



Teaching genesis of old Turkic alphabet and its connection with Turkic tribe Tamgas

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ABSTRACT

An Old Turkic inscription with a history dating back 2500 years to the beginning of the 5-4th century A.D. has provided evidence supporting the idea that European Runes reached the Turkic steppe. Every nation in the world possessed its own genealogy, peculiarities and viewpoints, each with its unique language, customs, thought system, and values. Today, the Old Turkic language, which has been in existence for 300 years, holds significant importance in social studies. The main aim of this paper is to establish that the history of old Turkic inscriptions predates European Rune inscriptions by 4-5 centuries, emphasizing the need for in-depth research on this subject. This study aims to pave the way for future Turkologists and philologists while encouraging further exploration of our vision in the future. Recent discoveries of numerous artifacts within the territories inhabited by nomads have the potential to reshape our understanding of this subject. This paper posits that Old Turkic scripts are inherently linked to the culture of the Turkic tribes, drawing upon the insights of famous scholars, based on the symbols of the Old Turkic tribes. This article focuses on scientific research conducted by current scholars. The new data presented during the training of future philologists regarding the genesis of the ancient Turkic script is analyzed.

Keywords: Turkic tribes, archeological monuments, students, philology, Turkology

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INTRODUCTION

It was the result of the identification of young people when the higher education program became an integral part of the life of a student. The important task of self-determination, complete self-awareness, and independence in life is being decided. In this regard, higher education should be an institution for the self-realization of young people who can create their own professional, social, and cultural image and plan their future (Abilova, 2018). Kazakhstan is characterized by the weak development of programmatic forms of innovation research support (Kenzhaliyev et al., 2020; Kenzhaliyev, et al., 2021; Ilmaliyev et al., 2022). Today, there are many people on earth where there is the source of different opinions and civilizations around. But, despite the fact that previously stated, written conclusions are eventually transferred to another channel and lose their value. Therefore, it is difficult to name the origin of civilization on earth.

The first traces of ancient civilization are found in Central Asian territory, as evidenced by archaeological discoveries. However, this study does not delve into the origins of this civilization. Within the framework of “Turkic runic writing” or “Turkic bitik”, which holds a significant place in Turkic science, we continue to teach philology students about what scientists have referred to as the “Mystery script, Runic writings” for over a century (Higgins, 2007; Spurkland, 2005). This

study emphasizes the need to teach the genesis of ancient Turkic writing with the differentiation of previously historical data and the comparison with new historical findings.

There are various theories regarding the origin of Old Turkic writing. It has been approximately 300 years since the discovery of the first Turkic monument. Early scientists suggested that the script might have come from Europe. However, contemporary data contradicts these theories. Therefore, new studies will be established within the framework of this topic.

“Altheim suggests that the Huns, contrary to what we would expect, may even have possessed their own written script that was adapted from Ancient Sogdian, which doubtlessly would have facilitated a much more efficient administration of their empire” (Kim, 2013).

The opinion above has aroused the interest of philologist, turkologist, and historian scientists, as the script referred to as "Hun" might be the Old Turkic script. In the year 568, Ambassador Maniakhu brought a letter sent by Dizabula, the Turkic Khagan, to Constantinople Emperor II in the palace of Justinian. This was documented by Menander Protector in his memory. In the early middle century, the Turks had genealogical inscriptions and alphabets. There were 35 tamgas in alphabet, compiled from the tamgas of the Old Turkic tribes. The Old Turkic inscription is called a rune or a wedge. Monuments with Old Turkic scripts have been found in Central Asia. The most famous of them are inscriptions on stones found along the rivers Orkhon, Selenga, Tola in Northern Mongolia. In these stones there exist preserved rune, written in honor of the famous ruler and sage of the Turks Bilge Kagan, Kultegin, Tonykok. Monuments with Old Turkic scripts in the valley of the Talas and Ile rivers were found on the territory of Kazakhstan. A significant number of Turkic script monuments are located along the Yenisei River in the Siberian region. Inscriptions are applied to tombstones, ceramics, metals, and other objects. Based on this, it can be concluded that during the 7th to 9th centuries, there was a significant use of Old Turkic scripts in medieval countries on the territory of Kazakhstan. In the book "Grammar of the language of Turkic runic monuments (7-9th centuries)" by Kononov, this opinion is derived from Pigulevskaya's work, "Siberian sources on the history of the USSR people." The article discusses the differing opinions of scientists who have conducted research on the genesis of the Old Turkic script, such as S. Sydykov, K. Konkobaev, S. Karzhaubai, A. S. Amanzholov, A. Bakhti, T. Barfield, A. N. Bernstam, E. Thomson, N. Bazykhan, A. Kairzhanov, O. Suleimenov, E. A. Melnikova, and others.

Rogozhinsky and Cheremisin (2019) explained that tamgas were signs of group identity used by medieval Turkic nomads who inhabited southern Siberia, Mongolia, and Kazakhstan. Researchers have shown interest in and studied these signs on rock stones since the 19th century (Jamiyan-Ombo et al., 2015). The scientists who initially studied these Turkic scripts referred to them as runic inscriptions. In Scandinavian language, the term “runic” means an undiscovered mystery. The first scientist to recognize these scripts was Thomsen in 1893, followed by Turkologist Radloff in 1894, who translated the Orkhon inscriptions into Russian (Amanzholov, 2003). Consequently, by the end of the 19th century, the discovery of the secret runic writing indicated that the old Turkic-speaking people had inscriptions unique to their culture, distinct from Western scripts.

While scientists initially referred to these scripts as “*Turkic rune*” or “*Old Turkic rune*”, contemporary Turkiologists have contested this terminology (Bazilkhan, 2005; Zholdasbekov & Sartkozhauly, 2007). Instead, they proposed using the term “*Turkic bitik*”. According to Bazilkhan (2005), “*BITIK*” [*bitik*] originates from the Old Turkic language, specifically from “*bitig, bitik*” which means “*writing, drawing, text, letter*”. In Old Turkic “*bitiq*” forms a root morpheme with the meaning of “*writing, drawing*”. In modern Turkic language, there are various variant of this word, such as “*biti, bitig, bizhik, pichik, pichik, pytyk, bituk, bidik*”, and more (Bazilkhan, 2005).

Margulan, a prominent Kazakh figure, suggests that “*TURIK BITIK*” - in the old Turkic language: “*Turuk bitig*” / “*toruk bitik*”. He advocates using specific historical names instead of terms like “*Old Turkic Runes, Runic scripts, Wedge writings, Stone scripts*”. After in-depth study

of the ancient Old Turkic script, Shnanov-Artykbayev-Kazhenova-Abdykulova also propose to use the term "Bitig" or "Bitik" for scientific purpose, rather than "rune" or "cuneiform" (Shnanov et al., 2020). Additionally, Turkish scientists and methodists, including Yılman, Taneri, Sertkaya, Uluch, refer to these scripts as "*Gokturkche*" (Uluch, 2017). Therefore, the term "*Rune inscriptions*" is considered erroneous in current scholarship.

The history of Turks is illuminated through the Orkhon-Yenisei inscriptions, which were written during the 7th and 8th centuries (Topsakal, 2014). These inscriptions are monumental scripts found on tombstones in regions where the Old Turks resided, particularly along the Yenisei river, and near the Orkhon river in modern Mongolia. Therefore, they are often called "*Orkhon-Yenisei scription*".

Monument-inscriptions on tombstones erected in the 7th and 8th centuries were made to honor such famous figures such as Bilge-Kagan (Khan), Kultegin (commander), and Tonykok (adviser), within the Old Turkic Khaganate. These tombstones, located along the banks of the Orkhon River in the eastern part of Mount Otuken and on the shores of the modern Kosho Saidam Lake, are surrounded by stone bricks. Initial research on the Yenisei tombstones was conducted by Spassky, and in 1889, Russian scientist Yadrinsev found a new version on the land of Mongolia and attracted the scientists' interests (Topsakal, 2014). In 1893, the renowned Danish scientist Thomsen translated the monument scripts into German (Mizhit, 2018) (Tekin, 1967). The Russian archaeological expedition, led by academician Radloff in 1894, subsequently translated them into Russian, with the findings announced in 1894-1897 (Amanzholov, 2003), (Tekin, 1967). It was in fact, Malov who accurately completed the translation of the Orkhon scripts (Shaimerdinova & Kupayeva, 2015). He translated and published some of the Orkhon-Yenisei scripts.

The Talas (Kazakhstan) valley has also value with a runic inscriptions wedged on "Alataiak" (Scepter), discovered in 1932 (Malov, 1936). This "Alataiak" possesses special values as it is crafted from fir-tree wood and features scripts in the old Turkic alphabet. Currently, "Alataiak" is housed in the State Hermitage Museum in St. Petersburg, Russia. Monuments bearing symbols similar to the Orkhon-Yenisei scripts have been discovered in Aulieata, Taldykorgan, Saryarka and Almaty (Bazilkhan, 2005). This attests to the presence of the Old Turkic culture within a specific territory, characterized by its developed writing, language, and distinct culture. The centers of Old Turkic culture were the Yenisei, Orkhon, Seleng, Talas rivers, Altai Mountains, which today encompass Tuva, Krasnoyarsk, and the Zhetisu regions (Bazilkhan, 2005).

In addition to the Orkhon inscriptions, other examples of Old Turkic runic scripts have been found in the Yenisei River (Mongolia, Russia) and Talas River (Kyrgyzstan, Kazakhstan) valleys. These inscriptions encapsulate the heritage of the Turkic people who inhabited a vast territory from the east (Hangay, Saryozen), west (the Carpathians), and south (from White Wall of China to the Northern Lena). As you know, in the world of science there are inscriptions recognized as relics of the Turkic people, with more than 2500 years.

METHOD

The research design includes collecting data from primary and secondary sources, formulating ideas, analyzing primary material, and synthesizing data. This research aims at understanding the formation of Old Turkic scripts up to the present day, treating them as a primary research tool based on scientific concepts. An attempt is made to determine the Genesis of the Turkic scripts. The secondary data collection method is to analyze published research related to the topic of this study.

The authors of this study rely on a variety of sources, encompassing both primary and secondary materials. The scientific works of scientists who studied the Orkhon-Yenisei script of the 19th and 21st centuries were analyzed. A case study was used as a data collection tool. Books, scientific magazines, scientific sites, and scientific conference collections from various countries including England, Norway, the USA, Mongolia, Russia, Turkey, Germany, Kyrgyzstan, Uzbekistan, Kazakhstan, and other countries were examined.

The researchers primarily work with existing data, which includes the analysis of a diverse range of primary and secondary sources. Primary resources encompass descriptions of original items such as artifacts, while secondary sources consist of data derived from other sources. The study aims to interpret the past based on available data and to explain why events or cultures happened in a certain way. It includes the analysis of works by scholars such as Sydykov, Konkobaev, Karzhaubay, Amanzholov, Bakhti, Barfield, Bernshtam, Thomson, Bazilkhan, Kaiyrzhanov, Suleimenov, Melnikova and others. Throughout the course of scientific research and analysis, historical dates, images of archaeological artifacts, topographic maps of archaeological excavations, valuable artifacts, and tables from scientists who have analyzed Orkhon-Yenisei tamgas are utilized as supporting evidence.

The sources utilized in this research are regarded as authentic, legally sourced, and accurate. It is worth noting that certain information from this study has been accurately translated from Kazakh and Russian languages into English.

FINDING AND DISCUSSION

Finding

Old Turkic civilization: Historical data

Every nation in the world has its unique origins, characteristics, and worldview. Each nation possesses its distinct language, customs, thoughts, and values. If every spring has its source, then it's possible that all languages were once a single language. The notion of a single universal language can be observed in the story of the tower of Babel, as found in the Bible (Whitefield, 2016) (Bakhti, 2003). It should be borne in mind that the scientific recognition of the Bible is another problem, and it is one of the oldest sources written in the Middle East. From this point, we may say that people lived between Tigris and the Euphrates had the same language, culture, customs, and writings including old Turk's civilization.

A fundamental aspect of the formation of the Hun civilization and their philosophical thought was Tengrism. They recognized the existence of a great Creator of them and the whole world. At the same time, considering that during this period, other tribes find practiced stone worship, paganism, and fire, it becomes evident that the Hun's civilization held significant importance.

The sacralization of the objects, including geographical, was a distinctive characteristic of Turkic people. It is related to religious consciousness of the ancient Turks. The ancient Turks had monotheistic religion – Tengrism. This religious system was born in the depths of Eurasian nomadic society before Christ. Tengri was the supreme omnipotent, omniscient deity, the organizer and creator of the world, an abstract force that controls the world. Kagan ruled by the will of Tengri thought the Old Turkic people and preserved these thoughts in the texts of the Kul-tegin written monument in the following way: KT 2nd side (10): *öd teñri yasar kisi oylu qop ölgeli törürmis.* – Tengri creates death. Human beings have all been created in order to die (Nakhanova, 2014).

During the 17th and 18th centuries, scientists were interested in the secret "rune" inscriptions discovered along the Yenisei because of their similarity to Scandinavia scripts. They tried to prove that the native place of Europeans (Fin-Ugric) was Altai (Sartkhozhauly, 2003). The number of such records increased and only in the 19th century it was established that the language of these records was Turkic, and the sound of the whole sign was identified (Amanzholov, 2003).

In ancient history, it is documented that the great migration of Huns, who conquered various parts of Eurasia, brought unprecedented changes to Europe. The Huns, who began in the 2nd century BC and surrendered from East to West until the 4th century AD, slowly seized new lands. The Huns, moving northward, also conquered Gothic tribes living along the Vistula, and ruled a part of Scandinavia (Hedeager, 2007).

In 375, the Huns crossed the Volga river and, within a few years, had seized control over the entire territory of the Black sea. During this period, some local Gothic tribes joined the Huns.

By 395, they had reached Constantinople, the capital of the Eastern Roman Empire. The Eastern Roman Emperor undertook to pay a tax on gold to the Huns. They also destroyed the Kingdom of Burgundy, which was situated in what is now modern-day France. While some cities managed to avoid destruction through negotiations and submission to the Huns, the Great Hun Empire successfully implemented a policy of conquest (Heather, 1995).

The culture, art, education, governance, traditions, living conditions, and laws of the Huns, who conquered a significant part of Europe, naturally played a central role during this period. It is possible that among the Europeans, there was an influence of the civilization of these Huns.

“Altheim argues that the writing that was read was definitely neither Greek nor Latin. He suggests that the Oghuric Turkic runic writing system of the later Hunnic Bulgars, known from inscriptions in Bulgaria, was brought into Europe from Central Asia by the Huns. The Bulgar script is most likely an adapted version of the old Sogdian alphabet for the Hunnic/Oghuric Turkic language. Such borrowing could only have occurred while the Huns were still in Kazakhstan and in close proximity to the Iranian world, i.e., before the late fourth century AD. Further possible evidence for Hunnic writing can be found in the Syriac chronicle of Zacharias of Mitylene, who writes that in 507 or 508 AD, bishop Qardust of Arran travelled to the land of the Caucasian Huns, where he stayed for seven years. Upon his return, he brought books written in the Hunnic language. See also Ishjamts (1994), 166–7, for information on the existence of a still unproven early Xiongnu (Hun)–Xianbei runic writing, which may have existed around the same time as the Sogdian script and been a part of the wider Eurasian runic script that later may have given rise to the Gokturk written script in the eighth century. See Vasilyev (1992), 119–22, for a good summary of the debate on the origin of Turkic runes” (Kim, 2013).

Beysenbay (2012) states in the article “History of the great steppe and the great migrations” that “when Europe is experiencing darkness in the Middle Ages, the Maya managed to create a beautiful model of human civilization”. In the 6th to 5th Millennium BC, according to George Stuart’s account in the second part of the migration of Huns, they ventured into the Northern (Siberian) forests and journeyed from Asia to Europe. Later, various tribes, including Fin, Ugor, Lith, Est, Vened, Celts, and Viking, formed the main nation of East Europe along the Scandinavian Peninsula and Baltic. In the middle of the 1st Millennium BC, the Celts occupied all of Gaul and during the 6th to 3rd centuries, there were farms in parts of what are now Spain, Britain, Northern Italy, southern Germany, the Czech Republic and Hungary (Beysenbay, 2012). Nakhanova (2014) offers further insights into this narrative:

“One of the factors determined orientation and delimitation concept of space is a physical space, a vast territory that ancient Turks had to hold, to win from different tribes, to protect against external enemies. Historical records show that the ancient Turks ruled the vast Eurasian subcontinent, borders of which were stretched from the Khingan in the east up to the Volga and Ural Mountains in the west, from the Great Wall of China in the south to the Lena River in the north” (Nakhanova, 2014).

The invasion of Europe began with the great migration of the Huns and the Alans who defeated the Ostrogothic state situated between the Baltic sea and the Black sea. This marked the beginning of the great migration period. The Huns, ruling Sarmat-Alans in front lines, passed through the Volga and entered Europe. In 400, the settlement of the lower Franks began in what is now the Netherlands, a region that belonged to the Roman Empire at that time. In 402, there was the first attack of the Visigoth king Alaric on Italy, which was lost to the Roman army. In 434, Attila assumed leadership of the Huns. In 449, Britain was invaded by the Angles, Saxons and Jutes. By 450, a significant movement of Huns, Gepids, Avars, Bulgars, Pechenegs and Cumans had begun through modern-day Romania. In 451, the Romans, together with the Visigoths under Flavia Aetius, ousted Attila from the Rhine. In turn, the Huns in 452 destroyed the North of Italy. The Pope’s son Great Leo, while in negotiations, retained his right to the complete destruction of

Rome. In 570, Asian nomadic Avar tribes formed States on the border of modern Hungary and Lower Austria (Waldman & Mason, 2006), (Esenkulov, 1976), (Barfield, 2002), (Bernshtam, 2012), (Gumilev, 2010), (Kliashstorniĭ & Sultanov, 1992), (Bakhti, 2003).

Among Europeans, the name of the great commander of the Kipchaks, who ruled over all of Europe, is known as Attila. The name of Attila is known from the literary work of Jordan "Getika", written in the 6th century (Roberts, 1985). Attila was from Kipchak tribes. Attila, who perfectly owned the military art, had also characteristics of diplomat, reformer, civilizer and a great commander (Roberts, 1985).

In his work titled "Wormwood of Polovtsian field", Murad Adzhiev portrays a distorted version of the historical truth concerning the ancient Turks. In this work, he asserts that the greatest migration of the population did not begin in the 4th century but rather in the 2nd century, and it did not originate in the Ural region but rather in the Altai. According to his viewpoint, the Old Turks did not live along the Urals; even Sarmatians did not live there. Adzhiev challenges the authenticity of the account of Attila's troops being defeated in 451, suggesting that it might be fictional. He also writes that during the 4th and 5th centuries, the great European empires were Rome and Byzantium both of which paid tribute in gold while being under the rule of Attila. He also highlights that the armor and armament of the army led by Attila was very high quality during this period and the troops were all warrior-mounted, emphasizing that the civilization of the Old Turkic civilization was high (Adzhiev, 1994).

Period of the Old Turkic scripts appearance

From historical heritage, we know that the ancient Turks used old scripts from the 3rd century BC. They carved symbols on natural stone (rock), blacksmith (stone board, processed specifically for chisel text), animal skins, felt, wood, paper, gold, and silver board. The drawings made on the stone surface belong to the era of Scythians, Saks, Huns, Turkic. In particular, this tradition has a 2000-year history from the 10th century BC to the 10th century AD (Sartkhodzhauly, 2003).

We are well aware that the civilization of the ancient Turks developed before the Common Era. Their household items, equipment in their everyday life, and philosophical works carved in the mountain valleys support this perspective. There is a significant amount of unexplored heritage left by the Turks, who used primary writing and drawing.

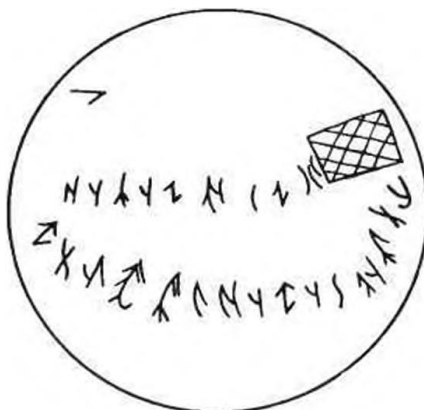
Konstantinov et al. (2018) analyzed the culture and history of the Old Turks. In their scientific article examining the culture of the ancient Turks, they write that the tradition of living together with horses and humans played an important role in the works of the deceased Old Turks. Scientists say that this tradition in the 9th-8th centuries BC, originating from the Altai. Scientist Tishkin, Toshchakov, Rudenko have based their opinions on the formation of Turkic civilization.

The fact that nomads were engaged in cattle breeding and agriculture in the 6th-5th centuries BC is evidenced by the rites and rituals of burial of horse bones in mounds and dead people from that period. Archaeological artifacts have convinced archaeologists that the ancient Turks, who inhabited the Siberian and Altai mountain region, raised cattle, mastered various professions, worked with iron, and created jewelry. During these periods, there is a solid foundation for understanding how nomads influenced the cradle of civilization, leading to the development of a higher language and philosophy (Amanzholov, 2003). These include symbols on rocks, balbal stones, petroglyphs, and inscriptions on silver and gold products. The history of the Turkic ancestors, which is surprising to today's scholars, requires extensive research. Scientists who have analyzed historical data continue to express specific opinions, and their number is growing every day.

The Old Turkic civilization represents a unique and ancient culture that has been recognized by many scientists. In his work, "In the Flow of History", The first President of Kazakhstan Nazarbayev, noted:

«From the point of view of cultural civilization, the ancient Turks, as a result of comprehensive and close interaction with the civilizations of Central Asia, Iran and Byzantium, formed a new typical culture on the runic basis with its unique inscription. Not

counting the runic engraving in the silver bowl left from Skythian era and belonging to the BC 5-4th centuries discovered in 1970 in Yessik Korgan of Old Turkic scripts were discovered by scientists in Altai, East Turkestan and Jetissu. Also more than two hundred monuments with Old Turkic scripts found in Khakassia and Tuva show the formation of Old Turkic civilization in the result of cultural inspiration in the end of 6th century. (Nazarbayev, 2003)



**Figure 1. Old Turkic scripts on the bowl
(Amanzholov, 2003)**

Valuable artifacts were also found, indicating that the Old Turkic scripts were not merely taken from Europe. In 1970, on the corner of Yessik, a silver bowl with an inscription found in the grave of the “Golden man”. It has 26 signs inscribed on two lines. On one side, they belong to the runic records of the Old Turks, while on the other, they bear resemblance to the Old alphabetic symbols of the Mediterranean, particularly Greek and Aramaic letters. Amanzholov read the inscription from from right to left, revealing its content: “*Brother, (it) is home for you! Foreigner (people of a foreign country) kneels! May a lot food in the people (let there be a lot!)*!” (Figure 1). According to the researcher, it was written in the Turkic language during the Scythian era, 2500 years ago when the Scythian tribes had knowledge of the spelling of the alphabet (Amanzholov, 2003).

The leader of Kazakhstan noted that the Old Turkic civilization is rich, rich heritage remained the property of today’s Turks, speaks about the perfect civilization of the descendants in the great steppe (Nazarbaev, 2003).

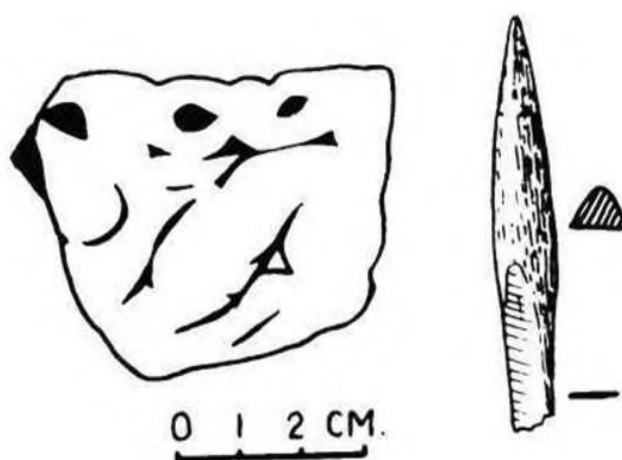
Scholars initially suggested that, based on the appearance of the monuments found along the Orkhon River, the Old Turkic script closely resembled the Scandinavian runes, leading them to believe that the script might have originated from the West. However, on December 25, 1893, Thomsen discovered the key to writing the quot, secretquot and formulated the text in old Turkic language (Amanzholov, 2003).

Following this discovery, doubts were cast on the theory that the script had Western origin. But there were no exact facts about when and where the Old Turkic scripts appeared at that time. The famous Kazakh Turkologist Amanzholov commented on the time of Old Turkic writing, saying, “I would like to note that the initial thoughts of our scientists are only an assumption. Science has not yet determined neither the time of the Turkic runic scripts, nor the place of its origin”. Sherbak, a researcher of the Old Turkic scripts, puts forward the following opinion: “It has not been identified the exact place and date of old Turkic scripts appearance” (Amanzholov, 2003).

It was only in the second half of the 20th century that reliable artifacts began to emerge. However, the artifacts remained unnoticed because the archaeologists made a wrong decision about the correct formulation of their period and did not pass the research of professional

scientists-turkologists. Amanzholov who has authored numerous research works on the subject, offered the following perspective: “In 1960, during the study of runic inscriptions on bone fracture, author (a young archaeologist Arslanova) did not think that this exhibit belongs to 5th-4th centuries BC. Publication of this runic record has become a scientific paradox” (Amanzholov, 2003). Such kind of data have suggested that the Old Turkic scripts existed before BC. An example of this is an amulet discovered in 1960 on the right bank of the Irtysh River. This amulet made of deer bones with scripts belonging to Scythians era of the 5th-4th centuries BC was found (Figure 2). Amanzholov read its script of “*White deer*” (*Aq Sykyn-Aq Maral*) from right to the left (Zhalgasuly, 2013).

Amanzholov and Bakhti, in their works, have highlighted significant similarities between Old Turkic writing and Sumerian writing, which dates back to the 10th century BC. Ancient monuments with Turkic scripts were found in various locations, including an inscription on a ceramic vase found in the cities of Fergana and Koykyrylgan, which some scientists believe to date to the 4th-3rd centuries BC (Amanzholov, 2003).



**Figure 2. Bone amulet – “deer
with proto-Turkic runic inscription and bone
arrowhead from the mound V-IV centuries BC, R. Irtysh
(Amanzholov, 2003)**

Throughout the 20th century, the field of Turkology saw rapid development, with many scientists presenting diverse viewpoints. In their fundamental scientific works, scientists expressed the opinion that ancient Hunnic, Scythians Empires took the scripts from Europe. During the Soviet Union period, most turkologists believed that civilization began from the West.

"Some scholars disagreed with this prevailing opinion, and one of them was Olzhas Suleimenov. In his work 'AZ i Ya,' he writes:

“Fins made the first map of Siberian inscriptions. This map drew the attention of all experts in Scandinavia. The inscription was firstly read by Danish scientist Thomson. The script was written in Old Turkic language. After this event, the enthusiasm of European scientists for Siberian writing was weakened” (Suleymenov, 1992).

A poet Olzhas Suleimenov independently conducted an analysis, firmly believing that there were unreliable, hastily accepted scientific conclusions in the knowledge of Turkic writing. In his book, he notes that in the field of science, there was a prevalent notion that old Turkic scripts might have been taken from Iranians. “The doubtful proof of Finnish scientist became trustful after a while moved from one textbook to another, after many years, rose to the degree of axiom” (Suleymenov, 1992). It was true. We agreed with opinion that runic calligraphy copied from Scandinavia. At present, however, this view is erroneous. For this reason, the historical truth

of this is revealed, that on the basis of concrete evidence, the Turkic script was not a copy. Old Turkic runic inscriptions (or, better, runiform ones, as they are not genetically connected with Old Germanic runes; both terms are used further as synonyms) are the earliest Turkic sources approximately dating back to the 6th - 12th centuries AD and provide valuable information on the history, culture and language of ancient Turkic peoples. These inscriptions are scattered all over Eurasia; they constitute a corpus of several hundreds of inscriptions (Vavulin et al., 2019).

In Norway, approximately 200 monuments with inscriptions written in the Elder Futhark script were discovered. Additionally, amulets, necklaces, and tools bearing runic scripts were found on Gotland Island, as well as in Prussia, Poland, and Ukraine. Gurevich, in his research, notes that coins found in Denmark dating from 450-550 AD, in other words, inscriptions dating back to the 5th century AD, align with the period of the Huns' migration to Europe (Gurevich, 2003).

Gurevich, in addition, writes that it is proved that the language of the monuments written in the elder futhark does not belong to any ancient Germanic dialect. The elder futhark, which persisted for over 6 centuries and covered a large territory, until the 7th century, left the attention of runologists leaving unchanged the linguistic and stylistic features of these inscriptions (Gurevich, 2003). The language, which does not belong to any of the dialects of the ancient Germanic tribes, may be a Hun inscription, which was widely used during the Huns' extensive invasion. Otherwise, Scandinavian did not name these scripts as "runes" (secret) (Higgins, 2007), (Spurkland, 2005). Additionally, there are words of the old Turkic language in any Turkic people, emphasizing that the opinion of our scientists is not unreasonable.

Old Turkic scripts found in Central Asia and Kazakhstan differed in the originality of Orkhon inscriptions. In the valleys of the Orkhon and Yenisei rivers, ancient letters were discovered that differed from all other signs in the inscriptions. This suggests that the Turkic writing system had developed over a long period, constituting a systematic alphabet with profound meaning.

Amanzholov dedicated his efforts to the exploration of Old Turkic runes and their fundamental relationships. As a result, the scientist developed the following table, comparing the relationship of the old Turkic scripts with the old runic alphabet found in the Mediterranean (Table 1). He says:

"The Turkic runic characters in this table focus on paleographic and phonological connections. Here we may observe the evolution of the Turkic runic alphabet from the initial features to the whole graphical system. Thus, it shows the long history of the phonetic system development of old Turkic language, as well as genetic (material) affinity with the ancient alphabets of the Mediterranean sea" (Amanzholov, 2003).

Table 1. Genetic links of Turkic runes (Amanzholov, 2003: 296)

Abbreviations in Table 1 "Genetic links of Turkic runes":	Aram. - Aramaic alphabet (branch of Phoenician Semitic), Greek - eastern branch of ancient Greek alphabet, Ven. - Venet alphabet (version of Etruscan), Greek. - ancient Greek alphabet, W.Greek - western branch of the ancient Greek alphabet, Kar. - Karian alphabet, Lid. - Lidian alphabet, Lic. - Lician alphabet, Mes. - Messap alphabet, Pit. - Picen alphabet, Ret. - Retian alphabet (a version of Etruscan), Sid. - Sidian alphabet, Phoen. - Phoenician (N.Semitic) alphabet, Etr. - Etruscan alphabet, S.Sem. - S.Semitic alphabets (Amanzholov, 2003: 296).
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As a result of the scientist's research, it has become clear that the richest heritage of graphic signs of the Turkic world did not immediately arise but improved in several periods. Amanzholov disagrees with the opinion that these symbols were collected from various Mediterranean alphabets. According to the scientist, the ancient Semite in the alphabet, analogues of the ancient Greek, Italian, and Malasian alphabet do not represent its direct connection. Despite some genetic similarities with certain letters, Amanzholov states that none of the ancient Mediterranean alphabets known to us can be attributed in its entirety to the Turkic runing alphabet (Amanzholov, 2003).

Well-known scientists such as Amanzholov, Bazilkhan, Bakhti, Sartkozhauly, and Kaiyrzhanov trace the history of the formation of the Turkic state back to the 6th-4th centuries BC. However, there is no reason for scientists to adhere to this approach. The aforementioned artifacts provide real historical data.

The famous Russian scientist-historian, Melnikova, presented her article titled "Scandinavian Runic Inscriptions: New Findings and Interpretations. Texts, Translation, Commentary" where she shared her opinion about the origins of the Scandinavian runes. According to Melnikova, despite the fact that the phonetic value of the alphabetic composition and signs is established, it is said that runic writing causes controversy, inaccuracy of statements about the origin, time and place of its appearance (Melnikova, 2001). In addition, she noted that the basic theories about the appearance of runic writing, made in 1950-1970, now have to be radically revised. Melnikova notes that, in the past two decades, foreigners have pinpointed the appearance of runic scripts to the period starting from the 2nd-3rd centuries BC and the first half of the 3rd century (Melnikova, 2001). Therefore, Russian scientists agree that the runes should be deeply researched in the future.

"And according to Bjork, runes are the letters of the alphabetic writing system, termed the futhark (after the first six signs), created by the Germanic people on the basis of Mediterranean models (most likely Roman) sometime after the birth of Christ and used by them in disparate variants for writing, especially in Scandinavia, c.150–1500/1600" (Bjork, 2010).

The scientist concludes that there are gaps and superficial research in Turkic studies during the second half of the 20th century. Such findings suggest that Turkic inscriptions were formed and used in centuries BC. As we mentioned above, it is a mistake to conclude that an alphabetic Turkic inscription originated from the territory of the Mediterranean on the basis of the scientific findings and statements.

To further clarify this idea, we may pay attention to Kaiyrzhanov's article, "Genesis of Turkic runic writing (On the Material of Tamga-Signs of Eurasian Nomads)" (Kaiyrzhanov, 2014). He states that 11 signs appeared under the influence of Fin-Aramaic writing, in response to many questions of the remaining 28 signs of Old Turkic runes. For this reason, previous conclusions suggest that they can not serve as a full basis for explaining the problem of the origin of Turkic scripts and now it has lost its relevance.

Discussion

Turkic scripts formed with Old Turkic tribe symbols

The results of this study show that the conclusions regarding the history of the origin of the ancient Turkic script were unambiguous in the 17th and 20th centuries. We believe that the conclusions drawn on the basis of the research works of scientists of the 21st century should be taught to future philologists. Some scientists state that the genesis of Old Turkic scripts was formed from Old Turkic tribal symbols. We hold the scientists' opinions, as long as they align with historical reality (Amanzholov, 2003), (Kaiyrzhanov, 2014), (Sartkozhauly, 2003), (Bazilkhan, 2005), (Amanjolov, 2010).

"In contrast to Thomsen's hypothesis, a Russian orientalist Aristov has put forward a new, substantiated hypothesis that supports Shifner's idea about a local tamga-

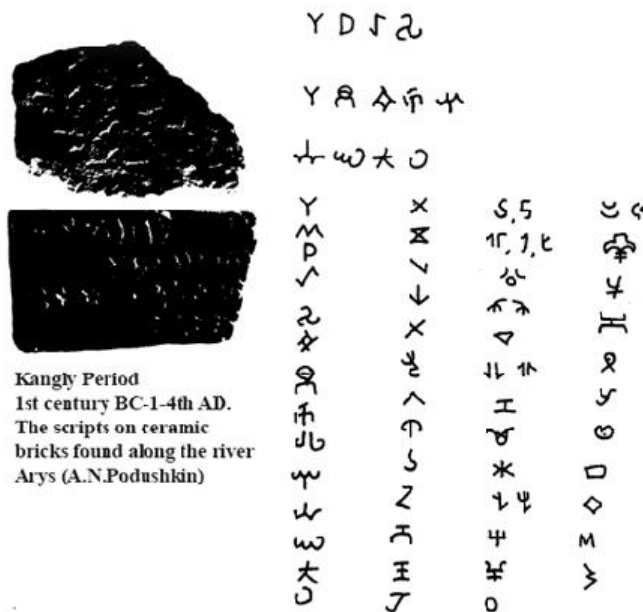
derived source of the Turkic runes. Aristov found outward similarities with the Turkic tamgas in 29 out of 38 signs of the Orkhon alphabet. Later this hypothesis found support by Mallitsky and Sokolov. To the opinion of the origin of the Orkhon-Yenisean script from the local tamgas and others ideograms in our time was leaning Batmanov” (Amanjolov, 2010).

“According to archaeological facts and written data, it is clear that steppe nomads used scripts. In our opinion, it was from the era of the Huns that the extreme ideogram-the iconic image of the Turkic Khaganate was recorded. Only these ideograms and symbols contributed to the preservation of the phonetic (not acoustic) scheme of signs-letters of the Turkic world. Therefore, in the era of the Huns, an ideogram was laid-the symbolic basis of the Turkic world” (Bazilkhan, 2004).

This is the viewpoint of the scientist Bazilkhan, as presented in his scientific work, “Turkic Facts About the History of Kazakhstan”, we will consider “historical and linguistic foundations of the Turkic world: the historical origin of the Turkic world, the course of development from a chronological point of view for two eras, and other alphabets of the Turks (using foreign graphics): for the third period:



Figure 3. The scripts on ceramic bricks found along the river Arys. (Bazilkhan, 2005)



Kangly Period
1st century BC-1-4th AD.
The scripts on ceramic bricks found along the river Arys (A.N.Podushkin)

Figure 4. The scripts belonging to Hun Period of 1st century BC –

I era. Ataturk bitik-II Millennium 1-3rd centuries BC.

II century. Turkic scripts – 4-11th centuries BC.

III century. Turkic inscriptions of the 11-21st centuries BC” (Bazilkhan, 2005).

Bazilkhan’s articles emphasizes the fact that the period of formation of the Turkic world should begin from ancient times. As a result of research of the 20th century the currents which were directed on establishment of time of formation of the Old Turkic writing were considered. The introduction of physical evidence into scientific circulation allows to advance the period of introduction of Turkic writing from the 3-4th centuries BC to the 4-3rd centuries BC. The number of such artifacts increased every year. In 1992, the scripts on ceramic bricks were found along the river Arys (Kazakhstan, Turkestan region). Kangly period 1st century BC – 1-4th AD (Figure 3, Figure 4) (Bazilkhan, 2005).

During 1950-1980 period, Kazakh archaeologists conducted extensive excavations, earthing numerous historical relics that entered scientific circulation. These findings provide evidence of the advanced civilization of the ancient Turks.

Scientist-Turkologist Karzhaubay Sartkozhauly, in connection with Hun scripts, presents the following data. In 1982, Mongolian archaeologists discovered heritage in a Hunnu burial at Ovgont faces in the Bulgan area. The most valuable finding was a golden round medallion. Sartkozhauly writes that this substance may be the subject that holds as an example of Hunnu ambassadors. It features a 3.5 cm diameter medallion with the image of a man with a beard and mustache at its center. On both sides of the image, there are 4 words composed of 9 old runic letters. The inscriptions contain the words “*Oy-Sengir Elshi Kirkesi*” (Sartkozhauly, 2007). The above historical data scientifically testify to the characteristic writing of the Huns.

In the present days, as a result of the hard work of scientists-archaeologists, historical masterpieces of the Old Turkic steppe, found on the territory Kazakhstan, join the scientific turnover. Reading the inscriptions and translating them into modern language require hard work and professionalism (Kaiyrzhanov, 2014; Sartkozhauly, 2003; Bazilkhan, 2005). According to scientists, old Turkic scripts existed before Kultegin monument; Old Turks used scripts during 15 centuries (Amanzholov, 2003), (Kaiyrzhanov, 2014), (Sartkozhauly, 2003), (Bazilkhan, 2005), (Amanjolov, 2010).

“At the end of the 6th century, Istemi Khagan made a significant contribution to the development of Turkic runic alphabet during his rule. This script layed a crucial role in conducting complex diplomatic negotiations with the Byzantine Empire, particularly in international relations. The Turkic alphabet, thanks to its simplicity and ease, quickly spread over a vast area, allowing it to be adopted widely” (Nazarbaev, 2003).

Therefore, it can be proved that the Old Turkic scripts were at the international level. In the second half of the 20th century, turkologists presented various hypotheses about the genesis of Old Turkic scripts. According to scientists, it was created on the basis of Mediterranean runes. Scientists like Melioransky, Mallitsky, Sokolov, Batmanov, Emre, and Margulan et al. who put forward different options. However, a group of scientists put forward convincing proposals, suggesting that the Turkic scripts were based on the symbols of Turkic tribes.. The famous archaeologist Kisilev expressed the opinion that the Bitig script in the Yenisey is closely related to the Tamgas (Shnanov et al., 2020). Bazilkhan, who believes that Turkic tribal symbols influenced the formation of Old Turkic scripts, expresses his opinion in the following way:




























“The idea that the Turkic inscription has appeared on symbols and ideographic basis is scientifically pleasing. In other words, the same symbols were the first elements that influenced the writing formation by which they reached the level of the Turkic phonomorphic alphabet” (Bazilkhan, 2005).

We can support Bazilkhan's scientific perspective, which suggests that the Old Turkic script may have been formed based on symbols from Turkic tribal groups. This idea gains strength from

the presence of symbols that have been preserved among Kazakh tribal communities and other Turkic peoples. These symbols exhibit similarities with the graphical elements of the Old Turkic script's phonemes, providing further support for this viewpoint (Table 2).

Zlobin, in his article, "Turkic script originated from the ancestral Tamga" writes that the formation of the Turkic scripts can be traced back over many centuries with ancient tamga symbols. At the end of the 19th century, an outstanding German scientist Shifner suggested that the Old Turkic script had its origins in tribal symbols. A renowned Russian scientist-orientalist Aristov supported Shifner's opinion. Aristov proved the origin of the Turkic runes from the local symbols that 29 of the 38 Orkhon-Yenisei alphabet signs became external similarities with the tribal symbols. Later, these views pointed out that Russian scientists have supported Mallitsky, Sokolov, and Batmanov (Zlobin, 2017).

Table 2. Tamgas of Kazakh people tribal (Sartkhozhauy, 2007)

Tribal name Uli zhuz (Senior Clan)	Symbol	Tribal name Orta zhuz (Mid clan)	Symbol	Tribal name Kishi zhuz (Junior clan)	Symbol
Dulat		Qongyrat		Zhagalbaily	
Shymyr		Argyn		Baibaqty	
Shapyrashty		Qypshaq		Ramadan	
Oshaqty		Taraqty		Shekti	
Suan		Zhalaiyr		Tabyn	
Qoralas		Uaq		Adai	
Alban		Kerei		Shomekei	
Oivq				Kerderi	
Botbay				Altyn	
Shanyshqyly					
Tore (Not belong to clans) 					

Scientist-historian Torlanbayeva, in her article "urkic Runic Monuments as a Source for the History of Kazakhstan" argues that Old Turkic scripts began early. Commenting on the Amanzholov's opinion (Amanzholov, 2003), on the Genesis of the Old Turkic writing, she suggests that paleographic and phonological connections of Turkic runic features (graphemes) arose in the 4th-1st Millennium BC, closely associated with the formation of the Old Turkic language (Torlanbayeva, 2016).

Kaiyrzhanov in the article "Genesis of the Turkic Runic Script (on the Material of Tamga-Signs of Eurasian Nomads)" considers the problems of the Old Turkic runic alphabet. The author constructively criticizes two assumption theories of Sogda and the Fin-Aramaic prediction of the Old Turkic runic origins (Amanzholov, 2003).

After analyzing the basic ideas regarding the formation of Old Turkic scripts, the scientist draws attention to three hypotheses for the problem of Old Turkic runes origin:

- 1) the impact of Finnish (Aramaic) scripts;
- 2) the impact of Sogdian inscriptions;
- 3) the impact of Turkic tribes symbols and characters (Kaiyrzhanov, 2014).

The author expresses the view that the Genesis of Old Turkic scripts is composed of characters, signs, pictograms.

Table 3. Diachronic table: Comparison of Old Turkic runes with tamgas (Kaiyrzhanov, 2014: 15)

№	Talas scripts	Yenisey scripts	Orkhon scripts	Symbol	Tamgas
1	2	3	4	5	6
1.	!	!	!	s'	!
2.	⊗ ⊗ ⊗ ⊗ ⊗	⊗ ⊗ ⊗ ⊗ ⊗ ⊗	⊗ ⊗ ⊗	m, m'	○ ○ ⊗ ⊗ ⊗
3.		↓ 1	↓	q - o, u	↓ ↑
4.	! 1	! ⊗ ⊗ ⊗ 1	!	i, i (e)	!
5.	> <	> <	> ε ε	o, u	> ^
6.	≈	≈ h	⊗ ⊗ h	t	h ⊗
7.	∩	∩ ∩ ∩ ⊗	∩ ∩ ∩ ∩	b	∩ ∩
8.	⊗	⊗ ⊗ ⊗ ⊗	⊗ ⊗ ⊗ ∩	b'	⊗ ⊗ ⊗ ⊗
9.	∩	∩ ∩ ∩	∩ ∩	č, č'	∩ ∩ ∩ ∩
10.	x	x + ⊗ ⊗	x +	d' (t')	x ⊗ +
11.	ε ε	ε ε ε ε	ε	g'	ε
12.	∩ ∩	∩ ∩ ∩ ∩ ∩ ?	∩ ∩ ∩	j	∩ ∩ ∩ ∩ ∩
13.		∩ ∩ ∩ ∩ ∩ ∩ ∩ ∩	∩ ∩	j'	∩ ∩ ∩ ∩
14.	∩ ∩	∩ ∩ ∩ ∩	∩ ∩	q	∩ ∩
15.		↓ ↑	↓	q - o, u	↑ ↓
16.		∩ ∩ ∩	∩ ∩	q - i	∩ ∩ ∩
17.	∩ ∩	∩ ∩ ∩ ∩	∩ ∩ ∩	h'	∩ ∩
18.		∩ ∩ ∩ ∩	∩ ∩ ∩ ∩	k' - č, č'	∩ ∩
19.	∩ ∩	∩ ∩ ∩ ∩	∩ ∩	l	∩
20.	∩	∩	∩	l'	∩
21.	∩ ∩	∩ ∩ ∩	∩ ∩	n	∩ ∩ ∩ ∩ ∩
22.	∩	∩ ∩ ∩ ∩ ∩	∩	ŋ, ŋ'	∩ ∩ ∩
23.	∩ ∩ ∩	∩ ∩ ∩ ∩ ∩	∩ ∩	r	∩
24.	∩	∩	∩	r'	∩ ∩
25.	∩ ∩	∩ ∩ ∩	∩ ∩ ∩	s	∩
26.	∩ ∩	∩ ∩ ∩ ∩ ∩	∩ ∩ ∩	š	∩ ∩ ∩ ∩ ∩
27.	∩	∩ ∩ ∩ ∩ ∩	∩ ∩ ∩	t'	∩
28.	∩ ∩ ∩ ∩ ∩	∩ ∩ ∩ ∩	∩ ∩	š'	∩ ∩ ∩
29.	∩	∩ ∩ ∩ ∩	∩ ∩	z, z'	∩ ∩
30.		∩	∩	lt, l't'	∩ ∩ ∩ ∩
31.	⊗	⊗ ⊗ ⊗	⊗ ⊗ ⊗ ⊗ ⊗	nt, n't'	⊗ ⊗
32.		⊗	⊗	rt	⊗ ⊗ ⊗

“In ancient times, the sign became a symbol of the cultural life of nomads. They had a special mythological significance. First of all, the character reflects the status and independence of a particular clan or tribe. For example, 24 Oghuz tribes and each of the many Kipchak tribes had its own signs. With the help of the symbols, they marked the outer borders of tribes or Turkic States” (Kaiyrzhanov, 2014).

Kaiyrzhanov also conducted a comparative study of Old Turkic scripts and nomadic symbols, finding that 32 symbols coincided accurately (see Table 3). The graphical model means that 10 characters different from other ancient alphabets can appear based on other ancient alphabets, or, are independently formed when creating the alphabet. The author posits that the pictographic theory is not fully scientifically justified because of the lack of Eurasian nomads' tribal symbols collection. He argues that the origin of Turkic runes cannot be understood solely based on Mongolian sources or incomplete symbols from the Altai region. The article acknowledges that it does not include research from various other scientists who have explored this topic, and it lists their names, such as Amanzholov, Akchokrakly, Baski, Vostrova, Mukanov, Gertman, Drachuk, Mahmut, Kudaeva, Keppen, Nebolchin, Olkhovsky, Solomonik, Triyarsky, Filonenko, Yatsenko, and others (Kaiyrzhanov, 2014).

CONCLUSION

In conclusion, considering the problems of Turkic civilization, it is necessary to note the importance of considering the Turkic writing, their religion, and world views not only as a leading history of the past but also in the direction that directly serves to establish historical consciousness that addresses the spiritual demand of modern life. Nowadays, there are very few specialists worldwide who can read Old Turkic inscriptions from the original text. Therefore, it's important to educate a new generation of Turkologists equipped with fresh perspectives and knowledge.

We must consider the Turkic civilization comprehensively, from the scientific point of view as a methodical, theoretical, social, cultural, and political significance. First of all, it is necessary to study the historical foundations of the settled culture, writing, language, literature, traditional culture, history, and worldview of the Turkic people. The study of Turkological science, the examination of previous discoveries and conclusions with the latest data are important today. That is why this study is of great importance in attracting and training philology students to Turkological science. The authors of this study have scientifically analyzed and presented new data that will lead to a reevaluation of the history of the origin of the ancient Turkic script.

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