




A Focus on Formal Writing Style Standards

Qudrat Sh. Omonov¹^a, Gulchehra Sh. Rixsiyeva¹^b, Nadira T. Xalmurzayeva¹^c,
Saodat A. Nasirova²^d, Saboxat A. Xashimova¹^e and Xulkar V. Mirzaxmedova¹^f

¹Tashkent State University of Oriental Studies, Tashkent, Uzbekistan

²Confucius Institute, Tashkent, Uzbekistan

Keywords: Letter, Formal Writing Style, Turkic-Uigur, Moniy, Dorbanjin, Khoqon, Makhmud Qashgariy, “Devonu Lugatit Turk’”, Official Text.

Abstract: This article is devoted to the study of official documents from ancient and medieval times written in different writing systems, mainly in the Blue Turkic script. In the next stages of development, opinions were presented and scientifically proven that the documents were written in Turkic-Uyghur, Moni, Dorbanjin and Arabic alphabets. During the study of historical documents, theoretical opinions were given regarding the fact that the materials of our ancestors written in blue Turkish script are the basis for drawing scientific conclusions about the status of the state language and script in the history of statehood.

1 INTRODUCTION


The official texts left from early, and the Middle Ages were inscribed in different systems of writings. According to Ishoqov, Sodiqov, Omonov (2009) The impressive part of the document was inscribed in two stages (the most ancient and the period of Turkic khoqons) of development of Turkic official style was mainly in Kok Turkic writing, in the next rising stages the documents were inscribed in Turkic-Uyghur, Moniy, Dorbanjin and in Arab alphabet. Choosing the writing language for the texts belongs to the official style related to the period in which the text was inscribed, the language, the writing language condition, and the legal position of the letter. For example, in the period of the first and the fourth Turkic khoqons the main writing language of the state was the Kok Turkic alphabet, which proves the texts on inscription stone were erected by the order of the sultanate khoqons. In the next periods, Turkic-Uyghur and Arab alphabets were raised to the state


level, it is possible to know about it from the writings on the state documents, coins, and seals.


2 RESULTS


The official texts that were found in the Central Asia region show that in ancient sultanates the documents belonged to the state ruling were written in Kok Turkic writing. For example, in the II century B.C., the notes in ancient Chinese chronicles informed us that official correspondence sent from ancient Turkic states to the Chinese was in the native writing language of Turkic nations.


There are enough shreds of evidence from historical sources which prove that Turkic khoqons correspondences to the neighbouring nations were in Kok Turkic writing. A Byzantine historian and diplomat Menander in 568 gave information about the reception of envoys who came to the king of Constantinople Justin II from khoqon Istami, the letter they brought was registered as “Scythian


^a <https://orcid.org/0000-0001-5562-8493>

^b <https://orcid.org/0009-0004-3444-4176>

^c <https://orcid.org/0009-0006-6556-2495>

^d <https://orcid.org/0000-0002-1886-3897>

^e <https://orcid.org/0000-0003-0200-6070>

^f <https://orcid.org/0000-0002-5288-6494>

writing”. If we take into consideration that in Byzantine chronicles, Scythian ethnic names towards Turkic nations, along with this under the term “Scythian writing” was meant the ancient writing of Turkic nations – Kok Turkic alphabet.

Generally, based on the inscribed relics of our ancestors written in Kok Turkic writing, it is possible to suggest scientific conclusions about the status of official language and letters in the history of statehood.

Let’s pay attention to the geography and chronology of official texts in Kok Turkic writing which were found till nowadays. It is important that official texts were written centuries B.C. till the IX century at different ends of the Central Asia region. It concludes that at that period Kok Turkic alphabet was in the status of state writing of Turkic khoqons.

The ancient official texts in Kok Turkic writing were written very correctly. We can see to orthographical norms of these official texts as the literary language criteria of that period. There is a strict order in letter order and orthography in the document. It should be taken into consideration, that Relic’s contemporary Kok Turkic writing did not constantly reflect in words the graphic symbols which depicted the vowels. In the text of the documents written in Kok Turkic writing in many parts of the word, the sign of vowels was written totally. For example, the receipt for wine was written nearly at the beginning of the VIII century the vowels in it were reflected - Thomsen [1912].

From the IX century, in Turkic sultanates, the situation in writing started to change. At that period Turkic-Uigur writing became the main writing in Turkic nations. This writing was widely used among Turkic nations. “From Qashqar till China in all Turkic states were used these writing”, informed Makhmud Qashg’ariy in his work “Devonu lugatit Turk”) Koshgariy M. [1963]. After our ancestors converted to Islam, it was used side by side with Arab writing. In the state ruling system, both writings had the same legal status. For example, in Qorahonids state the person who was occupied with documents bitigçi, only Turkic-Uigur writing but who wrote the documents named ilimğa) - Koshgariy [1963].

According to Vamberi (1990) In the first half of the XIII century the rise of Turkic-Uigur writing related to Chingizkhan and his descendants. After building their states, Mongols occupied neighbouring states, in the state legal offices of uluses, were subordinated to them it was used Turkic-Uigur letter. “Even they forgot their Mongolian language; Turkic language was used as a palace and as an informal speech.

In the XIV century in Temur’s state and Gold Horde, Turkic-Uigur writing was under the protection of the state - Vambery [1990]. At that period, the state office works, official documents, diplomatic correspondences, and clerical works used this language.

An Arab historian Ibn Arabshoh [1992] in his work “The Wonders of Fate in the history of Temur” wrote the following words about the occupation at that period the solid place of Turkic-Uigur writing: “They (chigatoys) signs, decrees, orders, letters, account note-books, (credential) with seal, chronicles, poetry, story, news, agreement, fragments from holy book, all letters in legal-offices and (even) the torah of Chingiskhan was inscribed in this letter. To know this writing a skilful person will not die from hunger, because to (know this writing) from their viewpoint it considered daily bread”.

Also, after Temur, his heirs respected Turkic-Uigur writing as the heritage of their ancestors. In their offices the clerk copyist from Turkic-Uigur writing named baxši.

It is significant from the history of writing culture in the Temurids period that Turkic-Uigur and Arab writing was used side by side (parallel). It is important, at that period that the status of Turkic-Uigur writing was not beneath Arab. The main part of the documents of that period was in two different writings: Timur Qutlug’, Abu Said and Fotih Mehmed credentials were inscribed in Turkic-Uigur writing it was lined byline and were developed in Arab.

In the IX-XV centuries, Turkic-Uigur writing was widely spread in a large region, and it was the state writing. During that period, it appeared different forms of Turkic-Uigur writings. According to Sodikov [1992], The scientists divided Turkic-Uigur writing into three groups. The official texts in Turkic-Uigur writing also differ from each other with letter appearances.

For example, in the XIII-XIV centuries many paperworks were related to a mutual exchange between the people, executing the trading documents, economy and the type of writing credential of To’htamish reminds the ancient Turkic-Uigur writing. The teeth of the letters are relatively small in the text; the signs which came after the word along the letter direction and stretched above. The form of the letter of these documents is close to the source preserved till nowadays “Uguznoma’s” letter type.

The letters appearance of Timur Qutlug, Sultan Abusaid and Fotih Mehmed documents in Turkic-Uigur writing, from the viewpoint of the specialists,

appeared in the next stage of passing into Arab writing.

For example, after writing the text in Turkic-Uigur writing was given the transcription in Arab writing. These relics had special qualities. According to the middle-age tradition of bibliology, in inscribed relics, the texts in Turkic-Uigur writing were inscribed in black bold types with cane, but the text in Arab writing beneath it was inscribed in fine red ink - Sodiqov [1990]. The teeth of the letters in the texts are wide as distinct from another type of letter at the end of the word the letters were stretched below, and the pull-down element elongated. V.Radloff calls the letter form of this credential “the letter of the document” (Documenten schrift). But this type of letter was copied not only the documents but also in the XIV-XV centuries many literary works. Therefore, the viewpoint of the scientist about this type of Turkic-Uigur writing does not excuse it.

In the XIII-XIV centuries the main part of the documents were inscribed with the aim of legalization of mutual exchange relations between the people and also the teeth of the letters in the documents were given by Temurids Shokhrub and Umarshayh are middle; the signs mainly the elements stretched below were elongated. For depiction in the letter, the consonants [s] and [q] were used alike sign. From the viewpoint of French orientalist J.Deny [1957], the type of the letter of these documents is very similar to Turkic-Uigur writing forms of the letter of these copies of the work “Merojnoma” and “Tazkiratul-avliyo” (identigue).

It should be registered, that in Turkic documents in Uigur writing which we investigate sometimes consonant [h] gives together with the sign which depicts [a]. This diverse graph draws scientist’s attention away from who published the documents. For example, V.Radloff in Tokhtamish credential the name Hasan translated into transcription Äsän, P.Melioranskiy in the sign of Umarshayh pronoun har in such a way är, J.Deny the title in Shokhrub document Bahadur in such an appearance Batur. But, along with this not [a], but depict [h] consonant.

The definite punctuation signs serve to define the graphic norms in the official style.

It is clear, that the graphic signs served for accurate reflection phonetic features in letter, the official correspondence as the text has legal power should be read correctly and without mistakes. Along with this, the diacritical signs have liberated the texts from different interpretations and provide a definite style.

The dot and double dots were put on the top of the letter in Turkic-Uigur writing had served as a diacritic

sign. Sometimes for giving the sound for adopted words, Arab writing as diacritic signs. Below we will look through such kind of signs in some documents:

1) The double dots in many cases had been used for depicting [gh], [q] and [x]

yarliq “credential”

ханақаға хонақога to khonoqa?

tarخان “тархонтarkhon” (LTK.P.18) in some cases for depicting [s’] was used double dots:

quščī “кушчи the bird seller?”.

2) One dot in the text depicts [n]:

kentläriñ “кентлариниң kent’s?”.

qonup “located” (BSH. P.11),

3) In part of adopted words “ayn” for depicting (ع) was used (ع) from the Arab alphabet:

muta’addid “many times repeated” (TK, P. 24),

‘varizat “additional tax (TK, P. 45).

4) For depicting [h] (ه) was used (ه): mašhur “popular”.

5) For depicting [h] (ح Arab letter) was used ح Arab letter: mahruz “preserved” (TK, P. 46).

6) In some official texts, four dots for ending the sentences. The deed which is kept under the code U 5239 in Berlin fund after the sentence toğrı qılıp berdim (paid up totally), was put four dots:

In official texts of the XI-XIII centuries, some words were repeated many times, formed samples of phrases and phrases were inscribed in short form too. For example, sānap – the word count in snp appearance, the form čam čarim in form čm črim, the pronoun män in form mn, yämä – “again” auxiliary word ymä, the number yigirma yirmi (BSH, P. 12), the term nišan which means the type of the document was written in form nšn (WU, P. 12). It may be the orthographic norm was adopted at that period in office practice.

Turkic-Uigur writing was adapted to the speed script. It contains from paucity of graphic numbers. In Turkic-Uigur writing with a stroke of the pen is possible to write one word. When the letters are written together the words line up like a chain - Kara [1972]. The office work needs such kind of writing. Therefore, in the XI-XV centuries, many official documents, paperwork, legal texts, and deeds were inscribed in Turkic-Uigur writing.

In addition to that, we express one more idea. At that period among the people, there was not only reading and writing, but also there was an ability to compose official texts, which was legal literacy. In the XIII-XIV centuries aimed for the execution of notarial relations between the people in documents written in Turkic-Uigur writing was registered the composer (clerk) of them. This work was done by an educated person and with legal literacy. For example,

the deed under the code U 5259 from the fund of Berlin scientific academy is about the person Qavsidu who borrowed the seed of sesame. At the end of the receipt, Qavsidy stated that he wrote it by himself: Män Qavsïdu özüm bitidim (I'm Qavsidu. I wrote it by myself). Or at this fund, the document under the code U 5271 relates to renting the land. In it talks about the person whose name was Temur Buga who rented the land from Qiyimtu. In the end, Qiyimtu introduced Temur Bugani with the official text then it was registered about the writing it. It is this fragment: Qiyimtu Tämür Buğağa ayıtıp bitidim (Qiyimtu wrote through (vocalizing) to Temur Bug'a.

Therefore, the viewpoints of some researchers do not prove so much that Turkic-Uigur writing is in the narrow sphere, far from people relations and was not used in diplomatic correspondence.

In the XIV century in some regions where dwelt Turkic nations the official letter was inscribed in Dorbäljin writing too. Several words about the name of this writing, origin, and place in the writing culture history of Turkic nations.

As we know, in the XIII-XIV centuries the political, cultural, and social history of Euro-Asian nations related to Mongol occupation. At that period Mongols had built their sultanate in a great territory. Mongols did not their national writing; therefore, they used Turkic-Uigur writing and Turkic language (the first years of the foundation of the empire) in state offices and official correspondences. Turkic-Uigur writing's development during that period was related to Chingiskhan and chingizids dynasties. Chingisids respected and esteemed Turkic-Uigur writing as its native - Kara [1972].

The historian Alouddin Otamalik Juvaniy in his work "Tarihi jahongushoy" gave information about ethnolinguistics and the way of using writing in the lands of the Mongol empire at that period. In his book, he noted that all people instead of studying science, were occupied with learning the Uigur (Turkic – Q.O.) language.

In the second half of the XIII century, the situation had little changed. In 1234 Mongols occupied Qin state in north China. In 1276 Mongols occupied the Sun Empire in the southern part of China and all of China became part of the Mongol empire. In 1264 the center of the empire was moved to Honbaliq city (Yanqin – present Beijing). In the early period of the foundation of the empire in office and education, the main place as a cultural force which was occupied by Turkic nations was replaced by Tibetans and Chinese. It was one of the reasons for the realization of writing in the Hubilaykhan period.

In 1260 Tibetan monk Pagba-lama - Basiba [1239] by order of Habilaykhan started to create the new alphabet. Pagba-lama for creating the new alphabet used the Tibet alphabet. Sometime later the basis of this alphabet was created developed and new Mongol writing. Seeing the form of this writing dörbeljin üsüg (Mongolian – dörbeljin – "square", üsüg – means "writing") or the "state writing" (in Chinese – go qin). In dorbäljin writing as in Tibetan was written not from left to the right, as ancient Turki-Uigur writing was written upward.

In 1269 dorbäljin writing was introduced by the order of the great khoqon Hubilay, were organized the schools for studying the basis of the new alphabet. Even in the center of the empire Turkic-Uigur writing was prohibited - Kara [1974].

According to Loukotka [1950], there were 41 signs in dorbäljin alphabet, 9 of them served for depicting vowel sounds. There was one sign in Turkic-Uigur writing which had the feature to depict several sounds, but dorbäljin did not.

That writing was planned in the future to be used in all lands as the native writing. Therefore, some signs in writing for depicting the sounds do not come across in the Mongol language. At the beginning of dorbäljin orthography considered the features of different languages - HLT [1981].

3 DISCUSSION

The orthography of the new writing considered the features of the Chinese language. Several signs and ideograms were created to register the sounds in the Chinese language. There was not only tunefulness (tone) and also it was not possible to depict the melody accent that was peculiar to the Chinese language. There are sources written side by side with Chinese hieroglyphs and dorbäljin writing. There were orthographic vocabularies created to show the right way of writing hieroglyphs in dorbäljin writing. One of these is the vocabulary "Mangu qin yun (The features of the sound of Mongol writing)" which was corrected again and widened in 1308 by Chju Qinvan p.84 - HLT [1981]. Dorbäljin in the history of writing culture takes an important place in early phonetics writing.

Dorbäljin writing was also used for writing the text not only in Chinese or Mongol but also in Tibetan, Sanskrit and Turkic languages.

There are more than ten sources in this writing; preserved many relics in Mongol and Chinese language and several fragments of the texts in Turkic and Tibetan language. This writing had widely spread

in China and Eastern Turkistan was part of the Mongolian empire. There are many documents prove that dorbajin alphabet was widely used in office works and official correspondences - Grigoryev [1978]. The Mongol prince Haysan gave one of the payment credentials in 1305 after liberating the Buddha monastery from payment - Pelliot [1949].

In other uluses of the Mongolian empire (Chigatoy, Joji, Hulagu) the new writing was known, but was not popular; exactly, it could not replace Turkic-Uigur writing. About this, Arab historian Ibn Arabshoh in his work "The Wonders of fate in History of Temur" wrote: "Chinese had dolbarjin (exactly dorbajin – Q.O) writing; I (presence) saw forty-one letters. The reason for the excess of the letters because they consider the letter all pronunciation and "amalat" (additional sounds), also, "bayn and bayinot" (auxiliaries and postpositions). Therefore, it appeared excess and additional letters. But chig'atoys have Uighur writing and it is popular as Mongolian writing" - Ibn Arabshoh [1992].

It was considered that in the Central Asia region, not many dorbajin writing relics were inscribed in the Turkic language, among them was the text in dorbajin writing on bark of birch found in the Golden Horde region - Poppe [1941]. But research show that that viewpoint was not correct. For example, at the end of the last century, a German orientalist - P.Zieme [1998] had published fragments of Turkic documents in dorbajin writing that were preserved in the Berlin fund.

According to Zieme's observation [1998], a substantial part such kind of the documents in dorbajin writing were inscribed in the Turkic language in the XIII-XIV century and have not research till nowadays.

4 CONCLUSION

At the beginning of the XIV century, in the centre of empire dorbajin writing as a state writing became weakened. Despite its completeness and correctness, it could not replace Chinese hieroglyphs, Turkic-Uyghur, Tibetan, and Arab native writing. Notwithstanding, it should be paid attention that dorbajin writing in the history of human culture took an important place as the first international alphabet.

The official texts from the next stages of development of the Turkic official style continued from the XVI till the beginning of the XX century were in Arab written letters.

Along with this, according to the type of writing in the text clerks had chosen the style of the

document. Mainly, it becomes clear in cases when the definite word used in official correspondence and in choosing the term and syntactical phrases. Drawing conclusions on these issues constitutes another object of research.

REFERENCES

- Vamberi. (1990). History of Bukhoro yohud Mavorounnahur. Buxoro yohud Mavarounnah tarixi (Tashkent).
- WH. (1957). World History. Volume 3. Vsemiranaya istoriya. Tom 3 (Moscow).
- Grigoriev. (1978). Mongolian diplomacy of the 13th–15th centuries. Mongolskaya diplomatika XIII-XV vekii (London).
- Koshgariy, M. (1963). Devoni lugatit turk. I - III volume (Tashkent).
- Ibn Arabshoh. (1992). History of Amir Temur. Second book. Amir Temur tarixi. Ikkinchi kitob (Toshkent).
- HLT. (1981). History of linguistic teachings. Medieval East. Istoriya lingvisticheskix ucheniy. Srednovekoviy vastok (Leningrad).
- Ishokov, Sodikov, Omonov. (2009). Ancient writings. Mangu bitiglar (Toshkent).
- Kara, D. (1972). Mongolian book. Mongolskaya kniga (Moscow).
- Loukotka, Ch. (1950). Development of writing. Ravitiye pisma (Moscow).
- Poppe, N.N. (1941). Golden Horde manuscript on birch bark. Zolotoordynskaya rukopis na bereste. // SV. T. 2, 81–134.
- Radlov, V. (1888). Labels of Tokhtamysh and Temir Kutlug. Ярлыки Тохтамыша и Темир Кутлуга. // ZVORAO, volume III, issue, I–III, pp. 1–40. (Petersburg).
- Sodikov. (1990). Writings of our ancestors. Ajdodlarimiz bitigi. (Toshkent).