental work "the genesis of Indigenous Turkish writing" explains the reason for the sequence mentioned above: ... the ancient Turkish bitik script, which dates back to the distant "Saryozek I", underwent a fundamental reform when it reached the Orkhon period... In the era of the mukhan Kagan, the territory of the Khaganate will increase even more... The country will create a new management system... The main ideology of the nation is the religion of Baġu (Tengrism). Such radical political and social changes have improved the kaganate, the people, and led to the reform of the National Alphabet [Sartkozhauly 2007: 304-151]. The scientist refers to the monuments found in Orkhon, Tul, Seleng, and they are collected by monuments in the Orkhon Alphabet. These are: Kultegin, Bilge Kagan, Tonykok, Kull-Chor, Orda Balyk, Tez, etc. [Sartkozhauly 2007: 304-153].

We will focus on some of the norms in the Orkhon inscription monuments after this reform:

1. it is known that consonant characters are divided into two, depending on whether the vowels are thick or thin. This system was brought into sequence;

2. variants of consonant characters were significantly reduced, and some sounds were denoted by only one character (except for the characters of the sounds K and K). They are: the marking of vowels is systematized:

- There are about 1,800 word characters on the western face of Bilge Kagan, of which only 50 begin with the phoneme A. It was only 50 – 24 words. But none of these phonemes are marked in the text. For example:

↓ ☺	- anta
↓	- al
⊗ ↓ 1	- apam
↓ 4 5	- asra
↓ 4	- ara
≠	- az
4 ʻ	- aǵyr

- In the same way, in words that begin with the sound E, the character A is not placed. Therefore, the symbol a – A/E is not marked at the beginning of the word. At the same time, it is not found either as a phoneme A or as a phoneme E.

- Only at the end of the word is necessarily written. The first eight lines of the Western page of Bilge Kagan have a total of 419 words (in the order of the text, the words are repeated), of which only the character A is found in 30 places and only at the end of the word:

↓ 1 X ʻ	- Bódke
↓ ☺	- anta
↓ ⊗ ↓ 4 ʻ >	- olýrtyqyma
↓ 4 5	- asra
↓ 4	- ara

the - o character is necessarily written in the 1st syllable, but not in subsequent syllables. The reason for this is the retention of y in subsequent joints due to lip consonance. And in subsequent syllables, conjunctions, a or ikelse, are necessarily marked. In 57 of the 419 words in the first 8 lines of Bilge Kagan, o appears, all of which are the 1st syllable:

<p>         𐰇𐰢 &gt;          𐰇𐰢 &gt; 𐰇          𐰇𐰢 &gt; 𐰇𐰢 &gt; 𐰇𐰢 &gt;          𐰇𐰢 &gt;          𐰇𐰢 &gt; &gt; 𐰇          𐰇𐰢 &gt; 𐰇       </p>	<p>         -ógyz          - togyz          - olýrtyqyma          - ogly          - býncha          - bolty t.b.       </p>
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the peculiarity of the symbol-ü is that it is written without ever dropping from the places where it should be placed. He is the first and second generation:

<p>         𐰇𐰢𐰢          𐰇𐰢𐰢          𐰇𐰢𐰢          𐰇𐰢𐰢          𐰇𐰢𐰢          𐰇𐰢𐰢          𐰇𐰢𐰢       </p>	<p>         - - ózi          - - úzindi          - ólim          - - burylys          - - polús          - - júgirý          - - tórt       </p>
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- The letter U in Kazakh spelling occurs mainly in the first syllable, and in subsequent syllables, lip harmony is not preserved in writing. We can also observe this pattern:

the-i character is necessarily written on the first syllable and at the end of the word. And in the 2nd generation it is not written.

In short, the unification of Turkish writing with a centuries-old history of development, the subordination of spelling to the norm is a great work, a manifestation of a great culture, and therefore the pride of the nation. In improving the ancient Turkish script, the priests of the boǵu must have worked hard in the 6 temples of Kosh-Tal, Ider, Savjul, Hün-Gol, Tarbagatai in Kazakhstan. There is absolutely nothing left of these temples. Such data is found from all over the world. For example, a number of monuments written in the ancient inscriptions of Europe, in the Scandinavian runic script, are still unreadable. Is it because he can't find the keys to the monuments, or is it because he doesn't have to open the key for them? Why do Scandinavians call their writing runes? The meaning of the word rune means secret. It turns out whose secret inscription was this? Isn't the lack of accurate historical data on Attila too suspicious? The names of great people who should not remain in the depths of history should work on the formation of the country's ideology.

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