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**THE BASIS OF TURKIC
DOCUMENTATION:
ORIGIN AND HISTORICAL
DEVELOPMENT**

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The point of this book is about the historical basis of Uzbek documentation based on Turkic official texts were written in the early and the middle ages.

The book is for historians, philologists and students who study in this field.

The monograph Φ-1-136 on the topic “The historical place in Uzbek statehood (diplomacy, sphragistics, palaeography and the problems of text interpretation) of Turkic documents were created in the early and the middle ages”, it was written in sphere of research grant.

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PREFACE

In the XXI century as a period of globalization and post-globalization harm to the uniqueness of nations and language. In this condition, it is no mere chance that the growing interest to our great cultural, scientific, written and spiritual values which were left by our ancestries. Because, the deep analyzing the meaning of rich historical heritage based on the new approach, nowadays gives again strong impetus to popularization of this priceless scientific heritage, because of the need of humankind it rises in the world. To learn the written heritage and hands it down to our nation, the problem of development of this sphere of science has become the primary of our government policy.

In the early and middle ages in Central Asia, it passed complicated linguistic and lingvo-cultural processes. In our motherland it was flourished the great empires in crossroad which connected China, India, Iran, and Byzantine, in main trading part of the Great Silk Road, the collision of different cultures, it formed as a strong bridge between East and West. Besides, this land was situated on the part of the hot spot of different eastern religions and world views. From this point of view people who live in the Central Asia region from ancient time, they passed complicated and intensive ethnolinguistic processes. It is important that social-cultural, political-economical relations were passed in Central Asia had a great influence on the development of Turkic languages, particularly to the development of the official style of Uzbek language. These processes were provided forming of nowadays written literary languages and finally to the appearance of the Eastern civilization. There is no chance to evaluate properly the development of functional style, the historical roots of Uzbek language without studying these processes deeply from the scientific and monographic research points.

Several researches are carried out in the world in important fields of historical development of the official style of Turkic language. For example, identification of the stage of development of the official style, to cover the official texts were used in the offices in past, the framework of the official manuscripts, components of the text, choosing a common language in documents and realize analyzing of official style norms. Also, this monograph which is in your hand devoted to the research in this field.

TURKIC OFFICIAL TEXTS WERE CREATED IN THE EARLY AND THE MIDDLE AGES AND THEIR DEPICTION

Studying of the official Turkic texts were written in the early and the Middle Ages

Along with studying of social-political and history of policy of the states which were created by our ancestors from the early and the middle ages the official texts are the most trustworthy primary source which serves for definition of formation of Turkic official style, uniqueness of historical development, the status of the language in society and using of Turkic language.

At the end of the XVIII century, it was started learning of these official papers. In 1789 French orientalist Amyot published in French language 15 documents in Chinese and Turkic languages belonged to the Chinese Ming dynasty [Arat 1987, 514]¹.

In 1812 J. Klaproth Amyot republished three documents in Turkic language from the documents which he had published before [Klaproth 1812]. At that period France considered the center of world orientalism and turkology.

Those researches were made in the period when in Europe turkology started to develop and in spite of some defects, both works take an important place in studying the documents in Turkic language as the first scientific research.

In 1813 in Turkey Austrian embassy's translator Anton Fon Raab got in Istambul the diploma of Gold Horde khan Timur Qutlug was written in Turkic-Uigur writing and each line was sited with Arab writing. Anton fon Raab gave a diploma to Y. Hammer to the mature orientalist of that period. In 1818 Y. Hammer realized scientific publication of diploma [Hammer 1818, 359-365]. That work opened the way to further researches. After that, the research of official texts in Turkic language more quickened.

In 1834 in Moscow M.A. Obolenskiy found in the main archive of Foreign Office diploma to polish king Jagiello from Gold Horde khan

¹ In monograph the reference accepted in recoded form. In compliance with, first of all, gives the surname of the author, then the date of publication of the work and at last the page of the work.

Tohtamish. This diploma raised a big interest among scientists. The document was analyzed by great orientalists and was republished in the Russian language [Obolenskiy 1850; Berezin 1850; Radlov 1888]. Publications of I. Beryozin and V. Radloff were recognized as close to the origin among other researches [Usmanov 1975, 122-124].

In 1902 academician V. Bartold when he was in scientific travel in Turkistan announced to the science the document in Turkic-Uigur writing with seal of Umarshayh Mirzo the father of Zahiriddin Muhammad Bobur, the document belonged to Hojajon Rojiy the judge of Margilan city [Ahmadjonov 1994, 24]. In historical sources came across the information, about that office papers and judiciary in the Timurids environment used Turkic-Uigur writing and it was the main writing [Ibn Arabshoh 1992, 96]. But until the beginning of the XX century, it was not known any official documents in Turkic-Uigur writing were written in Timurids offices. Therefore discovering Umarshayx's order was a big event in Turkology. The publication of that document and translation into Russian was realized by the great scientist turkologist Platon Meleoranskiy [Melioranskiy 1906, 01-012].

The last decade of the XIX century and at the beginning of the XX century the main attention of the world orientalists was paid to Eastern Turkistan. In this land were found impressive written objects belonged to Old Turkic nations. Famous scientists of that period organized scientific trips, archaeological and studying of early text expeditions. For example, it is appropriate to indicate to the expedition in 1898 headed by Finn S. Munk and O. Donner or Russian scientists V. Roborowskiy and P. Kozlov (1897), D. Klemenc (1898), M. Berrezovskiy (1906-1907), S. Oldenburg (1909-1910, 1914-1915), S. Malov (1909-1911, 1914-1915). Nowadays written objects were seized by Russian researchers during the scientific trip to Eastern Turkistan form the basis of the manuscript fund of the Academy of Sciences of Russia in Sankt-Petersburg branch of the Institute of Oriental Studies. There are more than four thousand written sources that keep this treasure under the code Uig (Turkic-Uigur writing together with manuscripts inscribed in Turkic language [Tugusheva 1981, 163-164]. Certain parts of those written objects are official texts and the documents relate to the economy.

Also, at that period English orientalist A. Stine went on travel several times to Central Asia (1900-1901, 1906-1908). As a result of that

expeditions were collected many written and cultural objects. Especially, it is important that the existence among those sources the eldest law manuscript of Turkic ulus which was inscribed in Ko'k Turkic writing. Nowadays those written objects are kept in the British museum.

Between 1902-1914 German orientalists F.Grundel and Le Coq (A.Grundel 1902-1903, 1908-1912, Le Coq 1904-1907, 1913-1914) four times organized expeditions to the Eastern Turkistan which helped to the development of this field of science. During the trips were collected nearly forty thousand texts, manuscript sources, documents in Old Turkic, Sanskrit, middle Iranian, Chinese, Tibetan, Mongolian language. Among them, there are nearly ten thousand written objects in Turkic writing. There are nearly 300 documents. They are kept in Berlin Brandenburg Scientific Academy's depository. [http://turfan.bbaw.de/dta/u/dta_u_index.htm].

Until the First World War Japanese scientists headed by Kozui Otani three times organized expedition to Central Asia (1902-1904, 1908-1909, and 1910-1914). During those trips were collected many written objects and took to Japan. They kept in K.Otani's private collection until 1948. After the death of the scientist, those rare sources were transferred to the fund of Rekoku University in Keota [Yamada 1968, 47]. There are more than fifty documents in Turkic language keep in Keota.

The great Sinologist of that period P.Pellio (1906-1909) went on a trip to the Eastern Turkistan Tumshuq, Maralboshi and Qashqar cities, the large part of written objects which he collected in that land he brought to Paris. Nowadays those objects keep in the Paris National Library. Unfortunately, the P.Pellio fund did not study well.

Contribution of the scientists of different countries is great to the reading of official writings, introduction it to the scientific sphere and development of direction in turkology which relates to researching the documents which were taken during the scientific expedition. Particularly, V.Radloff, R.Arat and N.Yamada's contribution has a special place.

V. Radloff was the first who realized the publication of official documents that were collected during the Russian and German expeditions. It is possible to show several works of the scientists which are devoted to the research of the Old Turkic documents. But, among the works of the scientist's fundamental research "Uigurische Sprachdenk-

mäler” has a special place. There are different kinds of 102 official texts on reading and translation in German [Radloff, 1928].

But, the great turkologist R.Arat published documents were written in Old Turkic language which is kept in Turkey funds, particularly in the library of Istanbul University. At the same time, he examined some official texts that were used in Turkic countries' offices [Arat 1987].

A famous Japanese scientist N.Yamada realized publication of many documents that were found during K.Ota's trip and showed the historical place of those official letters in the social-political life of Turkic nations [Yamada, 1993].

The studying of documents in Turkic language has not been completed with the above-mentioned researches. It should be mentioned that the articles about Timur Qutlug' and To'htamish's diploma which was written by A.Samoylovich in the 20ss of the XX century. In his articles the scientist showed mistakes and lacks in works were published before [Samoylovich 1918, 1109-1124; 1927, 141-144].

In the middle of the past century, it was found new documents belonged to the rulers of the Turkic sultanates. Particularly, a Turkic document that is kept in Turkey's funds belongs to such a kind of letter. There were made several works for entering official texts from this fund to the scientific sphere. Among them, it has a special place A.Kurat's researches. He collected and published diplomas and diplomatic correspondences that belonged to the Gold Horde, Crimea and Turkistan khanates which were kept in an archive of To'pqopi's palace of Ottoman khans in Turkey [Kurat 1940].

The document which was written in Turkic language is Shohruh Mirzo order. It was seized by A.Benvenist in 1947 during his scientific trip to Afghanistan. An orientalist J.Deny announced the above-mentioned order's facsimile and its French translation in 1957 in Paris [Deny 1957, 253-266].

From the middle of the XX century in turkology the world started making researches of compound parts of the documents in Turkic language, internal structure, style, and its legal place. A German lawyer professor H.Herrfahrdt, turkologist Caferg'lu, a Russian scientist A.Brnsham's researches are the first researches in that sphere [Herrfahrdt 1933, 93-103; Caferoğlu 1934, 1-43; Bernshtam 1940, 61-84].

Besides it should be mentioned that the researches of M.Usamamov, A.Gregoryev, M.Ozyetgin, and Q.Omonov devoted to the struc-

ture and style of documents which belonged to the state offices of Turkic countries of the XIII-XV centuries [Usmanov 1979; Gregoryev 1978; Ozyetgin 1996; Omonov 1997].

Nowadays studying official texts were written in Turkic language became the main sphere in Turkology. The problem of researching of the documents has been continuing till nowadays. Among these works were published in 2000 in Urumchi by Uigur scientists Muhammad-rahim Said and Isrofil Yusuf's research "The documents in ancient Uigur transcript" or the monograph which was published in 2001 by the scientist from Sankt-Peterburg L.Tugusheva "The early middle ages Turkic literary language. Philology stylistic structure", also it should be mentioned that the treatise which was published in Tashkent in 2005 "Turkic diploma of Amir Timur" [QUV 2000]¹; Tugusheva 2001; Mannonov, Ostonova, Kamoliddin 2005].

By the way, particularly it should be mentioned that the scientific researches of Turkic documents which were made in Uzbekistan during the last decade. Among the works which were created in this sphere is Q.Sodiqov co-author with Q.Omonov "From the history of the written styles of Uzbek language (Tashkent, 2010)", "The historical roots of Turkic documents (Tashkent, 2012)", Q.Sodiqov's "Turkic diplomas in Gold Horde and Temurids period: historical-philological essay (Tashkent, 2013)" also "From history of Turkic documentation (Tashkent, 2014)", Q.Omonov's "The Turkic diplomatic documents were written in the middle ages (Tashkent, 2013)", "From the history of the official Turkic style - the types of documents were used in offices (Tashkent, 2014)", also "The old Turkic diplomatic documents: historical-philological analyses (Tashkent, 2015)" has special place like the other monographs [Sodiqov, Omonov 2010; Sodiqov, Omonov, 2012; Sodiqov, 2013; Sodiqov, 2014; Omonov, 2013; Omonov, 2014; Omonov, 2015]. Since the large part of above mentioned works in researching Turkic documents pay attention to the problems of the source and textual study that is correct reading and translation of the text, the researches of Uzbek scientists cover the problems of the new scientific method, the origin of documentation style, development, and construction and historical place in statehood. Therefore these works may consider as important researches in

¹ Abbreviation of the monograph which was given on page 133.

turkology world. According to the volume, quality of created works, the style of approach and examining the content we can say that oriental studies school in Uzbekistan had collected the rare experience in researching Turkic documents.

In terms of the texts which were written in the official style, it does not confine with documents that were written in office one. The texts which are related to the execution of the law in society and the coins turnover in past Turkic states and inscription on the seal were written in the official style. This type of text in past Turkic lands particularly, many coins that were inscribed in Turkic language. The impressive works were made in oriental studies in researching the texts on numismatic relics that were coined in Turkic language. As important works in this sphere, it may be shown the researches of V.Bartold, O.Smirnova and I.Tuhtiev [Tuhtiev, 1992].

Official texts which were written Turkic language in the early and the middle ages were published many times, in spite of translated into a number of languages, the origin of the official style of Turkic languages in oriental studies, the stages of its development, the official types of the text were used in the past in offices, the list of legal inscription, the problem of choice of single language, in a word, the problem of documentation style is still not decided.

Classification of the early and middle ages of Turkic official texts

The official texts remained from the early and the middle ages were written in different languages. The documents were written in an ancient stage of development of the official Turkic style mainly were in Ko'k Turkic ancient Turkic writing, the documents were written in the next stage of development were in Turkic-Uigur, moniy, do'r-barjin, Arab writing. Classification and grouping process of Turkic documents were based on the writing in which it was done.

The documents in Ko'k Turkic ancient Turkic writing

The sources which have been found for the last periods in our motherland show that the documentation belongs to the statehood of the sultanates were in local and in writings. For example, the ancient Chinese chronicles recorded 200 ss B.C ancient Turkic rulers'

addressing the official letters to China too, proves that they had their own written and oral language.

There are not many official texts of our old ancestors in *ko'k Turkic* writing¹, oldest official texts were written in (=urhun-yenisey, =Turkic-run, =ancient Turkic) writing, but it gives opportunity to make new scientific conclusion about the origin and historical development of the official language which was used in history of the statehood.

There are many official texts in Ko'k Turkic writing which was found till nowadays. Particularly, among them the document was found at the beginning of the XX century in ruins of Eastern Turkistan's city of Idikut during the German scientific expedition headed by professor A.Grundenvedel, official letters were seized in expedition headed by English orientalist A.Stine, the legal document which was found in Turfon during the scientific trip by a Russian orientalist S.F.Oldenburg and discovered agreement in ruins of Mug'qala was written on skin. According to the mind of the researchers who examined those official letters, official texts in Ko'k Turkic writing belonged to the early middle of the VI-VIII centuries. Here we give the source study depiction of the official document which was written in Ko'k Turkic writing.

The agreement of the buy and sale of the girl. The agreement about the buy and sale of the girl, which was found in 1902-1903 by Grundenvel during his scientific trip. In it the document of selling one girl (in the text *qiz* 𐰽𐰺𐰍 in hundred golds (*altun* 𐰽𐰺𐰍𐰆𐰏𐰍) was registered. In the document the person who buys the girl was registered as a husband (*är* 𐰽𐰺). The document was written on both sides of the firm, coarse paper. Since it was under the soil during the long time it became in tattered condition. According to the mind of Le Coq who examined the official text, the script was made in VI-VIII centuries A.D [Le Coq 1909, 326]. But V.Radloff supposed that the script was written in the VIII century [Radloff 1909, 1217]. The document is kept in Berlin.

¹ "Ko'k Turkic" term was entered the science the first time by a German orientalist V.Bang. The root and interpretation of this term were disclosed well in Q.Sodiqov's work [Sodiqov 2004, 6].

The administrative order. One more document in Ko'k Turkic writing was seized in expedition in Eastern Turkistan Qorahoja city was headed by Russian orientalist S.Oldenburg in 1909. It is known from the context of the document that it is part of the administrative index order. The official letter was published by V.Radloff [Radloff 1910, 1026]. The manuscript is kept in the Russian Academy of Sciences in the department of Sankt-Petersburg Institute of Oriental Studies.

The official texts of the head of the troop. The next document in Ko'k Turkic writing is about the head of the troop, who took the horses and provision from inhabitants of a small city. It consists of three separate parts. The width of the first text is 26 cm, the length is 33 cm, was written on one side of firm paper. There are 22 lines in the text. The second text was written in front and back sides of the paper. There are 12 lines on the right side, and 10 lines on the backside. The third part differs from two parts of the text with its content. It contains 9 lines. Those documents were found by A.Stine in 1907 in the ruins of Miron city. In Thomsen's opinion that realized publication of the official letters in the English language in 1912, the receipts belonged to the middle of the VIII century [Thomsen 1912]. Nowadays the official texts are kept in the British Museum.

The receipt of the Bek. A. Stine found a document in Dunhuan it was about receipt of taking wine. The document was written nearly 17x17 cm square firm paper. The receipt contents from 12 lines. Deserve consideration that in other relics in Ko'k Turkic writing the graph depicting the vowels did not represent all time. The text of the document in which we learn the signs of the vowels were written totally. At the end of the receipt, his clerk **𐰽𐰺𐰍𐰏 𐰇𐰏𐰚𐰚𐰚 𐰇𐰏𐰚** – *atim Bağatur Čigši* (Otim Bahodir Chigshi) was written in combination form. A Dutch scientist V.Thomsen published the document with translation into the English language [Thomsen 1912].

Agreement which was found in Devashtich achieves. Mug' mountain is called sug'd archive among the documents in Ko'k Turkic writing script which belongs to the ruler of Panjikent Devashtich takes a special place. The document was found in 1934 during the scientific expedition headed by professor A.Freyman. It has 14x10 thin sizes, it was written on the front side of gray skin. The inscription was written in ink and consists of 6 lines. In 1951 A.Bernshtam published the official writing with Russian language translation [Bernshtam 1951,

65-75]. The Turkic document in Ko'k Turkic writing being found in Mug'qala was given above its classification and it was one year older than the VIII century's documents which were found in Eastern Turkistan. Above mentioned text enriched much more the list of old official inscriptions in Ko'k Turkic writing and the place of geography which they were found and it will lead to the new conclusions about the status of Turkic language in our region.

The seal in Ko'k Turkic writing. It is remarkable that in the middle of the XX century except the documents which were written in Ko'k Turkic writing from Mongolian tribe Do'ndgobi were found the seal in which was engraved the word in Ko'k Turkic writing (*qut-luğ* 𐰇𐰺𐰍𐰏). Such a kind of seals with Ko'k Turkic writing undoubtedly used for confirmation of official texts. This argument confirms that documentation at that period widely used Ko'k Turkic writing. Our ancient ancestries used the seals with such a kind of engraved letters for confirmation of official texts, later the documents in Turkic-Uigur writing which belonged to the XI – XIII centuries they used such a seal too. The large part of documents of that period confirmed with such a kind of seal with “qutlug” slogan.

The stone inscription document. There are many epigraphic relics in the history of Turkic nations which were engraved on rocks in Ko'k Turkic writing. Such kind of written relics in studying of Turkic language divides into two parts for research: address texts and arrival inscriptions.

Arrival inscriptions which were engraved on rocks and stones (in form of news, inscriptions about which kind of tribe had arrived), it demands that the ancient cattle-breeder of Turkic nations carried out such a genre. Researches the texts of arrival inscriptions and their analysis, according to such kind of texts function, it shows that it used as the official documents which engraved on rocks [Omonov 2004, 115-117]. Therefore, conditionally such kind of sources was called as the stone inscription documents.

Urhun relics. The relics in Ko'k Turkic writing appeared within a thousand years of history of Turkic nation which reached to us are the first and rare ones. There is no such a kind of relic which covered in fluent literary language the truth of the past of ancient times; in relics were immortalized by engraving on rocks of the history of Turkic nations in the world.

Urhun inscriptions are not only historical-literature, epigraphic monuments, but also a reliable source of official language and legislation of its time. According to the opinion of the researcher of the relics in Ko'k Turkic writing Q.Sodiqov "Yolliq Tigin made the history of Turkic language reach a high stage. He created in studying of Turkic language the new style of textual study and history. In his works were used different types of texts; emperor appeal, credentials, even oda and the date in definite consistency was put common form [Sodiqov 2004, 28]. In particular, it may come across the credentials inscribed by the language of Turkic emperors. Other inscriptions particularly, we can not see it in Tunyuquq inscription. It may suppose that emperors looked at inscriptions like credentials for nations. Taking into account that the inscriptions in Ko'k Turkic writing reached to us should be learned and interpreted as the texts related to statehood management.

The deeds inscribed in Moniy writing

There was information till nowadays about religion-philosophical works in Moniy writing. But now it becomes known that Moniy writing was used in government offices of Turkic nations. Much such a kind of official texts keep in Berlin fund. Two of them were published by R.Arat [Arat 1987, 492-503]. According to that, those two deeds relate to ascending the throne of the emperor and it considers the draft document of the text.

Notification belongs to the Uigur emperor. In size with 28.5x17 cm in front side of the paper was written the text in Moniy writing which consists of 24 lines. That inscription was written after the death of the ruler ascends on throne new khagan he was mentioned with title *ïduq qut* which was given to Uigur emperors. According to the opinion of researcher R.Arat, that notification may be the sample of the deed which was written because of ascending to the throne the ruler of the Ko'chu state [Arat 1987, 503].

Notification of Ilig iduqut Avlavch. This notification written in Moniy writing was on the reverse side of the inscription depicted above. The text consists of 24 lines. The inscription was about the ruling state by ilig iduqut Avlavch after the death of the emperor (*iligimiz iduq qut Avlavč*). According to the opinion of R.Arat those notifications were written in the IX century [Arat 1987, 503].

The documents written in Turkic-Uigur writing

The great erudite Makhmud Kashgariy and Alisher Navai called *Turkic writing language*¹ (=Turkic-Uigur, =the old Uigur letter) the root of this letter relates to the Aramaic writing system. Below we will talk about official texts which were used this writing.

The documents of buying and selling of land. The documents which were left from Qorakhoni period were found in 1911 in Rabul fortress near Yorkent. There were 15 texts, four out of it was in Turkic-Uigur written script, and one was in Arab written script in Turkic language. The rest are in the Arab language. The date of these documents was dated in 473-483 Hegira (1080-1090). In the official text the seller, buyer and witnesses were named by *Ali, Akhmad, Usmon, Hasan, Iskhoq, Yaqub, Sulaymon, Mikoil, and Muhammad*. It is important that for preventing wrong reading at the bottom were written in Arab written figure. These qualities of these inscriptions make differ from other documents that were found in Eastern Turkistan. The publication of these documents was realized by Sh.Tekin [Tekin 1975, 157-186].

Official documents were found in Eastern Turkistan. Collection of the documents which were found in Eastern Turkistan from the 90th of the XIX century and till the beginning of the XX century during the Finn, Russian, German, English, Japan, French scientific expedition investigations are formed this group of documents. There are more than 400 documents were found in this land and they are kept in different funds of the world [Arat 1987, 555]. The main part of these documents is kept in Berlin and Sankt-Petersburg manuscript fund. Official documents were found in Eastern Turkistan are kept in Berlin fund under U cipher; in Sankt-Petersburg manuscript depository is kept the official texts enumerated under **Uig** sign.

Among the official texts come across the texts contain from 200 lines, 287,5 cm in length [Tennishev 1965, 37-66], even come across the texts which contain 2-3 lines. The impressive parts of such kind of documents are official writings that belong to the citizens and it was

¹ For restoration of the historical tradition in monograph we think it will be appropriate to use “Turkic written language” and “Turkic-uigur written transcript”. See: The origin of the Turkic written script, historical development, information about the name. Sodiqov 1992.

identified that a large part of them was written in the XIII-XIV centuries [Clark 1975, 76-77]. These documents which were used for execution mutual exchange, registration trading issues and relating to doing business are very important for studying the history of Turkic official style.

The vaqfiya of Sharofidinn Ahmad bin Chaqircha. The vaqfiya (property was left by will by someone to the Muslim establishment) of Sharofidinn Ahmad bin Chaqircha. The vakuf was given by Amir of Sivas sultanate Sharofiddin Ahamad bin Chaqircha was inscribed in 1326 (in 726 by Shayboni). At that period Sivas khanate belonged to Elxoniy sultanate.

The text is kept in the Istanbul Museum of Turkic and Islam works (the document under the code – 2201). There are a total of 88 lines in text, 68 lines in Arab language, the rest 20 lines were written in Turkic-Uigur written transcript within “chig’atoy Turkic” (the Old Uzbek language). The document which was written in Turkic-Uigur written script is considered one of the oldest documents in old Uzbek literary language in Minor Asia. The text was published by Ahmed Temir [Temir 1960, 232-240].

There are also a great number of writings left from the Middle Ages in Turkic-Uigur written script which were given by the name of the international diplomatic and official rulers. They are:

To’xtamish’s credential. The credential of Gold Horde Khan To’htamish addressed to polish king Yagayla was written in 1393. This diplomatic correspondence is kept authentic among Turkic documents.

The text was inscribed in two bright papers. The length of the first paper is 39,6 cm, but the second is 41,8 cm; the width of both papers is 19, 8 cm. The document was written with black ink on the front side of the papers; it was written from right to the left¹. In both papers were drawn the head of the buffalo [Valihanov 1961, 131]. The credential text was copied from the right side of the paper, there are 13 lines in first, 12 in second, and it consists of 25 lines. The document begins with *Toqtamış sözüm* word. The first line in the first paper (*Toqtamış sözüm*), the first word of the sixth line (*bizgä*), also, at the beginning

¹ V.V.Radloff noted that the writing order of credentials was written downward [Radloff 1888, 4].

of the fourteenth line of the second paper (*täñri bizni yarlıqap*) also the first word of the eighth line (*bizgä*) gilded and separated from other lines copied to the (right). The word *bizgä* on the 18-line to start from a new line the 17-line was inscribed till half of the paper. 3-5-lines were written insider to the (left). Before they were inscribed in Arab written kufa type, one prepossessed inside the second 6,3x6,6 cm in quadrangle form was sealed of gold seal of the khan. The seal was on the center: السلطان العادل طوقتاميش in Arab language *as-Sultānu-l-ā'dilu Toqta-miš* (fair sultan To'htamish), outer side was written such words: *Bismi-l-lahi-r-rahmani-r-rahim. La ilaha illa-l-lahu Muhammadu-r-rasul-ul-lahi. Salla-l-lahu a'layhi va-s-sallam.* – “I start by name of merciful Allah. There is no God except Alloh, Muhammad is Alloh's envoy. Let him be Alloh's greatness and greeting” [Usmanov 1979, 144].

The last the 23-25-lines of the credential was the date written of the document: *taqağu yıl tarix yiti yüz toqsan beštä rajab ayiniñ säkiz yañıda ordu Tanda erüirdä bitikdimiz.* – “The year of hen the date of Hejriy in seven hundred ninety-five (=1393) in Rajab (*the name of the seventh month of Muslim lunar year*) month in eighth of new day was in Tanda residence we wrote.

The document was in fine Turkic-Uigur written script, apparently, it was inscribed by a skillful calligrapher. A letter form of the credential differs from other relics that were written in the XIV-XV centuries. The text reminds the old type of Turkic-Uigur written script. Therefore V.Radlof drew it an analog with script of oral epic poem “Ug'uznoma” [Radloff 1888, 4].

The credential was found in 1834 by M.A.Obolenskiy¹ in the main archive of the foreign office in Moscow. The document was kept Royal fund in Krakow, it was found among in archives of historian Adam Narushevich² [Sultanov 1978, 235].

¹ Obolenskiy Mikhail Andreyivich (1805-1873) – historian, director of the main archive of Foreign Office in Moscow. He was the first who published the credential. See: The Gold Horde khan's edict of To'htamish to polish king Yagaylu 1392-1393. Kazan, 1850.

² Narushevich Adam Stanislaw (1733-1796) – the great polish historian and poet. Professor of Wilen academy. The author of several works about the history of Crimea and the history of the Polish nation.

That authentic document was kept some time in place where found. By 1921 it was given to the Polish government. Nowadays the text is kept in Warsaw Central archive.

The credential of Timur Qutlug’. One of the rulers of Gold Horde Timur Qutlug gave tarxon credential to Crimea landowner Muhammad and his generation which was inscribed in 1398.

The document was in scroll form, length is 2 m 65 cm, width is 23 cm. and it was written in gilded paper. There are 55 lines in the text; it was copied from the right side to the left. The credential is in Turkic-Uigur written script, below line by line was given transcription in Arab written script. According to the printing tradition of that period, Turkic-Uigur written script was written with thick black ink, but Arab written script was written comparatively thin with red ink [Sodiqov 1990, 9]. The second and the third line started insider than other lines in that way were left the place for seal. But there was no seal in this place. The document was not confirmed for some reason. Taking into account there was no seal of the khan in the credential later N.A.Samoylovich concluded that it was a copy [Samoylovich, 1918, 1122].

The text started with a title of Temür Qutluğ sözü (with words Timur Qutlug). The document was inscribed with fine style and lapidary letters. The written style of the credential looks like writing of Uigur relics of the XIV-XV centuries. The letters which were used at the end of the endings of the words are in elongated form. Some letters were downed and pulled up elements are the same. [Sodiqov 1992, 69].

The text ended with this history date: *tarix säkiz yüzdä bars yili ša’ban ayiniñ altınçı künidä Uzu suyiniñ kanārıda Mujavaranda erürdä bitildi* (The date was written in the eighth hundred leopard year (1398 A.D) the sixth day of Sha’bon (*the name of the eighth month of Muslim lunar year*) month, at Dnepr riverside when we were in Mujavaranda).

The credential was seized by Austrian diplomat Anton Fon Raab in Istanbul and gave it to an orientalist Y.Hammer [Usmanov 1975, 119]. For taking an important instruction Y. Hammer sent a copy of the document to his colleague in Sankt-Petersburg H.Fran. H.Fran addressed it to the teacher of Turkic language of Kazan University I.Halfing. I. Halfing interpreted the text of the document and analyzed some terms. After that Y. Hammer announced in 1818 the facsimile of

credential, a translation of the text in German language and I.Halfin's interpretation was added like an attachment [Hammer 1818, 359-365].

Later credential was translated into Russian and published by I.Berezin and V.Radloff [Berezin 1958, Radloff 1888, 17-40].

Nowadays the document is kept in the Vienna palace library.

The order of Shokhrux. One more document that was inscribed in 1422 in Turkic-Uigur written script is the order of Shokhrux Mirzo. This certificate was seized by professor A.Benefist during his scientific trip to Kabul in 1947. The person who gave this order to A.Benefist told that he found it from a jug when he destroyed the old house in Maymana (Northern Afghanistan) [Deny 1957, 253].

There were thirteen lines in document, the first line started with title *Šahruh bahadur sözüm*. The next two lines started in the middle of the text and the seal of sultan near it. The seal in Arab written script is read in such way: *al-vatiq bi-l-lah al-ğafur Šahruh bahadur* (confirmed by the name of merciful Alloh – Shokhrux Bahodir). The seal's letter from the right to the left; the 8-9- lines differ from others started insider. There is one more seal in a circle form at the end of the 11 – 13- lines. Here it was written the words: *nišani Šahruh bahadur nišani* (the seal of Shokhrux Bahodir).

On the reverse side of the document, it strikes the eyes two lines. At the beginning of the first line the words in Turkic-Uigur written script, it was impossible to read it from a photocopy. In continuation of it was inscribed the words in Arab written script *tavakkaltu ala-l-lahu*. From the above of the word, one can see the number ٢٢ in Arab (22). In the second line was written with Arab written script the following sentence *as-sāni va-l-išrin min muharram al-hāzir li-sanat saman va išrin va saman-miya* “in 828 of 22 muharram (the name of the first month of Muslim lunar year) months. From the left of these lines downward in Uigur written script was inscribed the sentence: *nišanni Ismail aldi*. There are nine seals prints on the reverse side of the document. Presence of these seals which belong to local officials and it proves of its originality. The seals were stamped from the right to the left in definite succession.

The 1st - seal *Baysinqur Mirza Bahadur* we can read these words. The seal belongs to Shokhrux's son Boysunqur (1397-1433).

The 2nd – seal is impossible to read because of its illegibleness.

The 3rd – seal was written the following sentence *al-vasiq bi-l-malik al-ğafur Sultān Jahānšah* (proves by the name of merciful Molik – Sultan Jahonshoh. Here is recorded a person who was one of the rulers of Black vortex – Muzaffariddin. In 862 Hijriy (1457-1458) he conquered Horasan. The seal of Jahonshoh is clear and distinct from other seals in the document; it was stamped on the other seals and it shows the day of the conquering of Horasan. At that period he proved the document again.

The 4th – seal was six facets; it was under the seal, therefore, it is not possible to read it.

The 5th – seal's color is very dull.

The 6th – seal's letters are read like this: *tavakkaltu ala-l-lah Satiqšah Feruz* (Hoped to Allah – Sotiqshoh Feruz).

The 7th – seal was stamped near the Uigur script phrase above mentioned. Here we can read the phrases: *yaf'ala-l-lahu mā yašā Miranšah Toğanšah* (Alloh will do everything what he wants – Mironshoh To'g'anshoh).

There are two seals below. They stamped very dull. That certificate was published with facsimile, transcription, french translation and interpretation of French orientalist J.Deny in 1957 [Deny 1957, 253-266].

At the end of the order was inscribed the day of its writing: *tarix sākiz yūz y(igi)rmi bešdā ud yīl muharram ayiniñ y(igi)rmi ikkisidā Baği Šaharda bitildi*. The date was inscribed in eight hundred twenty-five, in year of cow in the twenty-second day of Muharram in Bog'i Shahr (Herat). The following date of the order shows that it was written in 1422 on the 16th of January.

The inscription of Abu Said koragan. Sultan of Turon Sohib-quron Temurbek's second son Mironshoh Mirzo descendant Abu Said Mirzo's credential which was sent to the ruler of oq quyun Uzun Hasan is considered one of the important diplomatic correspondences which were inscribed in an old Uzbek language. It is kept in the Istanbul museum archive of To'pqopi palace (the document under the code E 12307). The text is in two written scripts. It was inscribed in Turkic-Uigur written script and each line disclosed by Arab written script. The text was stuck to each other; it was inscribed in three parts of white thick papers, its length is 144 cm. the width is 27 cm. There are 76 lines in an official letter. The document is preserved well.

At the beginning of the text bowing to God, the name of Abu Sa'id and the person who belongs to Temurids was inscribed from indent a line with gilded color. At the end of the document in the middle of the 71-74 lines in size of 8.5x8.5 was stamped sultan's golden seal. On top of the seal in square form *Bismi-l-lahi-r-rahmani-r-rahim* (I will start by the name of merciful Alloh) on the left side of the sentence *La ilaha illa-l-lahu* (There is no God except Alloh), on left side *Muhammadu-r-rasul-ul-lahi* (Muhammad is an envoy of Allah) kalima (words) and below was written the name of *al-Hasan va-l-Husayin*. In four corners of the seal was written the names of four caliphs – *Abubakr*, *Umar*, *Usmān* and *A'li*. In the middle of the seal as *sultanu-l-a'zam va-l-xaqanu-l-akram muğisu-l-haq va-d-din sultan Abu Said Kōrāgān xalida-l-lahu mulkahu va sultanahu* (Guardian of just and religion the great sultan and wonderful ruler sultan Abu Said Ko'ragon. Let Alloh raise his property and sultanate). There is a date in the 75-76-lines: *Sičqan yili rabi'u-l-avval ayiniñ yigirmi ikisidä Miyanada erkändä bitildi*. It becomes clear that this document was inscribed in 1468 in the 10th of July in Miyonada (the city is in Azerbaijan).

It is not clear when credential-letter was brought to To'pqopi palace. According to the research of Turkish historians, in 1473 when sultan Mehmet won over Uzun Hasan among the trophies were gotten and there was this inscription [Kurat 1940, 119].

The letter was published by A.Kurat with his facsimile, transcription, interpretation and Turkish translation [Kurat 1940, 119-134; 195-200].

Sultan Mehmed's victory credential. There is some evidence, that Ottoman sultans used Turkic-Uigur written script in their official correspondences. Some of them are preserved till nowadays. Among them, it is a very important victory credential that was devoted to victory of Fotih Sultan Mehmed over the ruler of oq quyun Uzun Hasan.

The document which is on top in Uigur below in Arab written script was inscribed in an old Uzbek literary language. It is kept in Fathnoma To'pqopi palace museum archive (the document under code 11980-A). The credential's length is 43.5-54 cm. and the width is 21-24 cm. 15 separate papers were connected. The total length of the deed is 7 meters 10.5 cm. The text was inscribed on brilliant white thick paper consists of 201 lines.

The text was formalized according to Turkic documentation tradition, in 1-5 lines were inscribed in gilded color the words of God and Sultan Mehmed. The initial part of the credential (*huva-l-ğani*) differs from other lines was written in the middle.

In 197-201 lines were taken place the date of writing of the deed: *tarix sākiz yüz yitmiş sākizdā yılan yıl rabi'u-l-ahir ayiñiñ bešidā Qara Hisarda erüirdā bitildi*. This date fits 1473 year on the 30th of August.

The book of victory Fathnoma was published with R.Arat's transcription, translation into Turkish language, vocabulary, and facsimile in 1939 [Arat 1987, 783-820].

The order of Umarshayx Mirzo. The order which was given by the father of Bobur Umarshayx Marg'ilon to the great buzurgs Mir Said Ahmad was in Turkic-Uigur written script. The order is kept in the Russia Academy of sciences in the department of Sankt-Petersburg Institute of Oriental Studies (the document under the code Uig/1). The length of the document is 18 cm. height is 19 cm which was inscribed in yellow paper. The text consists of 13 lines. The document started with words *Sultan Umar Šayh Bahadur sözüüm*. The second and the third lines were written insider and in front of it there is a seal in circle form.

There are seven seals stamped in Arab written script behind the order: in one of the seals one can see the numbers ٨٧٣ 873). Some lines of the document from the face are stuck to the backside too. Especially, the sixth line reflects clearly. It shows that the ink of this text was not dried well and it was crumpled.

Being torn condition tattered order the owners stuck it with thick paper

Under the seals on the reverse side of the document were written two phrases in Turkic-Uigur written script. The first one is read: *Xalildad kökäldäš Barin qazı bilä*, the second *roznama bitildi* (it was written in account book). These phrases were written by a document examiner or by some official. At the end of the document was indicated the date. In the 12-13- lines it was recorded that it was inscribed in Andijon: *muhurluğ nišan uy yıl šaval ayiñiñ yigirmi sākizi Andiganda bütüldi* (The order with seal was completed in cow year in the twenty-eighth of shaval (*the name of the tenth month of Muslim lunar year*) month in Andijon).

P.Melioranskiy based on the phrase “cow year in twenty eight of shaval month” that the document was written in 1469 on the 11th of May [Melioranskiy. 1906, 08].

The order was taken by V.Bartold from judge of Marg’ilon Ho’jahon Rojiy in 1902 during his scientific trip to Central Asia [Bartold 1904, 01-012].

Above mentioned order was published with facsimile, transcription, translation into Russian and vocabulary by a Russian turkologist P.Melioranskiy [Melioranskiy 1906, 01-012].

It should be noted that this document was used in the second half of the XV century in offices as an official text in Turkic-Uigur written script.

The documents were inscribed in Durbaljin script

In the XIII-XIV centuries in the cultural history of Eurasia nations, one can see that durbaljin script was widely used in government offices of Turkic nations¹. At the end of last century German orientalist P.Zieme had published some fragments uzundis of Turkic documents in durbaljin script [Zieme 1998, 63-69].

The fragments of the document were found in the ruins of Kuchu city. The document is kept in the Indian memorial museum in Berlin under the code TM 191. Probably the text was written by the future clerk who was learning the documentation. If it pays attention to the photo of the document [Zieme 1998, XVI], we can see that it is one of the samples of the draft of the pupil. The draft is in two types – Turkic-Uigur and durbaljin script. At first, one line was inscribed in Turkic-Uigur, then 4 lines in durbaljin script and at the end of the text in Turkic-Uigur script. In uzundi debt, documents were inscribed the using form and pattern of evidence.

The inscription is kept in the Berlin Turfan collection. The size of the text is 9x10. Because of the learning of this document, it became tattered and divided into two parts. The six-line document is one part of the official text.

¹ About the origin, spreading and peculiarities of durbaljin script we will stop in part of “The choosing of letters in official texts”.

According to Zieme's observation, the most of document of the XIII-XIV centuries in durbaljin script and the same in Turkic language was not studied till nowadays [Zieme 1998, 68].

The documents inscribed in Arab script

There are many official Turkic inscriptions in Arab script. Below we will give its classification.

The deed of buying-selling of the land. One of the documents left from the Qorakhoniy period was inscribed with Arab script in Turkic language. This deed is a document about the buying-selling area under crop was inscribed between 473-483 Hegira (1080-1090) [Tekin 1975, 157-186].

Guyukhan's inscription. The inscription which was sent by the khaqan of Mongol empire Guyukkhan (1246-1249) to Rome Pope Innokentiy IV was written in 1246. The inscription started with the title *Mängü täñri kücündä kür uluğ ulusnuñ taluynuñ xan yarlığımız*. It was published by a French orientalist P.Peliot [Peliot 1923, 3-30].

Tarxon credential of Sohıbquron Temurbek. Tarxon credential which was given by the sultan of Turon Temurbek in 1378 in Khorezm to the ancestor of Abu Muslim is kept at the central fund of Eastern manuscripts named after Abu Rayhon Beruniy under Tashkent State Institute of Oriental Studies registration № 5 volume 44.

A credential was inscribed on Samarqand's paper with a Nastaliq script. The size of the document is 47x29 and consists of 11 lines.

The first and the third lines of credential differ from others were inscribed insider, on the front side was stamped almond-shaped seal of sultan. In the center of the seal was written the phrase *Amir Temür Körägän bin Tarağay*. The credential was stuck from top to bottom on a shah material.

The text started with the title *Abu-l-muzaffar al-mansur Amir Temür Muhammad Bahadurxon sözüüm* (Abul Muzaffar al-Mansur Amir Temur Muhammad Bahodirxon so'zim), ended with the date *hukmi āliy bitildi 780* (it was inscribed by the high decision).

N.Ostroumov was the first who gave some information and realized its translation into Russian in 1910 [Ostroumov 1910, 3-4].

The order of Sohıbquron Temurbek. The order of conferring a title to Sirojiddinni Shayhul-Islom was inscribed in 1400. The inscription is kept at the central fund of Eastern manuscripts named

after Abu Rayhon Beruniy under Tashkent State Institute of Oriental Studies under the code 197.

The text started with title *Abu-l-ğazi Amir Temürxan Bahadur Sultan sözüimiz* (Abul g'oziy Amir Temurxon Bahodir Sulton's words). At the end of the document was shown the date: *803 da bu nişān mubāarak yazildi* (in 803 was inscribed this fortunate document).

The publication of the document was implemented by V.Bartold [Bartold 1904, 267].

Diplomatic correspondences of Gold Horde khans. At present there are three letters of Gold Horde rulers were sent to Ottoman sultans. They are kept in ottoman sultan's residence in archive of To'pqopi palace. The first letter was sent to the Great Muhammadan Murad II. The letter is kept under the cipher 10202. The letter was inscribed on paper in 200,3x28 cm. and consists of 19 lines. At the end of the letter was written the numbers *sana 831*. It means that the document was written in 1428.

One of the diplomatic correspondences was sent in 1466 by Mahmudkhan to Fatih Sultan Mehmed. The letter was inscribed on paper in size is 141x27 cm. and consists of 21 lines. It is kept in the archive of To'pqopi museum under code E. 10202.

The third document belongs to Gold Horde ruler's keeps in To'pqopi palace it Ahmadkhan's inscription. It was sent in 1477 to Fatih Sultan Mehmed. The text contains 24 lines is in size 69x21 cm. The letter which keeps under code 6464 and above mentioned two inscriptions were published with transcription, translation, photo and interpretation of A.Kurat [Kurat 1940,6-60].

The credentials and inscriptions of Crimea khans. Such kind of official letters of Crimea khan's covers credentials were given from the beginning of 1453 till 1479 and the letters were sent to Ottoman Sultans. Transcriptions, translations, and photos 11 pieces of the documents were given in M.O'zyetgin works [O'zyetgin 1996, 112-128].

According to the opinion of turkologists who make research an international diplomatic correspondence of Gold Horde and Crimea khans, all letters which were sent from Turkic sultanates at that period were inscribed in chig'atoy Turkic (the old Uzbek literary language) [Guzev 1972, 238-243].

The coins were made in Turkic language. The texts that were inscribed on the official monetary unit include legends on coins. Pros-

perous Turkic sultanates in the middle age put into circulation coins engraved in Turkic language with using of Arab script. For example, in 663 Hegira (1260 A.D) on the right side of copper coin which was made in Samarqand had engraved Samarqand içindä taşında (inside and outside of Samarqand), on reverse side almağučı yazuqluq bolğay (sinner who will not take) [Alhamova 1950, 72]. From the character of the text, one can see its official tints. Among such a kind of coin, it is appropriate to show the coins which were put into circulation in qorakhoniy, chig'atoy sultans, Temurids period.

The work of Yusuf Hos Hojib “Qatadg’u bilig (inscription)” – as an order of qorahoniy government. In “Qatadg’u bilig” one can see the highest point of state ruling and the method of development which relates to legislation. This work in qorahoniy periods considered the main code – the book which was at the level of the constitution. In middle age, the law of the government who started to deal in form of moral order started by Yusuf Hos Hojib to deal with Eastern literature using by literary way. In the middle age in Eastern literature, Yusuf Hos Hojib started the tradition of dealing with government law in the form of moral order [ҚБ 1971]. The outstanding achievement of the writer was that he dealt with state, social administration, and government code in a literary way. His idea had spread widely in Eastern nation’s literature. For example, one can see in the work of a minister of Seljuk Nizomulk “Siyosatnoma” (1077) and also “Qobusnoma” (1082) which was written for Gilonshoh the son of amir Qayqavus. It should be noted “Katadg’u bilig” is a great ideological work that was created in Turkic language. This work came into the world harmonious Turkic nation’s world-view and ancient traditions of state administration with Islam ideology [Omonov 2010, 3].

The work of “Temur’s codes”. It is appropriate to say that the work “Temur’s codes” was a law of ruling of Turon state in the XIV century. In the code, it was reflected the state’s laws and the way of ruling. Therefore this work is studied as a sample of official style.

In this part of the research, it is impossible to cover the depiction of all early and middle age documents. Therefore this part confines with the classification of documents that took an important place in the history of Turkic official style. Analyzing depicted documents it became clear that our ancestors in offices and practice used serious

types of official texts. Also, it became clear that their office culture was at a high level.

Scientific depiction of the early and the middle age texts

These documents differ from each other with legal status, social-political task, essence, the circle of using, also with stylistic quality. Taking into account this condition of the early and the middle age Turkic documents it may separate them to the following groups:

1)The official texts related to government ruling and law.

2)Diplomatic documents.

3)Documents belonging to the chief government office.

4)Documents of property belong to religion offices.

5)Documents related to the business economy and also deeds for registering notarial relations among the people, execution of mutual exchange, trading issues.

The first group texts of that period were used the names *törü*, *yosun*, *yasa*, *tüzük*, *bilig*, *el yañi*¹. The using of these names in written sources means that it was formed as an independent official text. This group may include urhun inscriptions like Yusuf Hos Hojib's work "Qatadg'u bilig" and "Temur's codes".

The writings on seals and coins made in ancient Turkic states may belong to the first group too.

Diplomatic documents which were sent to each other in history of statehood by khagans, khans, and sultans, to close and far sates, also included credential-letters which were sent to vassals.

For announcing ascending on the throne of new kogan, notification letters which were sent to neighbor countries, also notification before military march which were left as information some epigraphy texts may include to diplomatic official texts too.

The documents which provide security of diplomats and traders, international agreements, the document about the victory in war (victory credentials, *fathnoma*) belong to this group.

The most of documents belong to the offices contain credentials.

Tarxonlik – it may show the documents about liberation from court and taxes.

¹ In written relics those names meant "law, order, code of laws, constitution, article, and rite, custom.

Suyurg'al – gift credentials for serving for motherland belong to legal offices.

The documents about the appointment of a person to some post also belong to legal office documents.

The documents about the rent of state establishment and income books are also in this group.

It is correct that the deed documents relate to religion establishments include separating the group. It includes the documents about liberation from tax and payments religion establishments, mosque, madrasa, hospitals, about renting the lands belong to them.

The last group of official documents consists of registration of mutual exchange and trading relations among the people and the papers relate to the economy. It appeared for legalizing economical relations and requirements of the running economy. Among these documents there is a receipt, pledge letter, rent, mutual exchange agreement, dept papers, will, the letters of complaints and papers relate to run of the economy.

Examinations show that official documents of early and middle age need to study based on important signs according to the groups were mentioned above. It becomes clear that the institute relates to state and social ruling systems and in the office, work practice has used these groups of the official texts.

The types of documents were used in history of Turkic language

Appearance of official style in Turkic language, text structure and system of terms documentation were not completely studied. The name of official texts and type as a language phenomenon was not studied in works devoted to the research of the documents that were created in turkology. Below we will talk about some official texts and groups which were used in practice in the VI – XVI centuries.

The documents related to the ruling of state and legislation

In a definite stage of development of society, the types of documents were in practice identify by the purpose for which these documents were created at that period, but some of them identify by mean of written source which were written at that period. Registration of the name of the document in the writing sources means that it formed as an independent group of official texts.

The texts relate to a state ruling and legislation are historical and literary works (Urhun inscriptions, Yusuf Hos Hojib's "Qutadg'u bilig" and "Temur's codes"). Many terms related to the state ruling, legislation and execution of law preserved till nowadays in written relics. It is appropriate to say some words about singularities based on lexical materials mean the collection of state law and order.

In relics created in the VIII century were founded in Urhun oasis are about the history of Turkic nations. In it for designation activity which was related to legislation, our forefathers used the term to'ru' (**wrwt**).

In old inscriptions, it attracts attention of this sentence which relates to this term: *Üzä kök täñri, asra yağiz yär qilintuqda ikin arakisioğlı qilinmis. Kisi oğlınta üzä äčüm apam Bumın qağan, İstämi qağan olurmış. Olurupan türük bodunuñ älin törüsün tuta birmis, iti birmis.* – "Above a blue sky, below a brown land between them, it was created humankind. Children under kogan father-grandfather Bumin, kogan Istami ascend to the (throne). Ascending on the throne of Turkic nation, observed the laws, put in order". In another place of this text, this term means "political ruling, power, government", also used in "the law of state ruling" means: *Yäti yüz är bolup älsirämis, qağansiramis bodunuğ, küñädmis, quladmıs bodunuğ, türük törüsün içğınmis bodunuğ äčim apam törüsincä yaratmis, boşğurmıs.* – "There were seven hundred men, lost the state, nation which lost own kogan, became slave, slave nation, lost Turkic political ruling ruled by law of forefathers.

It becomes clear from analyzing of given examples the term *törü* in history of statehood of Old Turkic nations "**collection of laws related to state ruling**" exactly, nowadays it is "**the state constitution**".

There is evidence that in the history of our statehood in the ruling system of sultanates the code of laws in the period of next-generation was used term *törü*. In particular, in the main source in qorahoni period "Qatadg'u bilig" work notes that one of three basis of state is *törü*.

Next Chingizkhans period as the laws of state ruling was used *yasa* term. They ruled conquered states on basis *yasa*.

"Temur's codes" work was written in the period when Chingizkhan's ruling was destroyed, instead of them, local residents became the rulers, of endless struggle for preserving of own power. Therefore in history of our statehood in code of laws was used terms *törü*= *törä*,

yasa along with these in Timurids ruling system the main code of the state was entered the term *tüzik*. Sohirquron wrote about it: "...In chapter of building sultanate and ruling the state I connected with several codes the deeds which I used in practice and wrote the guidance of ruling sultanate..." [TT 1996, 72-73]. Debating over the ruling of sultanate of Temur, created the system of regulation – rules. Therefore it is appropriate to say that the work "Temur's codes" was the ruling laws of Turon state in the XIV –XV centuries.

The documents were used for execution diplomatic, legal-office and in registration of notarial relations between the people

The name of the document appeared and used as a means to show that it belongs to the definite group of official text. It is possible to take information about the document from the name of which correctly and thoroughly done its meaning, the task in practice, the essence of the official text and the sphere in which it can be used. Along with this, the name of the document identifies its meaning, the weight and aim of official text. The term was chosen attentively, essence and system of the document through official text put in order all state's economy, policy, and cultural life.

The name of the document was given after careful consideration creates the necessary prerequisite for successful conditions for office-work culture. The name fulfills the guidance in the process of making law -rules and its language execution.

It is clear that the information in the document should be short, concrete, and definite, quickly remember and quickly read. In choosing the name of official text in most cases demands these conditions. The document should not have superfluous information and after choosing the name it should be paid double attention to these criteria. The name of the document must be the mirror and reflect with each word the aim of the document and official relation. The right and sound name of the document in official communication reflects the short and concrete meaning of the text.

In most cases the name of the document based on the meaning and word (usually verbs) and with it in organic semantic relations. In the official text, the verb depicts the root of the aim, in the name of the document moves to the noun. Around a basic word appears the syntax of the text and constant structure. Just a basic word in the name of the

document shows the development of the chain of commerce and idea in a definite period of history.

The name of the document is the main element that shows to which type of official text it belongs. From the name of the official text one can see to which type it belongs. In the name was reflected essential and important element of the type of official style.

The type of official text – is written text which is historically formed and instituted stable in legal office work. The name is concrete sign shows the type of the document, it appears in some type of the official text and will become real. The concept of the official type of text is very wide. In the name of the text reflects social ideology, world-view, and language status in society, but the type has not these features. After passing a definite period the name of the document may change, but an official text continues its social activity as an independent type.

Time and society change its viewpoint, it influences on the meaning and structure of the official text. The types of the document change the name into modern names which satisfies requirement and style of the period.

Some types of documents which were used in early and the middle age in legal-offices and in practice are the following:

Yarlıĝ. The type of document was formed in ancient times. *Yarlıĝ* – is the letter of khoqon and is the common name of the documents in a form of order [ДЖИТ. III, 49]. In Old Turkic state offices also this term was used in the meaning of “the order of khoqon”. From the history of office-work of Turkic nations as a type of the document credential has a special place. The sphere in which this document was used in Turkic legal-offices always became wider. In the Middle Ages through this term was understood all official texts belonged to the rulers. Researchers who carried out investigations of historical documents showed the following types of middle age credentials [Usmanov 1979, 243-244].

1. State laws, orders, and administrative instructions.
2. Credentials giving privilege (tarxonlik – the documents about liberation from court and taxes; suyurg’al – present credentials were given for service for the motherland; documents about appointing a person to some post; the documents which guaranteed the security of

diplomats and traders; documents about the renting of state establishments).

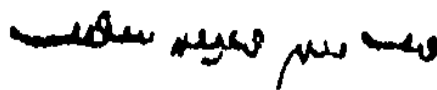
3. Credential-letters (credentials were sent to dependent states).

4. Agreements (agreements were made out between equal sides).

Nowadays *yarliğ*, mainly it is a part of diplomatic correspondence the envoy of one state brought “credentials”.

Nişān. It was used a document with legal “nishon” unity in the XIV-XV centuries in legal-offices the same as *yarliğ* term. Some government documents from the Timurids period was called by unity.

Particularly, the deed of Shokhrux Mirzo was written in 1422 it occurred in such way: *pak nişān bermiş erdik* (we had given an original document). Or on the reverse side of the document, it was used nishon term as the name of the document. It was written that the document was taken by the owner: *nişānni İsmāyil aldı*.



Bitim. One of the documents among the official documents was formed from the ancient time is “*bitim*”. It appeared in the VII century from Devashtich archive the document in Ko’k Turkic writing *bitim* (𐰽𐰺𐰍𐰏) [Bernshtam 1951, 65-75]. This lexical unit “written parataxis, armistice in written form” in meaning to *bit* – verb from suffix – *m* object thought adding was formed (*biti-m*). In official texts “written armistice, parataxis in meaning (diplomatic armistice). This meaning was used in our statehood for several ages. Through that document which was named with this word many hostile nations and “uncompleted jobs” were ended. Well informed our nation taking into account, those who could not find an agreement they told them “come to one agreement”.

Bildürgülük. One of the old documents among the diplomatic documents was *bildürgülük*. Particularly, a sending letter to neighbor countries to inform ascending to the throne of a new ruler was a diplomatic-informing letter. *Bildürgülük* lexeme in meaning “to know” to the verb *bil-* in past tense *dü-* and the verb *r-* add voice was formed *bildür*. It was formed through adding to it *gü-* an adjective and a noun – *lük*. This term was registered in “Uguznoma” epic poem in Uigur written manuscript. According to it, Uguzkhoqon wrote informing letter after ascending to the throne (*bildigulik*) and sent messengers to the nations of four sides. There is a meaning of this

informing letter in this epic poem. Here it is: *Bildürgülük bitidi, elčiläriğä berib yebärdi. Oşbu bildügülükä bitilmiş erdi-kim, men uyğurniñ qağanı bola-män, kim yerniñ tört buluñınıñ qağanı bolsam keräk turur. Senlärdän baş çaluñuluq tiläb men turur. Oşal kim meniñ ağızumğa baqar turur bolsa, taratğu tartıb dost tutar-män, deb dedi, oşbu kim ağızumğa baqmas turur bolsa çamat çağıb çerig çekib duşman turur-män. Tağuraq basıb asturib yoq bolsunğıl deb qılur-män.* “Informing letter was written, sent by envoys. It was written so: “I’m Uigur’s khoqon, seemingly khoqon of four sides of the world. I ask you obedience. Who will look at my mouth [that is who will be an obedient], I will give gifts, and will be my friend. If anyone does not look at my mouth [that is will not be an obedient], I will be angry, attack him, and he will be my enemy. Suddenly, I will attack, hang and ruin him [Mahmudov, Sodiqov 1994, 98-99].

This term comes across in other diplomatic correspondences. For example, a credential was written in 1468 it was used a form of *bildürä* in old Uzbek language by Timurids sultan Abu Said Mirzo to the ruler of oq qyun Uzan Hasan. This is the fragment from this correspondence: *Men dağı Teñri 'ināyatıǵa siğiniñ seniñ üstünä yürüdüm tep bildürä yibärip erdim.* – “I also pray to God’s mercy, I attacked to you sent an informed letter”.

We use in the practice of a modern Uzbek language in office works “*билдирғи*” “*билдирув*” “informing letter” it is a restoration of historical tradition. It is evidence of indissolubility the names of documents in correspondences in Uzbek language.

There are epigraphic texts in notification of character were written before great military confrontations and battles. Therefore, it is possible to include the inscription on stone in Ulug’tosh neighborhood to the official diplomatic text which was mounted by Amir Temur in 1391.

Bitig. By the XI –XII centuries it had been used for creating the term which would mean the name and group of the document, particularly, it happened through widening the meaning of some words until that period. According to it, a lexical singular was used in everyday life in the text of the documents as a term. For example, the word *bitig* (𐰽𐰺𐰍) in meeting it is a book, in meaning a written form (*biti-g*). In an official text, it means “document, deed, deed”. There are enough evidences. At the end of the document which is kept in Berlin fund under the code U 5232 we can see using of this meaning: *bu bitigni*

men Buyan Tämür öz iligin bitiyü tegintim. – “I’am Buyan Temur who wrote this document with my hand”. Just here it started the new life of the word and by means, *bitig* lexeme has created the names to the documents were close to it. For example, this kind of document names were used in the XI –XIV centuries in legal=offices of Turkic sultanates *baş bitig*, *čün bitig*, *čün baş bitig*, *idiš bitig*, *öñ bitig*, *vuçuñ bitig*, *yantut bitig*, *ata bitigi*, *bodun bitig*, *ötüg bitig*, *büçğas bitig*, *birt bitig*. At present in documentation works are used bayonnoma (report in written form), tavsiyanoma (recommendation letter), tavsifnoma (reference), malumotnoma (reference book), ishonchnome (power of attorney), guvohnoma (certificate), yoriqnoma (instruction), shartnoma (agreement), qaydnoma (registration), dalolotnoma (testimony) “noma” is a component in early and the middle age used “*bitig*” lexeme. In old legal-office works used *bitig* component, but nowadays in documentation “noma” lexeme fulfils this function. At present each second document uses “noma” lexeme. It weakens the style of using one word again and again. It is appropriate to use “*bitig*” instead of “noma”.

Baş bitig – authentic, basis, main deed. The main document gives the owner a legal possess. It is the basic legal document that shows that it is the owner of property, land-water or slave-servant. *Baş bitig* is guaranty legally to owner slave or land. Therefore, when the owner sells own property, it was executed the new document, it was given to a buyer and it contained the main agreement. One of the deeds which are kept in the Berlin fund opens the meaning of this legal term. It was written on the reverse side of the document under the code U 5240: *Pükiñ atliğ er qarabaşniñ baş bitigi-ol* – “This is the main deed of Pukin slave-servant”. This type of the document belongs to the type of paper which relates to mutual exchange and trading deal between people.

Čün bitig. Čün baş bitig. It was used in meaning as an original document. In official texts, it comes across the terms as *čün bitig* and *čün baş bitig*. Particularly, in the official text under the code U5295 it was used in *čün baş bitig* form: *S(ä)ndäki idiš bitigni birip manga čün baş bitig qilip idğil.* – “Take a temporary document, prepare authentic main inscription and send it to me”. Using two versions of the name in the document it might relate to its legal status.

İdiš bitig. The document gives the right for temporary using. Renting deed. According to this, the owner gives own land-water, garden for temporary exploitation based on partnership. To take the

profit comes from property at the renting period is shown in a separate point of the document. For example, in the document under the code U 5244, the owner gave his vineyard for rent for a definite amount of vine. In one point of this document, it was shown that the tenant would not claim because it recognized renting agreement (*idiš bitig*) as basic sale deed (*baš bitig*): *Baš bitig idiš bitig ol soñ barin čin bitig ol tep čam čarim qılmas män.* – The main deed is this renting document, later all would not claim it authentic”.

Vučuñ bitig. The lost main inscription or instead of an original inscription executed document for temporally using. The present duplicate was used instead of the document.

Ata bitig. A will was written by a father to his son. A will.

Bodun bitigi. Analyze of documents at that period shows the presence of ruling society nation, budun, el-budun (it is equal to a mahalla neighborhood institute nowadays). This nation, budun, el-budun could apply to the government, authority from it they asked decreasing of taxes, made complaints about illegal actions of some owners and could ask help. Several documents were written in this style used the name bodun bitigi. Also, a percentage from definite mutual exchange relations, profit fixed on basis nation (el, budun). It shows that at that period notary's office “nation notary” acted.

Ruled in the middle age “el, budun, el-budun” “institutes it is like a mahalla neighborhood institute nowadays. It could be an example of a sequence ruling tradition in the history of our statehood continues without interruption.

Ötüğ bitig – A petition. This term is used in official texts which were inscribed to the government offices or a ruler for asking help in any matter. One of petition was preserved till nowadays it was written to Tug'luq Temur who was a ruler of that time, one person asked not to pay tax which was used as a qalan from the garden which was given to him for service (сьюргал).

Ay bitigi. Ay – It is a writing-book in which was written the name and food of the soldier. Mahmud Kashgariy gave the form related to this word: anıñ atı aydın yuzuldı – “his name was erased from the book of the kings” [ДЖТ. III. 85]. It is a sample singularity in qorahonids official texts language, with this combination the name of the soldier was excluded from official register (register book) of khan, it meant suspension giving of food and payment. This document was

in Temurids period too: “I ordered again, to give to each restrained officer payment credential. The amount of money given to them should be written at the reverse side of this credential [TT 1996, 89].

Bošuğ – the ruler gives permit paper to envoy for his returning. The root of this word *boš* – in meaning “free”. According to Mahmud Kashgariy the gift which was given to envoys used the same term in mercy. Later the term which was meant the name of this document in folk language this term used in the meaning of a present which was given to a relative who came from far away and the meal was prepared in honor to them *bošuğ aši* or, “permission osh - (Uzbek national food)” [ДЖИТ. I, 352]. It shows that the legal term was used in folk speech too.

Yumuš – relations between two and more people. To deliver their message to each other. This term was used in the meaning of (a mediatory message) [ДЖИТ. III, 19].

Bičğas bitig. A written agreement among the people, a contract. There is *basig* version. In *divan*’ it was given a poetical version of this term [ДЖИТ. I, 352, 427].

Tutsuğ. It was used in the meaning of a will. In *divan*’ it was given the following form related with this term: *Män añar tutsuğ tutuzdim*. – “I gave him a will” [ДЖИТ. I, 429].

The inscribed document. The type of official text which we call conditionally as the inscribed document originated from the lands of cattle-breeding Turkic nation. Because, from ancient times among Turkic nations grasslands considered in possession of the tribe, therefore they used it together. In particular, summer grasslands were property of no one. Temporary using of summer grasslands was defined in which tribe occupied it first. Who the first occupied desert pasture inscribed on surrounding stones or cliffs own tribes seal and sign, and also about dwelling. It allowed the relatives to use grassland temporally. According to the cattle-breeder Turkic nations the grassland which surrounding inscription stones with the seal of tribes was strictly prohibited to temporally using to other tribes. According to the rules which were accepted by ancient Turkic nations it was natural that all Turkic tribes and clans who were dwelt in this region respected these rules. This custom continued till the XIX century among Kirgiz and Kazakh nation [Markov 1976, 5, 175-176].

Let us analyze visit letter: alp šul (the seal image) tüpeš alp šul bitidim esän olurtum. – “Alp Shul Tupesh Alp Shul I wrote that I was fine”.

A visit letter's text analyzing shows the formation of a single depiction style and solid samples.

It becomes clear according to the sample which was given above, the texts were inscribed on stone and cliffs fulfilled the inscription on stone document which protected ordinary rights of ancient cattle breeder Turkic nations. It is important, this type of document was formed in the pure Turkic environment and it should be studied as a separate type of Turkic documentation.

According to the above-mentioned viewpoints, it is clear that our forefathers chose the right names for official texts and a well-grounded way in documentation. It is time to use experience which was collected by our ancestors in legalization the names of the document in naming the documents that we use at present.

In general, when official texts of early and middle age became known in science it attracted the attention of world orientalists. These ancient official texts in Turkic language were written in Ko'k Turkic, moniy, Turkic-Uigur, dorbaljin, and Arab writing. There are more than 500 documents which were written in ancient times till the XVI century and nowadays they keep in different world manuscript depositories.

The scientists of different countries made a valuable contribution to the reading of official texts, entering them into the scientific circle and developing the school which related researching the documents in studies of Turkic language. In particular, they have special place the researchers of German, Russian, Turkish, Japan and Chinese school of studies of Turkic language. Uzbekistan's orientalist's school had collected unique experience in researching the documents.

It became clear from analysis of the documents that our ancestors used a whole number of group of official texts in offices and workflows. The official texts were divided into groups according to their meaning-essence, using circle in statehood and legislation, diplomatic, court, religious establishment and also execution of the buying selling, trading documents between the people.

Also, it becomes clear that some of the middle age written relics, works which relate to the state ruling and legislation should be researched. For example, the work of Yusuf Hos Hojib “Qutadgu bilig” and “Temur's codes” of Sohirqiron Amir Temur are among them.

In early and middle age were used a whole number of group of documents in court experience of Turkic nations and notarial relations between people. The name of the document appeared as an indicator of the group of official texts.

Turkic nations in choosing the name of the document relied on a concept of the text and a word (usually on verb) and used the concept which was in integral semantics relation. The verb depicted the main aim of the official text was used as the name of the document. It shows that our ancestors chose correct and a reasonable way of choosing the name for an official text.

THE GENESIS OF TURKIC DOCUMENTATION AND ITS STAGES OF DEVELOPMENT

The origin of an official Turkic style and its place in the development of a written literary language

The researchers who carry out their investigations on the history of stylistics, it is naturally interested in them in which stage of social development appeared an official style. In a definite meaning the style of the documents – relate to appearing the history of statehood and legislative relations. We will be witness if we pay close attention to the essence of the problem that the official texts and their style is a very old social and linguistic phenomenon that passed deep stage by a stage development process. This process in the history of styles, from our viewpoint, started to form before appearing at the institutes of statehood. To prove this argument we rely on examples.

It is known, that when a human society appeared, people started to feel nature; started the process familiarization with the surrounding world. It was one of the main reasons for the development of artistic thinking. A striking example of artistic thinking is the pictures of different animals and plants were inscribed on caves, cliffs, and stones. It is appropriate, that it is impossible to identify when ended artistic thinking which was reflected on cliffs, caves and stone animals and plants and hunting process and when appeared writing style [Loukotka 1950, 14]. In this stage of social development, it was necessary registration of mutual exchange, barter and economical relations of family, tribe and social members. This process connects with an official relation created appearing of registration. Registration (fixation) was an initial factor of appearing writing. This task (registration) was possible through establishing direct relation by members of tribe-people, but in this case, the weakness of human memory was the reason for forgetting many mutual exchanges. Time was the main obstacle for it; written, a registered word might prevail over it. It is not surprising that in our folklore the proverb “Fixed in letter – caught on fire” means it. This wise word helps to understand that the registration, writing, and document is an old phenomenon of our nation.

Along with this, we will analyze the most ordinary form of official relation elements that were passed in a common form in the history of most ancient nations.

At first, signs invented by people were not for sending mind through distance or time, but just for reminding. It was the custom for remembering something knotted the tip of the headscarf. Later it was started to give a definite meaning to the things. It was considered unique signals and demanding signs of things were agreed before. Such a kind of sign was inscribed on a branch or trunk of the tree, knots, bindings, but during announcing of a war it was used an arrow and other things. Such kind of style was named “a thing with inscription” that was used for attaching the meaning to the thing [Drachuk 1980, 11]. It is possible to see clearly “a thing with inscription” the sign of an official style in the period of development of society. For example, for notification of amount, numbers were inscribed demanded signs on board. These branches were used for concluding agreements. For composing agreement the branch was divided into two parts, one part on one side, the second part on another side. When the parts were connected inscriptions were combined. Such a kind of branch was used for composing a dept agreement instead of receipt. To keep in mind necessary for a long time it was also used branches for events lever.

Researches which were made in a field of history origination of writings “information sticks or canes” were used in ancient time as a messenger. It was popular among European nations, China, Australian and African tribes. An envoy of another tribe who brought cane was used as a document that proves the authority of the person (was used as “credentials” given to envoys). On the cane was an inscribed sign and plotted memory signs. The envoy when he looked at that he could remind how many tasks were given to him. Placing of inscriptions-signs had definite conditional meanings.

Official relations among the oldest nations of the world were analyzed above examples relate to the development of signs we can find in the history of Turkic nations too. Such a kind of example we can come across in one event related with old ancestors of Turkic nations Scythian which was written in the fourth book by a Greek traveler and historian Herodotus’s work *History*. That historical event was narrated by Herodotus in such a way: Persian shah Darius I ascended on the throne, after punishing those who did not subordinate to him, he immediately paid attention to the lands of neighboring nation.

Numerous troops of Darius I attacked the Scythian land.

After entering deeply in Scythian land Darius I was in trouble, the Scythian shah sent a strange gift to a terrible conqueror: a bird, a mouse, a frog, and five arrows. Although the Persians asked many times the meaning of the message from the messenger, he repeated one answer: it was ordered to him to give the “gift”, to understand the meaning of it was granted to them.

Later it became clear, this gesture was severe demand (ultimatum): “If, you, Persians, do not fly like a bird and fade away, or like a mouse does not enter under the ground, or like a frog does not dive in swamp, in that case, you will be wounded from these arrows and stay in these lands”.

An unexpected situation happened. Darius I the shah of the greatest empire in the world of that period was disgracefully defeated. Creators of “thing” ultimatum – won Scythians [This given example from the registered book of Drachuk: Drachuk 1980, 35-36].

The facts about the signs of development of official relations of Turkic nations could be traced back in the ancient period like ancient Egyptians, Sumerians, Chinese, Indians, and Persians.

Necessity in official papers rose because social-economical relations were getting more complicated. Distribution of a job and a good exchange demanded a definite calculation.

All these processes created the basis for the gradual development of official relations. So, it means that it was one of the factors of appearing in writing in official thought.

Official relation – is an important proof of stepping in the developing stage of spreading in different tribe-families as people.

The different genres of the documents appeared because of the needs of social development. Therefore, among the main part of written sources which came to us from the ancient time of history of humanity were different documents comparatively with literary, historical and scientific works.

Literary language is an improved form of folk language and one of the forms which could be used in official relations, state ruling, mass media, and education system. Comparatively, with a folk language, it appeared in a more developed period of progress in society. Origination of the education field was the reason for the rising of literacy, development of the nation’s cultural view, in terms of strengthening the norms of literary language.

It is known, that a literary language has appeared in connection with a written form of literature. But, the history of a literary language should not be bound with a written form of literature. In terms of appearing a written form of literature, one can see the influence of other styles on the origination of a literary language. Particularly, the influence of the official style was great in this process.

The history of an official style relates to the history of statehood and international relations. In the state ruling processes, official texts were used in relations with neighboring states were put in a certain covered form; it was produced diplomatic terms, forms of appeal, phrases and depiction styles. Even the text documents which are used for different purposes differ from each other. It means that the official style of letter appeared before forming a literary language. Exactly, an early form of Turkic literary language was in the form of official language.

In the period of forming a written literary language, the style of official texts was more developed. The phrases, depiction style and official terms used in documentation language in completed form were moved into a literary language and naturally, this process stimulated to put it in a definite form. For example, it became clear that the words *bitim* and *yarliğ* were used in official appeal at the same time when documentation has appeared. Their meanings also stick to: *bitim* – means “an agreement document in a written form”, but *yarliğ* – means “a written decree, an order”. Before appearing administrative form of official relations between two people goods exchange, mutual exchange, it is obvious that the word *tanuq* (witness) was not created. Later these words were accepted into a literary language with its form and meaning. Such an event may observe in depiction forms. Thus, a literary language will base its tradition on composing of official texts next stage of its development

For example, such a kind of process was started in the history of Turkic language in the V–VI centuries. We can observe the influence of traditions of writing the chronicles and official style on rising of old Ko’k Turkic language of written relics. Later this language was the reason for the origination of all Turkic literary languages and the rising tradition of text composing.

When inscriptions were investigated these historical works were created in a literary language that was figured out by scholars. But, a literary style in inscriptions was not the only factor of appearing of a

literary language. The following observations became clear that the influence of the official text's style was great on the appearance of Turkic literary language. For example, Q.Sodiqov in one of his articles that were devoted to the roots of documentation during analyzing the text structure of urhun inscriptions pays closely our attention to the origin of the texts. According to his viewpoint, these origins were the part of the official style which was taken from the appeal of the ruler to the nation. Such a kind of origin usually comes before official texts. The rulers inscribed their credentials in the exact form of origins [Sodiqov 1998, 31].

It is important, that composing tradition of the text in inscriptions were formed long ago. It became clear, that Great Ko'k Turkics learned the sample of writing introductions in their inscriptions from ancient ancestors of the oldest Turkic nations. According to the ancient Chinese sources, such a kind of form of origins could come across in the II century B.C in correspondence of ancient Turkic states which were sent to Chinese [Bernshtam 1940, 70]¹. This information proves that the place of official texts and the style of chronicles were great in appearance and development of ancient Turkic literary language, particularly, appearance the language of Ko'k Turkic inscriptions.

It should be noted, that the method and experiences which were used in the process of creating a literary language of ancient Turkic nations were substantiated. The stage in which Turkic literary language passed in its processes of development we can see in the history of other literary languages too.

If we observe the history of forming the literary norms of other languages of the world we shall comprehend that the place of official style was great [Koduhov 1974, 187]. It should be noted, that the phenomena which were observed in the history of ancient Turkic literary language, was repeated later in the XV-XVI centuries just in the same form in the history of Russian literary language.

The official style was one of the main factors of appearing literary language in the history of the Russian language. Official texts of Kyiv

¹ In the chapter "The norms of written official style and their choosing" of monograph in part of "The phrases (stereotype) which were formed in official texts and their place in supplying formality of the text" widely discusses such a kind of form of origins.

Russia were in the form of credentials, agreement and state laws ("Russia true"). The documentation tradition of Kyiv Russia later continued in Moscow Russia too. After strengthening the state and ruling policy of the whole Russian state was used this language in correspondences. Together with this, it was getting to appear in the Russian literary language. The early formation of the written form of Russian literary language started in the XV-XVI centuries. This process, by itself, relates to the evolution of official texts and the style of inscription of chronicles (historical narration *историческое повествование*). Such a kind of situation we can observe in the history of German literary language [Koduhov 1974, 191].

The appearance of literary languages sometimes happens in resembling each other condition. It comes to conclusion, the experiences which were collected by our ancestors might influence on other nations too. Maybe, it is a common rule of appearing literary languages. Anyway, in the history of ancient Turkic literary language was chosen the right way.

Generally, in the period of formation of the written form of a literary language the signs of official relations and its style were formed long ago, it was in the stage of development. The written form of a literary language continued its way in a new form which was related to a tradition of composing official texts. The main concept, term and ready phrases used in documentation language were adapted to a literary language. Thus, the names of concepts related to social relations, amount, number, year, and the names of titles, the names of the documents, different measures and weight were taken from the documents should be registered as an ancient section of literary language. That is to say, the finished form of documentation language moved to the ancient section of literary language. The official style was the basis of the formation of the literary language. Everything noted allows saying that the official language was an ancient style of writing.

The problem of periodization the history of Turkic official style

The stages of development of the language we study through dividing them into periods, because in different periods the means of the language exchanged with others (to cover its place), in its

formation and measure happened in point of qualitative changes in the history of a definite language.

Alternation of phenomena as a development process in language the means in it will be displaced by other categories and lost connection with it and appeared as a new language unity and category. This law called in linguistics as a “natural transformation” (change, transition from one condition into another) [Koduhov 1974, 187]. Transformation – is a historical process of the language, changing of some phenomena in language or qualitative change the whole structure of the language. The striking example of it was the phenomenon related to the formation of the category of numbers in ancient Turkic literary language. For forming double numbers at first told unity then decimal. Pay attention: *iki yigirmi* “twelve” was used in this meaning. It means “look at twenty was added number two”. It was the leading order in forming of decimal in ancient Turkic literary language: *yiti yigirmi* – seventeen, *iki otuz* – twenty-two. The ancient Turkic literary language had similar order like in our modern language. But, in it, after decimal was added the word *artuqı: qırq artuqı tört* – 44 [See forming of numbers: Sodiqov 2006, 156-158]. Such a kind of type of forming of numbers was not used actively before. The next period of development of Turkic language – are qualitative changes in forming numbers that happened in the stage of Old Turkic literary language and became to modern form. Through the separation of chronological stages and periodization, the history of the language is the best way for learning transformation that happened in the history of the language.

It is important, that analyzing the letters in the problem of transformation in the history of the language shows that the nature of Turkic languages were relatively conservative. The reason, phenomena in the system of our language do not change it into the new form. If we observe the history of Turkic language we do not see the distance in the structure of the language. The phenomena are shown integral. We can observe the continuation of this integral. Particularly, it is possible to see in the forming of the sentence. The most ancient relics of Turkic nations are in the formation of the sentence of the texts in Ko'k Turkic writing and order of part of the sentence equal to our modern language. One example for it, ancient letters: *Üzä kök tähri, asra yağız yär qilintuqda ikin ara kisi oğlı qilinmıs. Kisi oğlinta üzä äcüm apam Bumın qağan, İstami qağan olurmış*. This sentence will

translate into our modern language in such a way: “When was above created blue sky, below brown land between them, was created a human child. Ruler of the children was father Bumin khaqon, ascended on throne Istami”. If we analyze the titles and parts of petition of credentials accepted inscriptions of Kul tigin ruler Bilga: *Täñri-täg täñri yaratmış türk Bilgä qağan sabim. Sabimın tükäti äsidgil: ulayu ini yägünüm, oğlanım, biriki, oğuşum, bodunum, biryä şadapit bäglär, yiryä tarqat, buyruq bäglär, otuz ... toquz oğuz bägläri, bodunı, bu sabimın ädgüti äsid, qatıǵdı tiñlä.* – “Kokday God (the Almighty) created Turkic Bilga the word of the ruler. My words listen attentively, hear carefully. brother, nephew, son, agreement, relatives, my nation, on left side despotic beys, on right side tarkhans, beys of order, thirty...nine beys of oguz [Sodiqov 2004, 76-79]. The order of formation of both texts and the parts of sentences are equal. As if it did not pass one thousand and four hundred years. The main difference is in some lexical singulars and in changing of morphological characteristics. Such a kind of process we can see among phrases or in mastering lexical singularities which relate with pair verbs. In particular, the verbs related to indirect speeches Turkic language every time composing with an auxiliary one. They cannot realize its meaning and task in a single form. For example, let it analyze the verb *назар таиладу -pay attention*. The word *назар-attention* without verb *таиладу-pay* cannot realize its task. For a depiction of its action in language, it calls any auxiliary verb. In an original Uzbek language, it is *қаради дир-looked*. In official texts, the verb *ordered-фармон берди бермак-to give* or *қилмоқ-realise* with auxiliary appeared the meaning *буйорди-ordered*. There are a lot of such kinds of examples.

Above mentioned arguments show, that like Turkic languages self-protection is well-formed its ability of self-preservation and protective immunity. If we look through the history of other neighboring languages, we will not see enough such kind of phenomenon.

For example, if we pay attention to the Persian languages, relics were written in the same period with Ko’k Turkic relics the texts in sogdiana language completely differ from a modern Persian language.

It should not be denied the influence of political, social, ethnic, religion, ideological and cultural processes that were passed in the history of Turkic nations. But, Turkic nations and their languages always

preserved its uniqueness and survived from these processes. Therefore, it is good to pay attention to these factors during the periodization of the history of development stages of Turkic languages.

It will be correct to consider the language of Ko'k Turkic inscriptions as the basis of all styles. The language of Ko'k Turkic texts opens the way not only to the Turkic language which was used at that period but also to the whole history and its roots.

The history of documentation in Turkic language covers several periods of appearance of an official style and development. We can study its way of development by dividing them into the stages, from ancient time till the XVI century:

I. The ancient period of documentation (III century B.C till VI century A.D)

II. The documentation of Turkic rulers period (the VI-IX centuries A.D)

This period of documentation inside is divided into two periods:

1) The documentation of the first and the second Turkic rulers (the VI-VIII centuries);

2) The documentation in Uigur khakan period (the VIII-IX centuries).

III. The documentation in the IX-XIII centuries. This stage of Turkic documentation divides into two periods too:

1) *The documentation in Qorakhonids period* (the second part of the X century till the end of the XII century);

2) *The documentation used in Kochu and Gansu states* (the IX-XIII centuries).

IV. The documentation of the XIII-XVI centuries. This stage of Turkic documentation divides into the following periods:

1) *The documentation used Chigatoy ulus* (the XIII-XIV centuries).

2) *The documentation in Gold Horde and next khans* (from the first part of the XIV century till the second part of the XVI century).


3) *The documentation in the Timurids period* (from the second part of the XIV century until the XVI century).

4) *The documentation of the early period of the Ottoman Empire* (from the second part of the XV century till the XVI century).

The documentation in ancient periods

One of the ancient Turkic sultanates was built under the leadership Tuman tangriqut in 200 B.C. In the period of his son, Maday tangriqut the border of his sultanate widened from the Japan sea side till the Caspian seaside. Except for military battle capability, they also had ability in state ruling. Their office work and documentation functioned well.

The specialists who analyzed the history of Turkic languages one of the periods of development formation of Turkic languages divided into the “hun period” (from the III century B.C till the V century A.D) [Baskakov 1969, 152]. When it says about the peculiarity of the language of this stage, there is no definite information about the language of ancient Turkic nations, some of their words, a man and the title names; it is only from Chinese sources in (Chinese transcription). French sinologist P.Pellio states that in vocabularies were composed by Chinese in I-IV centuries interpreted the words of ancient Turkic nation languages. But these vocabularies have not been published yet. If they publish, it would create the opportunity to study as the most ancient Turkic language source. Therefore, the question about the nature of Turkic languages in this stage is still open [Baskakov 1969, 153].

There is not any inscribed document was written in ancient periods till nowadays. We can express our mind about the basis of the official style of that period based on the Chinese chronicles, some names of the documents in diplomatic letters were sent from Turkic states to the Chinese, forms, words, and titles. For example, *yarliq* (in Ko’k Turkic writing: ) was used in the office of tangriquts¹ which meant “the letter of the ruler, order”. Later, the meaning of this term always widened, in the middle age through this term understood all official texts belonged to the ruler.

¹ In ancient Turkic states called own empires with title “tangriqut” (tanri qut). Next sultanates were established in order to call own khoqons with such a kind of title. The rulers of iduqut state which was established in the IX century called the rulers “iduqut” (in meaning “God” idi>izi>iyi>ega). In both cases the word “qut” was added to the title of the ruler means another word except “happiness, lucky”. From our viewpoint “qut” the term with political-law meaning means “the power of the ruler, ability, state ruling, political power” [See the meaning of the word “qut” as a political-law term: Omonov 2010, 3].

Also, inseparable component of the title in credentials of the ruler's *sözüm* ancient Turkic nations used in practice in meaning "order, decree". In their documents instead of *sözüm* lexeme was used *sabım* (𐰽𐰇𐰏). According to A. Bernshtam in ancient chronicles dating centuries B.C, in official texts were sent from ancient Turkic states, credentials were sent by the kogons Kul tigin and Bilga koton were entered the letters and used as a title [Bernshtam 1940, 69-70]. The sources do not differ so much from the most ancient documentation language of Ko'k Turkic inscriptions.

The documentation in the period of Turkic khoqons

This period in the history of official style as a second stage has unique brinks and development form. It covers the VI-IX centuries. This period of documentation may divide into two related stages:

1) *The documentation of the First and the Second Turkic khoqons* (the VI-VIII centuries);

2) *The documentation of Uigur khoqons* (the VIII-IX centuries).

It was happened the social-political development in Turkic uluses, built the great sultanates, made progress in cultural life, the period of Turkic khoqons has special place in the history of Turkic official style. Along with this, it is appropriate to give a short comment about the unique sides of the documentation style in Turkic khoqons period.

Ko'k Turkic khoqon established in 552. Its founder was Bumin khoqon. At that period Turkic nations got this name *türk*. The official style of Turkic khoqons preserved the most ancient Turkic states traditions. It is not possible to delimit them. But, the official style in Turkic khoqons period does not repeat the form of style of the most ancient periods. The official style of this period is a style in the peak of its development which was created by their ancestors. For example, it includes credentials inscriptions on stones of Bilga khoqon and Kul tigin and some deeds in Ko'k Turkic writing. Analyzing of official texts of this period shows the progress of our documentation style. It is appropriate, to mention the development of that period the parts of the credentials of the rulers the titles at an initial part and part of a petition. The examination of the documents shows that the components of the documents are completed, in a short form placed in one system and development in its style.

Also, from historical sources, there is also evidence that diplomatic letters sent by Turkic khoqons to the neighboring countries were in Ko'k Turkic writing. For example, a Byzantine historian and a diplomat Meandr in 568 gave some information about the envoys came to the king of Constantinople Yustin II from khoqon Istami, it was noted that their letter was inscribed in "the Scythian letter" [http://ru.wikipedia.org/wiki/Менандр_Протектор].

Except this, we can see from the samples from the Chinese sources translated by N.Bichurin, that at an ancient period the law and order were created by Turkic nation's creators of the law were above all in society. In Chinese source, it was noted about Samarkand "In this land, it was dominated the Turkic law and the Turkic writing" [Bichurin 1952, 281].

Except for these, we have evidence that in modern official letters presents a separate group it is autobiography and reference which early samples of this genre appeared in Ko'k Turkic period. For

example, in To'niyuq inscription we find the sample of initial form uses in modern autobiography: **𐰽𐰺𐰍𐰏𐰤𐰆𐰢 𐰽𐰺𐰍𐰏𐰤𐰆𐰢 𐰽𐰺𐰍𐰏𐰤𐰆𐰢 𐰽𐰺𐰍𐰏𐰤𐰆𐰢 𐰽𐰺𐰍𐰏𐰤𐰆𐰢 𐰽𐰺𐰍𐰏𐰤𐰆𐰢 𐰽𐰺𐰍𐰏𐰤𐰆𐰢 𐰽𐰺𐰍𐰏𐰤𐰆𐰢 𐰽𐰺𐰍𐰏𐰤𐰆𐰢 𐰽𐰺𐰍𐰏𐰤𐰆𐰢** *Bilgä Toñuquq-bän. Özüm Tabğaç äliñä qilintim. Türk bodun Tabğaçqa körür ärti.* – “I’m Bilga Tonyuquq. I grew up in Tabgach state. Turkic nation was subordinated to Tabgach [Ishoqov, Sodiqov, Omonov 2009, 59, 70].

In the development of the documentation style of the official texts of Uigur khoqon period equally, with continuation, the documentation style of Turkic khoqons have their aspects. Particularly, the word *bitig* used in Turkic khoqons period in meaning “written thing”, but in uigur khoqons period with lexeme *belgu* was formed a pair of words except the meaning “written thing” was in meaning “order”. For example, in Moyunchur inscription has such kind of sentence: *bij yilliq tümän künlik bitigimin belgümin anta yası taşqa yaratitım.* – “thousand years state order (state regulation) was inscribed on a flat stone”. It becomes clear, that the meaning of *bitig* lexeme together with word *belgü* was widened in uigur khoqon period.

It is obvious from analyses that this period is the second stage of the development of Turkic official style.

The documentation of the IX-XIII centuries

This period covers two stages during its development: 1) it began from the second part of the X century continued till the end of the XII century *the stage of official text in Qorahonids period.* 2) The ancient states alongside documentation of Qorahonids – *the documentation of Kochu and Gansu states* were functioned (the IX-XIII centuries).

From the second part of the X century, the ruling power passed to Qorahonids marked with an animation and development of the social-political and cultural life had declination before in a certain period it started again development. It was set the problem to strengthening Qorahonids power, to restore different political institutes in society, to identify a social-political system of the state, to give the job to different groups of society, the norms of relations between them, to show the law and order of ruling method. The period and society changed its viewpoints, it influenced the meaning and composing style of official texts. From the XI century, the new form of Turkic documentation attracted attention.

This period considered the new stage in the development of legal, documentation and an official style. At that period in power, ideology, culture, spiritual, world view and in religion way opened a new course. All of it reflected the development of the language, the new stage in science was named “the old Turkic language”, started Turkic in Qorahonids period. Ancient Turkic literary language was replaced by the Old Turkic literary language.

This period absorbed highly developed textual study’s tradition of the past period created new types of the document and also brought to a close. The most of official letters preserved till nowadays are from this period. The word and phrases (official word) are inherent to the letters of official work were strongly placed as the norm of official language.

For example, in deeds of Qorahonids period, the word *bitig* meant “a document, a deed, and an act”. The wide application of *bitig* in composing the names of the documents is the product of Qorahonids offices.

Yusuf Hos Hojib depicted with the following word about the suitability documentation in state ruling of this period:

Eđi keđ keräklig turur bu bitig,

Bitig birlä beglär etär el etig –

This document is very necessary,

The beks ruled the nation with documents [Sodiqov 2006, 85].

Bitigci in Qorahonids sultanates ruled the offices. We can find proves from the work “Qatadgu bilig” that *bitigçi* in that period had special place in society.

We can see in the work “Qatadgu bilig” the top of the development of style-related with stage of state ruling and legislation.

The documentation of ancient Qo’chu and Gansu states were unique and covered the IX-XIII centuries. Our ancestors those who lived at that period made special emphasis documentation of all legal relations between each other. It proves that their legal knowledge was high enough. Therefore, so many types of official texts were registered private-economical relations of the citizens at that period. Nowadays some relations seem insignificant were documented too.

The documentation of the XIII-XVI centuries

The documentation of that period during its historical development was covered in four stages. It is:

1) *The documentation used in Chig’atoy ulus* (the XIII-XIV centuries).

2) *The documentation of Gold Horde and next khoqons* (The first half of the XIV century till the second part of the XVI century).

3) *The documentation in the Timurids period* (From the second half the XIV century till the XVI century).

4) *The early period of documentation of the Ottoman Empire* (From the second half of the XV century till the XVI century).

The statehood in Central Asia under the ruling of Chingizids in chronicles it is named Chig'atoy ulus. One of the peculiarities of documentation of that period they widely spread the Turkic language and the Turkic official style in legal-office practice.

In the period of Chig'atoy khons as collection of the main laws was used the term *yasa*. Also, the sphere of using credentials was widened. It was created the new type of the document called *bayza* = *payza* and it was directed for the safeguarding of the security of envoys and messengers. In the office of the ruler was introduced a position *yazğuçı* separately worked with complaints of the citizens. Arab traveler Ibn Battuta wrote about this in his manuscript. He depicts the office of amir of Khorezm with the following words: "This amir had the following custom every day the judge (sharia law) together with him calligraphies came to his reception lawyer and sat in a special place. In front of the judge (Sharia law) took place one of the chiefs of amirs, eight Turkic amirs, and shaykhs who are called *yazğuçı*. People tell their complaints to these officers. If the issue relates to Sharia – judge, other issues decide these amirs. The decisions of the judge (Sharia law) and amirs are fair. Because, it is impossible to convict them in supporting any side, they do not take bribes" [Ibrohimov 1993, 60]. In the original Arab text, *yazğuçı* was given in this form. It shows that it is in meaning position. In this information: "Relate to other issues" means notarial jobs like mutual exchange between citizens, rent and inherit.

The Gold Horde and after it – the Crimea and Kazan khoqons were distinguished in the history of Turkic official style with continuation in practice the documentation style used in previous periods.

Linguistic researches of the official texts belong to the Timurids period shows that it should be investigated as a separate stage of development of documentation official style of the Timurids period [Omonov 2007, 117-120]. The tradition of composing an official text was completely formed in office work of that period and also all the

lands which were under the control to Timurids used a single form of an inscription of the document.

It becomes clear that some types of documents and names used in office work at that period from old were used in other meanings. For proving this idea one can see in analyzing one sample *nišan* and *tüzük* terms.

In Timurids period in legal-offices started to use the term *nišan* it was used in ancient official letter styles in meaning “a sign, a seal” and it was equal in legal meaning with term *yarliğ*. It proves the documents from the Timurids period. Particularly, in 1469 Umarshayx Mirzo’s credential was written as the following:

yilda yangi nišan tilämäyin bu nišan bilä yıl sayu heç türlüq salıq salmayın daftarlarğa surusun. – “Do not ask each year a new *nishon* (credential, document), this *nishon* (document) whole year will not impose any tax, register it in income-expenditure writing books” [Omonov 2003, 137-139]. Or we can see it in the document was inscribed in Herat in 1422 it belonged to Shokhruh Mirzo legal-office: *pak nišan bermiş erdik* – “we gave the original document”. Also, on the reverse side of the document was written that it was taken by the owner and in register “*nishon*” it meant the name of the document: *nişānni İsmāyil aldi* – “the document was taken by Ismoil”.

The next ideas relate to the term *tüzük*.

In documentation, practice work the term *tuzuk* in meaning the main state order was started to use in the Timurids period. We can find proof of it in orders of the Great military leader and a ruler and in works of historians of that period were devoted to Timur and Timurids activity.

In work “Temur’s codes” has such kind of words define the essence of the word *tüzük*: “I realized the ruling of the sultanate in any event and work according to the bureaucracy (түра) and order [TT 1996, 72-73]. For studying a ruling system of the state built by sultan Temurbek the main source was given notes in a native language of the ruler. Let’s continue to read the work: “After putting in order the sharia work, I started to form the office system of my sultanate” [TT 1996, 80]. It becomes clear from the meaning of the part brought from the work that Temurbek based on *törä* and *tüzük* in ruling of sultanate

After the ruling power passed to the lords from Timur and Timurids dynasty it happened animation and development in cultural and social life which waned before during some period it started development

again. It was a daily task to strengthen the power of local rulers, to preserve achievements, to show the way of future development, to fix the method of the social-political system of the state, to give the job to different strata of society and to show rule and order of the state.

For deciding this problem Sohimbquron Temurbek created the work “Temur’s codes” faithfully to the ancient Turkic ruling tradition as an absolute code *nizomnoma* which includes in it the ruling of the country, policy, law, and order, rite and customs and the norms of the ethics. It was a very important demand before work. The news was appeared from it, strengthen their, ruling methods, how it should be the habit of ordinary citizen (“the man of the nation” – interpretation of Sohimbquron Temurbek) from high-ranking beks and amirs, state construction, economy, spiritual and improvement, strengthen the state, the whole social-political, economical, material-cultural, moral and educational for these problems might be shown the way according to the demands of the period.

The sultan Temurbek as the lawyer and ideologist of the new period and stage answered these questions. This period is considered as the new stage in legality and state ruling system too. At that period in power, ideology, culture, spiritual and world view opened the new course. All of them were reflected in orders and also in the development of legality represent from the past Turkic nations, it started a unique period. The old legality based on *yasa* was replaced by codes.

The state laws of the Chingisiys dynasty called *yasa* were used in Timurids state too. But, at that period the sphere of it using was decreased. In the Timurids period, it was used in the meaning of “criminal law”. The proof of it we find in codes too: “I ordered about pilferers, where they are, they will be seized, they should be punished according *yasa*. If someone takes the property, the property of offended will return from a monster, return to the owner [TT 1996, 94]. Or “I ordered, “pilferers and robbers” should be punished according to *yasa* [TT 1996, 94]. From analyzing the facts shows that *yasa* at that period was used as the criminal law.

The official style that appeared in the Timurids period is the ancient inscriptions in Ko’k Turkic writing, also, after that Turkic official style was in practice in the next period of khoqons and states; the form and structure, it amplifies with the style of depiction and come perfect.

At the beginning and till the XVI century Ottomans in state ruling accepted documentation tradition was in practice in Temurids and other Turkic states. The language and style of the documents were created by the rulers of the empire at the beginning of its ruling based on documentation tradition of old Uzbek literary language.

On the whole, the Turkic official style from the ancient period until the XVI century passed several linguistic development stages. These stages of development interconnected and at the same time, it differs with its unique features.

On the whole, along with literary language, we can see the influence of other styles on the appearance of literary language. In particular, the influence of the official style in this process is large. The necessity in official texts increased in daily life because of the complication of social-economic relations. The official relation is the main evidence of different tribe-families was on stage of formations as a nation. We can observe of obvious influence of writing tradition of the chronicles and official style on the rising of Old Turkic literary language. Later this language was the reason for the appearance of all Turkic languages and rising the tradition of composing the text.

The early appearance of the written form of Turkic literary language was in the form of official language. The official style was the basic function of forming of the literary language.

In the history of the definite language in different periods the means of the language exchanging with others (replacement) and because of changing of its formation and the norms of quality the stages of development of the language divide into periods. The appearance of Turkic official style and its historical development until the XVI century which is interconnected and also it differs with its unique features which are possible to divide it into four stages.

In the historical development of the Turkic official style has special importance for the documentation of Turkic khoqons, Qorohonids and also Temurids period.

The analyzing of development stages of the Turkic official style the tradition of composing the text in office work of Turkic sultanates was in completed form and also shows that all the lands were under the control to them and had used one single sample of accomplishing the document.

THE NORMS OF WRITTEN STYLE AND THEIR CHOOSING

Choosing the letters in official texts

The official texts left from early and the middle ages were inscribed in different systems of writings. The impressive part of the document was inscribed in two stages (the most ancient and the period of Turkic khoqons [Ishoqov, Sodiqov, Omonov 2009, 93-96]) of development of Turkic official style were mainly in Ko'k Turkic writing, in next rising stages the documents were inscribed in Turkic-Uigur, Moniy, Dorbanjin and in Arab alphabet. Choosing the writing language to the texts belong to the official style related to the period in which the text was inscribed, language, writing language condition and also with the legal position of the letter. For example, in the period of the first and the forth Turkic khoqons the main writing language of the state was Ko'k Turkic alphabet, it proves the texts on inscription stone was erected by the order of the sultanate khoqons. In the next periods, Turkic-Uigur and Arab alphabets were raised till the state level, it is possible to know about it from the writings on the state documents, coins, and seals.

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

There are enough shreds of evidence from historical sources which prove that Turkic khoqons correspondences to the neighboring nations were in Ko'k Turkic writing. A Byzantine historian and a diplomat Menander in 568 gave information about reception of envoys which came to the king of Constantinople Justin II from khoqon Istami, the letter was inscribed they brought was registered as "Scythian writing" [http://ru.wikipedia.org/wiki/Менандр_Протектор]. If we take into consideration that in Byzantine chronicles was used Scythian ethnic names towards Turkic nations, along with this under the term "Scythian writing" was meant the ancient writing of Turkic nations - Ko'k Turkic alphabet.

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

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

The ancient official texts in Ko'k 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 take into consideration, that relic's contemporary to Ko'k Turkic writing did not constantly reflect in word the graphic symbols which depicted the vowels. In the text of the documents written in Ko'k 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 lug'atit Turk" [DJIT I, 50]. 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 *bitigči*, only Turkic-Uigur writing but who wrote the documents named *ilimğa* (c.76) [DJIT I, 161].

In the first half of the XIII century the rising of Turkic-Uigur writing related to Chingizkhan and his descendants. After building their states, Mongols occupied neighboring states, in the state legal-offices of uluses, were subordinated to them it was used Turkic-Uigur tetter. "Even they forgot their Mongolian language; Turkic language was used as a palace and also as an informal speech [Wambery 1990, 30].



In the XIV century in Temur's state and Gold Horde Turkic-Uigur writing was under the protection of the state [Wambery 1990, 56]. At that period, the state office works, official documents, diplomatic correspondences, and clerical works used this language.


An Arab historian Ibn Arabshox in his work "The wonders of fate in history of Temur" wrote the following words about the occupation at that period the solid place of Turkic-Uigur writing: "They (ching'atoys) signs, decrees, orders, letters, account note-books, (credential) s 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 skillful person will not die from hunger, because to (know this writing) from their viewpoint it considered daily bread" [Ibn Arabshoh 1992, 96].

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 was developed in Arab.



In the IX-XV centuries, Turkic-Uigur writing was widely spread in a large region and it was the state writing. At that period it appeared different forms of Turkic-Uigur writings. The scientists divided Turkic-Uigur writing into three groups [See: Sodiqov 1992, 66-71]. The official texts in Turkic-Uigur writing also differ from each other with letter appearances.


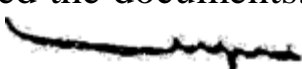
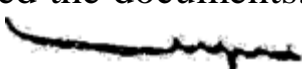
For example, in the XIII-XIV centuries many paper works were related to mutual exchange between the people, executing the trading documents, economy and also the type of writing credential of To'htamish reminds the ancient Turkic-Uigur writing. The teeth of the letters relatively small in the text; the signs which came after the word along the letter direction (, ) and stretched above




() . The form of letter of these documents is close to the source preserved till nowadays “Ug’uznoma’s” letter type.

The letter 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 in red ink [Sodiqov 1990, 9]. The teeth of the letters in the texts are wide; as distinct from other type of the 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, in this type of the letter was copied not only the documents, 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 [look about this: Sodiqov 1992, 65-67].

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 Timurids Shokhrul 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, the type of the letter of these documents are very similar Turkic-Uigur writing forms of the letter of these copies of the work “Merojnoma” and “Tazkiratul-avliyo” (identique) [Deny 1957, 254].

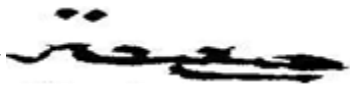
It should be registered, that Turkic documents in Uigur writing which we investigate sometime consonant [h] gives together with sign () which depicts [a]. This diverse graph draws scientist’s attention away who published the documents. For example, V.Radloff in To’htamish credential () the name *Hasan* translated into transcription *Āsān*, P.Melioranskiy in 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 for defining 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 provides 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 had used Arab writing as diacritic signs. Below we will look through with such kind of signs in some documents:

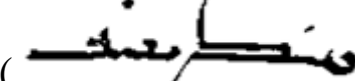
1) The double dots in many cases had used for depicting [g'], [q] and [x] () *yarliq* “credential” (ТҚ, 12),

() *xanaqağa* хонақога to khonoqa? [ШН, 5],

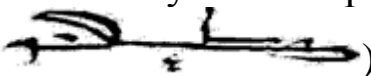
() *tarxan* “тархонтarkhon ” (ТҚ, 18); in some cases for depicting [s'] was used double dots:

() *quščī* “қушчи the bird seller?” [ТҚ, 10].

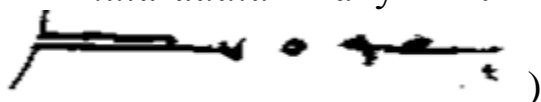
2) One dot in the text depicts [n]:

() *kentläriñ* “кентларининг kent's?” [ТҚ, 23],

() *qonup* “located” [ШН, 11].


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

muta'addid “many time repeated” [TK, 24], (

)



varizat “additional tax [TK, 45].

4) For depicting [h] (𐰽) was used 𐰽:





() *mašhur* “popular” [TK, 25].


5) For depicting [h] (ح Arab letter) was used ح Arab letter:

() *mahruz* “preserved” [TK, 46].

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

In official texts of the XI-XIII centuries, some words repeated many times, formed sample 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 *mān* () in form *mn*, *yämä* – “again” auxiliary word *ymä*, the number *yigirma* () *yrmi* [IIIH, 12],

the term *nišan* which means the type of the document () was written in form *nšn* [YM, 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 number. In Turkic-Uigur writing with a stroke of the pen is possible to write one word. When the letters are writing together the words line up like a chain [Kara 1972, 84]. The office works need such kind of writing. Therefore, in the XI-XV centuries many official documents, paper works, legal texts, and deed 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 in aim for execution of notarial relations between the people in documents were 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, Qavsidu stated that he wrote it by himself: *Män Qavsidu özüm bitidim* (I'm Qavsidu. I wrote it by myself) [5259]. Or at this fund, the document under the code U 5271 relates to renting of the land. In it talking about the person whose name was Temur Bug'a who rented the land from Qiyimtu. In the end, Qiyimtu had introduced Temur Bug'ani with the official text than it was registered about the writing it. It is this fragment: *Qiyimtu Tämür Buğağa ayitip bitidim* (Qiyimtu wrote through (vocalizing) to Temur Bug'a [5271].

Therefore, the viewpoints of some researchers do not prove so much that Turkic-Uigur writing is in the narrow sphere, far from the people relations and did not use in diplomatic correspondence¹.

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

As we know, 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 had not their national writing; therefore they used Turkic-Uigur writing and Turkic language (the first years of foundation of the empire) in state offices and official correspondences [БН, 527]. Turkic-Uigur writing's development at that period was related to Chingiskhan and chingizids dynasty. Chingisids respected and esteemed Turkic-Uigur writing as its native [Kara 1972, 302].

¹ V.V.Radloff in 1888 had announced in the article "To'htamish and Timur Qutlug' credential" that Uigur writing was used in narrow sphere and it was used only in diplomatic correspondence ("...that khans used uigur type only in diplomatic documents, but Arab in documents which were dedicated to the nation" Radloff 1888, 3). At that period when the scientist made research this document was not found the documents in Uigur written language of Temurids rulers Shokhruh, Abusaid, Umarshayh, Ottoman sultan Mehmed II and also hundreds of official texts which were written in the XIII-XIV centuries for executing the mutual exchange and trading documents between the people. Therefore, the scientist Turkology made such a conclusion.

The historian Alouddin Otamalik Juvaniy in his work “Tarihi jahongushoy” gave information about ethnolinguistic and the way of using writing in lands of Mongol empire at that period. In his book, he noted that all people instead of studying science, they occupied learning Uigur (Turkic – Q.O.) language [٢٠١٩٤٣ باراوكاف p.82].

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 Sun Empire in the southern part of China and also all China became the part of the Mongol empire. In 1264 the center of 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 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 Hubilaykhan¹ period.

In 1260 Tibetan monk Pagba-lama (Basiba 1239-1280) by order of Habilaykhan started to create the new alphabet. Pagba-lama for creating the new alphabet used the Tibet alphabet. Sometime later on 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*)². In dorbaljin writing as in Tibetan was written not from left to the right, as ancient Turki-Uigur writing was written upward.

In 1269 dorbaljin 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, 30].

There were 41 signs in dorbaljin alphabet, 9 from them served for depicting vowel sound [Loukotka 1950, 202-203]. There was one sign in Turkic-Uigur writing which had the feature to depict several sounds, but dorbaljin had not.

That writing was plan in the future to use in all lands as the native writing. Therefore, some signs in writing for depicting the sounds do

¹ Khagan Hubilaykhan and his heirs in Chinese chronicles were popular with the name Yuan dynasty. They reined in 1269-1368.

² The historian Ibn Arabshoh in his works about the period of Sohimbquron Temurbek “The wonders of fate in history of Temur” the writing “durbaljin” was this. [Ibn Arabshoh 1992, 96].

not come across in Mongol language. At the beginning of durbaljin orthography took into account the features of different languages [ИЛҮ 1981, 233].

The orthography of the new writing was taken into account the features of the Chinese language. Several signs and ideograms were created to registering 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 were written side by side with Chinese hieroglyphs and durbaljin writing. There were orthographic vocabularies created for showing the right way of writing hieroglyphs in durbaljin writing. One of these is the vocabulary “Mangu qin yun (The features of sound of Mongol writing)” which was corrected again and widened in 1308 by Chju Qinvan p.84 [ИЛҮ 1981, 233]. Durbaljin in history of writing culture takes an important place as early phonetics writing.

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

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 the part of the Mongolian empire. There are many documents prove that durbaljin alphabet was widely used in office works and official correspondences [Grigoryev 1978, 9, 12]. One of the payment credentials was given in 1305 by the Mongol prince Haysan after liberating the Buddha monastery from payment [Pelliot 1949, 621-624].

In other uluses of Mongolian empire (Chig’atoy, Jo’ji, 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 durbaljin – 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 Uigur writing and it is popular as Mongolian writing” [Ibn Arabshoh 1992, 96].

It was considered that in Central Asia region not many durbaljin writing relics were inscribed in Turkic language, among them was the

text in dorbaldjin writing on bark of birch was found in Golden Horde region [Poppe 1941, 81]. But, researches show that that viewpoint was not correct. For example, at the end of the last century, a German orientalist P.Zieme had published the fragments of Turkic documents in dorbaldjin writing that were preserved in the Berlin fund [Zieme 1998, 63-69].

According to Zieme's observation, the substantial part such kind of the documents in dorbaldjin writing were inscribed in Turkic language in the XIII-XIV century did not research till nowadays [Zieme 1998, 68].

At the beginning of the XIV century, in the center of empire dorbaldjin writing as a state writing became weaken. In spite of its completeness and correctness, it could not replace Chinese hieroglyphs, Turkic-Uigur, Tibetan, and Arab native writing. Notwithstanding, it should be paid attention to that dorbaldjin 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 Turkic official style continued from the XVI till the beginning of the XX century were in Arab written letter.

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 case when the definite word uses in official correspondence and in choosing the term and syntactical phrases. We will examine it in detail the following parts.


Phonetic dimensions of official texts



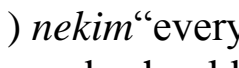



In stylistics, the problems relate to the dimension size of sound are studied in the part of phonetics. Phonetics as a part of stylistics, mainly, pay attention to the problem of accordance with the sound of the speech.

This part of the research is about the phonetic norm of official correspondences.

The chance of accurate restoration of early and middle age official texts sound norms is limited. For clarification of this problem impedes the passing of a long period and complexity of the writing languages in different systems. Mostly, the multitasking nature of the letters in some alphabets, it is complicated to identify which kind of sound depicts the vowel and consonant letters in definite place

[Sodiqov 1992, 166]. Therefore, it should remember during examination of ancient script on relics realized that few letters system of Turkic language has complicated sound dimension size. Particularly, for identifying the task of the letters in official letters it should be examined phonetic features of the language the text of the document was inscribed at that period, notes in Arab writing under some legal texts and also to compare Turkic documents with contemporary Arab writing.

In early and the middle ages in Turkic official texts were possible to distinguish the following vowels: [a], [a'], [a?], [e], [i], [i'], [u], [u'], [o], [o'] [See about the vowel system of the language of written relics of that period: Mahmudov 1990, 39]. It should be noted, V.Radloff and P.Melioranskiy in the publication process of the documents of the middle ages did not differ [e] vowel [Radloff 1888, 6-39; Melioranskiy 1906, 03]. Instead of it, he gave [a'] or [i]. But, in Turkic-Uigur writing in text of state documents ()

) *el* “nation” [TĖ, 13] () *bergil* “give” [TĖ, 19], () *evi* “home” “family” [IIIH, 11], () *nekim* “everyone” [IIIH, 5], () *emdi* “now” [YM, 6] in such a kind of words should not doubt the pronunciation of [e]. In documents open and wide [ā] is not labialized come across in adopted words () *hāji* “saint” [TK, 27], () *sultān* “sultan” [YM, 1]. In the vowel system of writing in early middle ages, official texts did not come across some vowels, but in the middle ages in writing of Turkic credentials, we can see it in adapted words [f], [j] and [h].

The phonetic phenomena. In official writing of early and the middle age you can observe such a kind of phenomena:

a) In relics in Ko'k Turkic language [n] in the middle ages documents language passed into [y] [n]>[y]: *qanu*>*qayu* [TK, 39].

b) In texts [d]=[t] we can see conformity: *tep* “said” [TĖ, 22], *tedemiz* “we told” [TK, 21], *dep* “said” [TK, 50], *emdi* “now” [YM, 6].

c) [d]=[y] is equal: *ud* “cow” [IIIH, 12], *uy* “cow” [YM, 12].

d) Instead phoneme [ä] uses [i]: *y(igi)rmi* “twenty” [IIIH, 13], *yigirmi* “twenty” [YM, 13]. In contemporary relics come across in form *yigirmä* [Mahmudov 1990, 120]. In contemporary relics in spite of prevailing [d]>[z] phenomenon, in documents were preserved the

ancient phonetic form: *edgü* “good” [TK, 4], *edügü* “Edugu, the name of the person” [TĖ, 8].

e) In some Turkic words when came side by side two vowels was added [i] or [ü]: *edgü* [TK, 4], *edügü* [TĖ, 8], the verb *täbragän* come across in form *täbirägän* [TĖ, 12].

f) Some words in the middle of the word were adapted to Turkic language pronunciation: *Mahmat* “Muhammad” [TK, 27].

g) The phenomenon of falling the vowel at the end of the word: *başlı* “head” [TĖ, 22], *atlı* “with name” [TĖ, 8].

h) The phenomenon [r] // o use mixed: *birlä* “together” [TĖ, 9], *bilä* “together” [YM, 9].

i) Under the influence of labialized narrow phoneme [uʷ] the vowel [e] may change: *tegürmäsin* “do not report” [TK, 33], *tügürmäsin* “do not report” [YM, 12].

j) The phenomenon rotation ([z]>[r]): *bayza*>*bayra* “пайза” [TK, 14].

These phonetic phenomena reflected in documentation writing are not by an accident, but it is the sign that our language had passed long development stages. Therein, phonetic phenomena in literary language reflected official style too.

The harmony of sounds. The harmony of sounds is proper to the nature of Turkic languages, like other languages they do need to pay attention to the harmony of sound in the words for smoothing over the style.

This phenomenon is proper to Turkic languages it also exists in writing language of official texts. In early and middle ages official texts like contemporary relics have two types of harmony of the sound [Sherbak 1962, 51].

1) Palate harmony: The wide version of auxiliaries were added to the words with wide root *qiriğığa* “to the limit” [TĖ, 10], *ortaqçilariğa* “to partners” [TK, 32], *yıldın* “from the year” [IIIH, 7], *tartusini* “present” [YM, 7], the words with thin root was added the soft pair: *elçilärgä* “to envoys” [TĖ, 19], *bitigçilärigä* “to clerks” [TK, 7], *ikisidä* “both” [IIIH, 13], *berilgänni* “which was given” [YM, 8].

2) The harmony of lips: *tuttuq* “gave” [TĖ, 23], *körüp* “saw” [TK, 23], *sürüsün* “should be written” [YM, 11].

It is impossible to say that in some official texts language of the XIV-XV centuries followed the phenomenon of harmony of sounds like in ancient deeds. In some cases, it is possible to see distancing from this phenomenon. In particular, *kentlariğa* “to the cities” [TK, 5];

to the word with soft root adds the wide version of auxiliary. In spite of this, the documentation language is considered as a synharmonie one. The using of wide and thin pairs provided a definite harmony of the style.

Choosing of lexical singularity in the text documents

The meaning of the word in the language system shows that the leading position is stylistic; it is the main unity of style of the word. Along with studying lexical meaning stylistic of the word in the language, in a definite speech estimate the word. Also, it formed norms of using the word in a different style.

Stylistic of the word through using achievements of the modern semasiology is studied a different system connection of the words in the language. Such an approach, first of all, serves for giving the right information about the official texts and demands learning the terms and multivalued words. In the center stylistic of the word differs with style in using the words and analyzing the rules of using the right lexical meaning in different conversations.

Examining the stylistic side of the word is to demand to express the mind about basically using lexical unity.

It takes into account not only nominal (naming, calling) side, but also an aesthetic task.

Lexical stylistic closely relates to speech culture and puts it in order. Because, in a definite circle to show the using lexical meaning in the language, stylistic of the word observes to correct using of the word. Therefore, in a definite text analyzing the choice of the word helps to identify the social speech culture and literary norms of that period in which the text was written. The lexical uniqueness of early and the middle ages official texts are trustful evidence of literary norms were used by our ancestors in speech culture and the sphere of official speech in the period when the document was inscribed.

The word allows understanding the text. To investigate the style of official text, first of all, it means to examine the lexicon. It is known that for understanding the text it starts from understanding the meaning of the word.

The stylistic approach to the word arises the problem of choosing the word helps to accurately express the mind. Choosing the right word by the author it is not only the merit of the style it increases the

opportunity to understand the text and the influence of the meaning. But the choice of wrong word is equally to misunderstanding of idea and appearing of logical mistakes. In this case, it was chosen the right way. If you try to change the word into another in the text it will seem that the whole text was changed. In the text reading process, it seems like no other word instead the lexical singularity was used by them. There was a great pay attention to choosing the word in official texts. The responsible persons working in legal-offices *ilimğa, yazğučı* and *bitigçi* who examined the meaning and chose the word of the documents which belong to the state institutes.

The state documents were examined by them. There are some facts about their hard work. These are some draft versions of the documents. The person who will examine the draft of the texts will be the witness that the composers of the text in the inscribing process pay attention to the use of each word in the right position and context. Also, some deeds belonged to the middle age people were the samples of disciples who learned the documentation. If it looks through attentively in the text of the document many repeating parts, official words, a sample of the phrases, were trained the forms and we can see that some words and phrases were erased. For example, the text under the code U 5534 at the beginning of the deed the line in should be written the name of the individuals was erased.

In order to register mutual exchange between the people the meaning of the documents and the norm of choosing the word in it the person who wrote the document and also the sides who realized the legal relations were responsible took part in it as a witness. Usually, for legalization, the document of mutual exchange relations took part two people as a witness. But, in some cases might take part four people as impartially [Zieme 1981, 59]. Therefore, at the end of the document, it was a point registered the name who wrote it, the names of the witnesses, by official's words were inscribed the text and how many times were read to the sides. Along with this let it pay attention to the ending of deed under the code U 5239 was devoted to the selling of the land:

Bu nišan men Töläk Temürniñ ol.

Bu nišan men Buyan Temürniñ ol.

Bu nišan men tanuq Käräyniñ ol.

Bu nišan men tanuq Temür Buqaniñ ol.

Bu bitigni men Buyan Tämür öz iligin bitiyü tegintim.

This sign is mine To'lak Temur.

This sign is mine Buyan Temur.

This sign is mine, a witness Karayin.

This sign is mine, a witness Temur Buqa

This document was written by me Buyan Temur.

Such a kind of ending was always presented as an integral part of all deeds.

Even in some documents which belonged to citizens some words were erased and written another, edited and also come across corrected official texts. For example, the document under the code U 5260 is about taking wine on credit. There is a joint in the third line of this letter was written the volume of wine *yarim bor*. At the top of this joint was written the volume with the aim of providing clarity was added the word account *qap* and was edited in this form *yarimqapbor*:

After this correction, the volume of the wine was clarified and became in form *Turiñ Baqşidin yarim qap bor*.

Or in the deed under the code U 3907 after editing the sentence in the document it was sealed.

It should be accepted as a sign of adding correction during inscribing the document.

From our viewpoint, such kind of documents shows that at the end of the text during the reading some word and phrases were displeased by sides. These words and phrases might be erased and was replaced by others. After that, the document was signed and mutual exchange relation was legalized. The proofs belong to the documents of the citizens show that our ancestors edited by themselves the official letters, at that period the norms of official texts were formed well, official letters style settled down well in society and at that period except reading and writing skills was put in practice documentation ability that is legal skill. It makes such a conclusion that all of these meant for learning the rules of writing the documents in schools might be acted at that period.

Along with this, it will be appropriated to site the word of French orientalist Le Coq. He wrote: "In many documents were indicated, that one of the participants wrote the document by himself. We read nowhere, that any lawyer controlled its composition; therefore the knowledge of legal formulas was used in each case was public. In

comparison with Europe nearly at the same period – we are talking about the period before and after crusade – Turkic nation were dominant: Could many nobles of Europe execute appropriate agreements due to rules at that time?” [Tugusheva 2001, 139].

Documentation style’s attitude toward multiple meaning words. Multiple meaning phenomena play an important role in forming the style of the document. All the meanings of polysemous words are not used in an official style, but entering one meaning to the documentation language. For example, please pay attention to the following phrases in To’htamish credential: *ol yaman kişilär burun täbirgändin* [TĖ, 12]. The verb *täbirämäk* in this example has multiple-meaning words; it took place in the document style with one meaning. For example, in vocabulary of L.Budagov give three meanings of this word 1) *тронуться, двигаться* (to move); 2) *дрожать* (tremble) 3) *походъ* (trip) [Budagov 1869, 340]. But, these meanings and the verb *täbirämäk* in this meaning does not relate to the documentation style. Analyzing the facts show except the meanings of the word *täbirämäk* in vocabulary of L.Budagov exists one more seme “step back”. Also, in “Boburnoma” we come across the cases when the verb *täbärädi* was used in the meaning of “step back” [БН, 81]. This meaning of the word *täbirämäk* was entered the documentation lexicon. Or the word *söz* in all scientific vocabularies was given only in one meaning “*söz*” (*слово*-word) [Budagov 1869, 645; Radlov 1911, IV, 586; ДТС 1969, 511]. But, this meaning and seme the word *so’z* does not relate to the documentation style. It becomes clear if to examine Turkic and Persian official texts of early and the middle age the word *so’z* except the meanings were registered above in vocabularies acquire separate a special meaning for the title of the documents “order” and “decree”. We will talk about it in detail in the next parts. Except these multiple-meaning words *el* (nation, relative, and troop), *oġlan* (military leader, prince), *nišan* (the name of the document, seal) and *tamġa* (seal, the type of the tax) come across many other such kind of words in the official texts.

Some lexical singularity and phrases using in daily life in the official texts it also serves terminological feature in the official text. The word was used in meetings it starts a new life in the net. The term was sent to the definite net, the definite net meanings and the word or phrase helps to master the object of this sphere. The term demands

accuracy. Therefore, in a speech, some multiple-meaning words in the sphere of official text are used in one meaning. It is important, in ancient documents of our ancestor's legal terms characterize as a formed and accepted in completed form. Therefore, in all official correspondences for explaining legal meaning are used the similar terms.

Please compare examples and meanings in the following table:

Theword	Themeaning	Themeaningasaterm
Al	Ruse	Swindle
And	Vow, oath	Agreement ,contract
Arīg	Neat, tidy	Reliable
Arītmaq	To wipe, to get rid	To complete, to spread (trading company)
Arqış	Caravan	Envoy
Bitig	The book	Document, deed
Budun	Nation	Population
Yazuq	Sin	Crime
Esän	Healthy	Strong
Ev-barq	Wealth	Property
Äd-tavar	Wealth	Property
El	State	Association
Čam	Claim	Trial
Keŋgäš	Advice	Meeting
Köni	Right	Complete
Näŋ	Thing	Property
Söz	Word	Order, message
Qut	Good fortune, happiness	Political power
Qor	Injury	Harm
Öz	Heart	Essence
Tarīg	Farming	Area under crops
Tilämäk	Wish, ask	Declare
Tiyıq	Abstain	Prohibited
Törü	Rule	Law, legal system
Tüzülmäk	Align	Establish diplomatic relation
Tusu	Benefit, income	Compensation with interest

Tapuğ	Praying	Service
Yasa	Law	Code of laws

The style of official texts of early and the middle ages is a unique in structure of the word and choosing lexical phrases. This uniqueness means that all phrases in Turkic languages are not used in the text of the document, but it uses lexical phrases relate to the style of the documents. Along with this, in style of the official texts, contemporary inscribed relics and in oral speech do not come across the similar phrases. Besides, in the official texts are not used figurative language, spiritual condition of the people and means for depicting the felling which is appropriate to other type of writing style.

For disclosure uniqueness of choosing the word in documentation style let's examine small permission paper is preserved in Berlin fund, it was given by the state administrator to envoy:

Ud yıl čaqšapat ay iki otuzqa Buyan Temür elčiniñ nökürläriñä kezig aşqa birgü bir siğ et, biş tembin borni Turpan sanınqa tutup, Taqış Qaya birsün..p96 – In cow year in twenty two of the twelfth month to the bodyguards of envoy Buyan Temur was given some meat and tembinwine it was registered at the expense of Turfon (administration), Taqish Qoya should give [Arat 1987, 565].

First of all, it differs with textual choosing of the word, uniqueness of vocabulary composition and style. Exactness of the text and we can see of simplicity to understand it, in spite the permission paper was given to envoy is a little text, food volume from the envoy and his bodyguards took, in it was exactly was indicated who will give it and also at the expense of which administration. Therefore, it is impossible to interpret this the deed with other method. Besides, documentation language and style contemporary writing language of the relics did not come across an adapted lexical layer. The reason of not using of all common Turkic lexical singularities at that period in style of the official texts first of all it explains with demands to a literary language “formality”. Therefore, such kind of sign like a figurative, loftiness and luxury do not inherit to the nature of official inscriptions.

The basis of lexical layer of the official texts contains from words and phrases were produced from inner possibility of Turkic languages. The definite number of words in vocabulary of that period of Old Uzbek

language is suite to the official style that is to a documentation language. It is possible to include the words come across in written correspondence style *tarbip*, *tartanaq* and also the words from other social-political sphere [Please see about *tartanaq*: Vashary 1987, 97-101].

It should be mentioned two cases when we talk about the choosing lexical singularity in documentation style: 1) the words using in the official texts and 2) the words are not come across in the official texts. One group of words from early and the middle ages of common Turkic lexicon use documentation style. But some of them are not used. Such kind of feature is appropriate to examine in sphere the group of words.

Using of names in the documents. The official style differs from other (literary, verbal) style with using of the names. Examining of uniqueness of using names in the official correspondence style might be a separate research topic. We think it will be correct to pay attention to some sides.

The following groups of names are used in the official texts:

1) The names of position and title: use such kind of phrases *bökavül*, *tutqavul*, *tamğačī*, *tartnaqčī*, *bitigčī*, *quščī*, *barsčī*, *elčī*, *tuşumal*, *mujavur*, *sahibijam*. There are many such kind of names in departments cover the action of state office who responsible to realise the demands in the documents were given because of appointment to privilege or some title.

2) The name of tax and payments: *borla tamğäsi*, *anbar malī*, *endir haqī salīq*, *yasaqluq*, *mal*, *tavačī tartusī*.

3) The names of different official texts: *yarliq*, *nišan*, *bitig*, *bildür-gülük*, *bitig*, *baş bitig*, *čīn bitig*, *čīn baş bitig*, *vučuñ bitig*, *ata bitigi*, *bodun bitigi*, *ötüg bitig*, *ay bitigi*, *boşuğ*, *yumuş*, *bīčğas bitig*, *tutsuğ*.

4) The names of privileges given in the document: *suyurğal*, *tarxan*, *inju*.

5) Geographical names: *Ändigän*, *Čäçktü*, *Tan*, *Bağī šahar*, *Miyana*, *Qirīm*, *Turpan*.

6) The names of the year and months: *ud yili*, *bars yili*, *taqağu yili*, *rajab ayi*, *šavval ayi*, *muharram ayi*, *aram ayi*, *çaqšapat ayi*.

7) Киши отлари: *Temürbeg*, *Mir Sayid Ahmad*, *İsmail*, *Yağayla*, *Töläk Temür*, *Büyän*.

Particularly, in diplomatic correspondence and also at the ending of the documents belong to people widely spread official names who wrote the document, the names of witnesses.

Choosing the adjective in the official text. In modern Uzbek language adjectives are divided into nine groups according of their meaning. Not all semantic groups are used in documentation style. For example, the qualities depicting the features in behaviour of the person and condition are not used in the documents.

The other types of the qualities in this text may be used freely.

The using of numbers in documents. Therewere such a kind of types of calculus, order, collective, piece and approximate numbers in development of literary language in stage of Old Turkic language [Abdurahmonov, Shukurov 1973, 76]. All of them do not use in the official style. For example, approximate number does not come across in documents. As a result, approximate number does not mean exact nature of the thing. The nature of official style demands exactness. Exactness is the main sign of the documents. Also, not all numeric words are used in documentation style. Particularly, *parča*, *para*, *awuč*, *luqma*, *ewlük*. By the reason of, this numeric are more appropriate to the verbal and literary style. In the official letters style mainly is used calculation words which mean measure and volume. In the official letters style is widely spread such kind of numeric *bir qoşluq*, *bir siğ*, *biş tembin*. There are two methods of forming number in documentation style. According to the first method, for forming two-digit numbers at first says unit, then decimal. Please pay attention to: *iki yigirmi* was used in meaning “twelve”. There was order which close to the order in our modern language [For full information please see: Sodiqov 2006, 156-158]. This type of forming the number was not so popular at that period. In the middle ages, in the official letters the forming of number qualitatively were changed and acquired modern view: *on sākiz* – 18.

In general, in the official texts are widely used the group of number.

The using of pronoun in the official texts. According to semantic and grammatical features in Old Uzbek language pronouns differ from the following types: personal, interrogative, collareterally subordinated, define, doubt and denial affix [Abdurahmonov, Shukurov 1973, 89]. Above mentioned pronoun doubt pronoun is not used in

documentation style. As a result of this pronoun produces indefinite impression about thing and phenomenon. It is not appropriate to the documentation style which demands exactness. In the official texts mostly uses personal and indicative pronouns. In it is used not all indicative pronouns, mainly is *ol* and *bu* pronoun: *ol yaman kişilär burun täbirägändin el tarbip ol iş tağı ol çaqlı bolğan yärgäsi ol erdi* (Bad people retreat (above mentioned) it was happened at that period) [TĖ, 12-13]. Such kind of indicative pronouns which are presented in the middle ages in writing language of relic's *uşbu*, *oşul*, *oşal*, *şul* do not come across in studying by us documents. From our view point, it is a result of these pronouns more adapted literary style.

Using of verb in the documents. The using of verbs in the official texts has some peculiarities. This peculiarity has not emotional-expressive tinge. In particular, in “*Muhokamatullug’atayin*” with the aim of showing superiority of Turkic language over Persian the verbs were made by him *sipqarmaq*, *tamişmaq*, *boxsamaq*, *inrämäk*, *sıqtamaq*, *ökürmäk*, *sinrämäk* are alien for style of the official texts. As result these verbs considering the words which have emotional-expressive tinge. It was scientifically proved by Navoiy [Navoiy 1940, 46-47]. So, documentation style in particular is defined by verbs which used in common.

Using auxiliaries in the documents. We come across *birlä*, *bilä* and *sayä* auxiliaries in the official texts.

Such kind of auxiliaries *yanlığ*, *üzä* and *ičrä* which are used widely in contemporary relics do not use in documents. They are adapted to the literary writing language. Besides, as a result of *kibi* and *körä* auxiliaries have assimilation and compare meaning they do not come across in the official letters.

Using conjunctions in the text documents. In the official inscription style in works devoted to the history of Uzbek language are not come across all conjunctions. For example, such kind of disjunctive conjunctions: *gah-gah*, *hah-hah* and *gahi gah*, subordinating conjunctions: *oyla*, *kim*, *oyla-kim* and *harčand*, adversative conjunctions: *lek*, *valek* and *valekin* do not use in official letter style. As a result such kinds of conjunctions are suited to literary and verbal nature. In the official texts mainly are come across *va*, *dağı* and *tağı* copulative conjunctions: *türlüg zahmat va mavinat va*

avarizatlaridin masun va mahruz bolsunlar (liberate and protect from any hardships, hard payments and additional taxes) (TK, 45-46).

So, in the official letters prevail over clear and obvious mind. May be that is why in the official texts is not used the words which imposed subjective relations and grammatical means. Lexical uniqueness of official text it is because of wide using different social-political phrases and samples. Based on above mentioned we make conclusion that in documentation style choosing lexical conjunctions are suited to all types of the words.

The types of writing and styles of the documents. If we examine Turkic documents inscribed in different system from the middle ages, its style and choosing the words we can partly observe different sides. Particularly, it strikes on eyes in the official texts with Turkic-Uigur and Arab writing.

If the official text is in Turkic-Uigur writing, *ilimğa* (clerks) does best to use samples, words and phrases are formed on inside resources of Turkic language and try to keep the old documentation tradition. For proving our mind, we will pay our attention to the inscription stone in Ulug'tog' which was erected by sultan of Turon Temurbek in 1391. The text in Old Uzbek language contains from eight lines because it was in Turkic-Uigur writing, stonemasons did best for using Turkic words and the official phrases. Even, the names of the years and months in Turkic language: *tarix yeti yüz toqsan üçtä qoy yil yazniñ ara ayi* [Pnamaryev 1945, 223]. *Yazniñ ara ayi* “шаъбон”. As for the term “шаъбон” in contemporary language of relics actively used and in spite of adaptation to Turkic vocabulary and because the text was inscribed in Turkic-Uigur writing was used the old Turkic term *yazniñ ara ayi*. Or in the seventh line of this inscription stone instead of “фуқаро”, “раъиат” (“фуқаро” or “раиъат” was widely used in relics of that period) in old Uzbek language was used *el kişi* phrases. All of it was realised by the narrator inscribing in Turkic-Uigur writing and kept old traditions.

Also you can observe such kind of cases in texts of the official texts. For example, in order of Shokhrux Mirzo was used ancient phonetic version *ud* but contemporary relics was used *uy* (cow). Or in credential of To'htamishkhan the name of the year was inscribed the document was given in form *taqağu yil* [In divan' of Makhmud Qashgariy was used in the same way: Aliyev, Sodiqov 1994, 111].

Such kind of forms *ud*, *taqağu* found in own proof that it is phonetic phenomena are inherited to Old Turkic language in works of Turkology [Mahmudov 1990, 195]. Therefore, P.Melioranskiy talked about another document the order of Umarshayh Mirzo in Turkic-Uigur writing he made conclusion that its language was little artificial and ancient. He wrote: ... «как нам кажется, на некоторую искусственную архаичность языка канцелярий Омар Шейха» “It seems to us the language of office of Umarshayh Mirzo was little artificial and ancient” [Melioranskiy 1906, 05]. In this case the researcher overlooked the style of the document and choosing the word was related to the type of writing.

Such kind of examples we can find deeds of the XIII-XIV centuries. In solid part of letters in Turkic-Uigur writing were found in Eastern Turkistan region the date was given in the version of Old Turkic language. For example, in the letter under the code U 5243 *Küskü yıl säkizinč ay säkiz yigirmikä* – “In the eighteen of 8th month of year of mouse”.

Or in document under the code U 5242 it was given in this form *Bars yıl toquzunč ay altı otuzqa*– “In twenty six of 9th month of year of tiger”. The giving of date and number in this letter reminds the oldest written relics of Turkic nations – Ko’k Turkic inscriptions were used such kind of chronology and numbers.

This case was a result of mistake in writing the number by some researchers. They pay attention to the language, style of the measure and also to the using of ancient grammatical meanings in texts and suggest the idea that the letters were written in the X-XI centuries. But, investigations show, that they were not written before the XIII-XIV centuries [Zieme 1981, 56]. It proves that the documentation form in Turkic-Uigur writing was formed in ancient time and became it perfect and stable. Other style of writing and grammatical meanings in oral speech and also in spite of new version of using chronology in deeds was still used the old form. But as for in contemporary Turkic documents in Arab writing the clerks used the new form of language meanings and chronology.

In contrast, if the document was in Arab writing they tried to make it in elevated style and grand. The vocabulary the text of the document as far as possible was (in spite of the words in Turkic version) “adorned” with Arab and Persian words. For example, let it

look through the credential of Amir Temurwas given in 1378 [About this document: Ostroumov 1910, 3]. In this credential as opposed to the official texts in Turkic-Uigur writing was widely used suchkind of Arab and Persian words and auxiliaries like *inayatnama*, *hukmi humayuni*, *jahān panāhi*, *jam'i tahsildārlar va sāhibi dāhillar*, *dāris-saltanat*, *muxtasib*. It is **natural** that many Arab and Persian words use in Turkic official texts was inscribed in Arab writing. Thereof, along with this the clerks proceeding from choosing the writing it should think about the problem of choosing the style of the text and vocabulary. It is clear; generally it hampered to the meaning of the words was adapted by the pragmatic seme. Some researchers who did not take into account it, in particular, O.D.Chehovich made such “judgement” about the credential of Temur: “Generally this credential in many parts is literal translation from Persian sample” [Chehovich 1948, 310]. It becomes clear, that small number of adapted words in the official texts in Turkic-Uigur writing and documentation in Turkic-Uigur writing relates with formation of textual tradition and settling down.

Using of morphological singularities in the official style

In formation of the official style along with lexical-semantic meanings take an important place morphological singularitiess too. It should be noted, that the official style has the norms of using the form of words. The official style is appropriate to limited and a definite order. At the beginning in all contemporary written relics using the form of words are not used in the official style. The words using in the official style are unique and it defines the nature of the style.

Using the forms is peculiar to noun. Along with this grammatical categories case, plural, possessive affix it is appropriate such kind of features like affectionate diminutive, please and respect. In written relics present the meaning like please and respect *-qī* (*ataqī*, *anaqī*), *-č* (*anač*, *bekäč*), *-gän*, *-kän* (*teñrikänim*), *-čuq*, *-cük* // *-čaq*, *-čäk* (*baqačuq*, *oğlancüq*) was used in the official texts style in early and the middle ages [Sherbak 1961, 109-110] are not used such kind of forms produced in affix meanings.

Using of case category we can observe community with writing language of contemporary relics. In the official texts six cases are functioned.

The nominative case – has not morphological criteria. In title of the documents the name of khans are in nominative (case): *Toqtamış* [TĖ, 1], *Temür Qutluğ* [TK, 1], *Šāhruh* [IIIH, 1], *Abu Sa'id Körägän* [AC, 1] *Umaršayx* [YM, 1].

The genitive case – in texts was used this form –*niñ*, –*nñ* // –*nün*, –*nun*, –*iñ*, –*iñ*: *bizgä baqar ellärniñ*. – “The states under our control” [TĖ, 18], *Tabriz taxtinı meniñ atam Mirānšāh Mirzāğa bergän durur*. – “Tabriz gave the throne to my father Mironshah Mirzo” [AC, 26-27], *Talhan atanıñ*. – “father Talhan” [IIIH, 3], *ikki qoşuq ekininiñ*. – “12 hectare of land” [YM, 5], *inim Qasunıñ* – “inim Qasun” [U 5259,7], *bu tamğa biz ikägünün ol*. – “This seal is our” [U 5242, 17-18].

This form –*iñ*, –*iñ* of genitive case, mainly, was added to personal pronoun of first personal plural: *biziñ han ağalarımız*. – “Our khan brothers” [TK, 17], *biziñ suyurğal*. – “Our suyurgal” [TK, 20].

The accusative case – the form which was formed with affix –*ni*, –*nñs* widely use in documents: *Edigu atlı kişini* – “The person with name Edigu” [TĖ, 8], *bu yarlığnı* – “This diploma” [TK, 12], *har türlüg malini* – “Different products” [YM, 6]. Along with this, it was used the version with affix –*n*: *ellärnin çiqışların*. – “The tax of the state” [TĖ, 28], *ötülin yöp körüp*. – “To find right the application” [TK, 19].

The dative case in the official letters was formed with affix –*gä*, –*ğa* // –*kä*, –*qa*. In the initial part of state documents application is used this case: *Yağaylağa*– “Jagiell o” [TĖ, 2], *on qol, sol qolnıñ oğlanlarığa*. – “Right side, left side princes” [TK, 2-3], *devanlarğa* – “Offices” [IIIH, 2], *daftarlärgä sürüsün*. – “It should be written in the register book” [YM, 11], *Töläk Tämürkä*– “To To'lak Timur” [U 5239, 7], *kezig aşqa*. – “To daily food” [Arat 1987, 565].

In the textual language prepositional case it was formed with –*dä*, –*da* // –*tä*, –*ta*. At the end of the document shown the place of it writing registration was given in this form: *ordu tanda* – “The residence Tanda” [TĖ, 25], *Mujavaranda erürdä*– “When Mujavaranda was” [TK, 55], *Baği šaharda bitildi*– “Was written in Bogi city” [IIIH, 23], *Andigändä bitildi* – “Was written in Andijon” [YM, 13]. In some deeds come across prepositional case –*qa*, –*kä*, version: *Küskü yıl sekizinç ay sekiz yigirmikä*– “In the 8th month of eighteen of mouse year” [U 5243, 1], *Qoyın yıl üçünç ay iki otuzqa* – “the third month of twenty two of a sheep year” [U 5260, 1].

Instrumental case was formed by means of affix *-din, -dīn // -tin, -tīn* Sayīn^{xan} *čağīdan beri*– “From Sayinkhan (Botukhan) period” [TK, 14], *Margīnan qasabasīdan*– “From Marg’ilon city” [YM, 5]. *Bay Tāmūr ikāgūdin* – “From both Boy Temur” [U 5264, 3], *Qiyimtutīn bir yarīm bōz aldīm* – “From Qiyimtutin took one and half cotton” [U 5262, 4].

Using of plural forms. The affix *-t, -n* for forming of plural presents in writing of ancient relics is not come across in the official writing which we examine. In the documents plural was formed only with affix, *-lār, -lar*. It was proved by linguists that in a modern Uzbek language existing of thirteen meanings of this affix [G’ulomov 1944, 5]. In early and the middle ages except plural meaning it also meant respect. But, in the official texts *-lār, -lar* only used in plural meaning: *Hasan bašli elčilār* – “Envoys under the leadership of Hasan” [TĖ, 4], *Margīnan bŭzrŭglārīdin*– “From great people of Marg’ilon” [YM, 4]. The reason why in documents are not used *-lār, -lar* in meaning respect, because in the official style does not reflect positive or negative terms to the thing or object.

Possessive. It is appropriate of using of possessive category in the official inscriptions. Thereof in the official texts are not used all possessive forms present in writing of contemporary relics; the circle of using them is limited. For example, 1st person singular and plural forms are mainly used in title of the documents. In the legal texts in Turkic-Uigur writing come across only 1st person singular: *Temur Qutluğ sŏzŭm* [TK, 1], *Šahrux Bahadur sŏzŭm* [IIIH, 1], *Sultān Abu Sa’id Kŏrāgān sŏzŭm* [AC, 1]. But, in titles of the documents in Arab writing also come across plural forms: *Abul ġazi Abul Latif Bahadurxan sŏzŭmiz* [Chehovich 1974, 311].

The form 2nd person singular who considers *-iŋ, -iŋ* does not come across in the official texts of modern Uzbek language. As distinct from the modern documentation style in style of documents which we investigate this form is used: *sān taqī kelāčiŋi*– “You are messenger too” [TĖ, 5], *Uluğ ataŋ ’Usmān-beg*– “Grandfather Usmonbek” [AC, 5]. The reason why 2nd person in singular form is not used in the modern official style the researcher D. Bobohonova explains with following words: “...The form – *in* is shade of unwanted familiarity “thee” does not appropriate to this form of the speech” [Babahanova 1987, 69]. The using this form in past deeds

from our view point in early and the middle ages the meaning “thee” was not strictly like in modern time. It proves the text of the documents. In style of the official inscriptions which we examine do not come across the plural form of 2nd person.

There are many singular and plural forms of 3rd person in documents: *atası Hāji Bayram Xojani*– “The father of Hoji bayram Ho’ji” [TK, 11], *har türlü malini* – “Different products” [YM, 6]; *Mahmatniñ oğlanları*– “The sons of Muhammad” [TK, 27], *Margınan büzrügläridin* – “The great people of Marg’ilon” [YM, 4].

The using the forms of verb in the documents. In the history of Turkic language the unique signs of verbs consist from following categories: the aspects of the verb, levels of verb, transitive and intransitive verbs, grammatical functional forms of the verbs (noun action, participle, adverbial participle) conjugation of the verbs (mood, tense, person) [Abdurahmonov, Shukurov 1973, 115]. Along with common condition exists unique sides in these categories belong to verbs. All forms of verbs were counted above are not used in the official texts.

The using functional forms of verbs in the official texts. The form of affix *-maq, -māk; -(i)š, -(i)šof* noun action is widely come across in writing of contemporary relics are mostly come across in the official texts in deeds which we investigate: *išlādmāk boldum*. – “Wanted to use” [Malov 1932, 143-144. 15], *anıñ bitigi yoq bolmış üčün*. – “Thereof of losing of his documents” [U 5251, 3], *Misir, Rum, Şamteg yerläрни alıp bermäkni men biläyin* – “Grant me to take Egypt, Rome and Shom” [AC, 61-63].

The participles in the official letters were formed by means of affixes *-ğan, -gän; -ar, -är // -ur -ür; -miş, -miş*. Let we pay attention to the examples with these affixes: *uluğ orunğa olturğan*. – “To ascend the throne [TĖ, 3], *bizgä baqar* – “It belong to us” [TĖ, 18], *barur kelüridä* – “In its mutual visit” [TK, 18], *birilgän nişanı* – “The order which was given” [YM, 9].

The participle affixes *-duq, -dük // -tuq, -tük; -gli, -gli; -dači, -dači // -tači, -täči* were widely used in the period of ancient and Old Turkic language do not come across in the documents.

In the language of documents mostly is used *-ap, -äp // -ip, -ip // -up, -üpadverbial participles: añlap yığılıp*– understood [TĖ, 11], *Tämürgä ayıtip bitidim*– “I wrote saying (read aloudly) to Temur” [U

5260, 12]. Besides that *-a*, *-ä* also come across additional participles: *aɣlata*– “To explain” [TK, 18].

The voices of verb. In the history of Turkic languages were used the main, reflexive, passive, collateral subordination and compulsory voices of verb [Abdurahmonov, Shukurov 1973, 186]. There is little passive voice in the official texts. It comes at the end of the document: *bitildi* – “Was written” [TK, 55], *Andigändä bitildi* – “Was written in Andijan” [YM, 13]. There are many passive voices in the official style of modern Uzbek language [Babahanova 1987, 74]. The main, reflexive, collateral subordination and compulsory voices were widely used in the investigating of the official documents.

The moods of the voice. In the official style the voices in imperative-intention mood are actively use. In the diplomatic correspondences comes across I person of singular form of imperative-intention mood: *ul čaqlıq kişi yibäräyin*– “I will send enough people” [AC, 59]. Thereof in the official letters are clear responsible person usually it is not used the plural form of imperative-intention mood.

The singular of 2nd person of order is come across in some letter-credentials. Thereof it was sent to a definite person. For example, in credential was sent by the ruler of Gold Horde To’htamish to polish king Jagiello: *barğan elčilärgä bergil*– “Give to envoys” [TĖ, 19]. Or we can see in credential which was sent by Abusaid Mirzo to Uzun Hasan: *kelip körür yaraqini tapsaŋ, kelip körgil* – “If you find opportunity, come and see” [AC, 50-51]. The 2nd person is suit literary style because this is not used in documentation.

There are many singular and plural forms of imperative of III person in official letters. The singular is form with affix *-sun*, *-sün*: *almasun* – “Do not take” [TK, 11]; *tilamasun*. – “Do not ask” [YM, 12], *ularqa tapşursun* – “To give them” [Arat 1987, 564-565, 6]. Plural forms with *-sunlar*, *-sünlär*: *tegürsünlär*. – “Bring, please” [TĖ, 19], *köni bersünlär* – “Correct it “[U 5260, 9]. This form of imperative A.Sherbak calls – “categorical imperative” [Sherbak 1959, 64].

There are many imperative mood of the verb in writing of documents like mutual exchange and renting agreements. This form of verb is use in part of agreements where indicted the condition of returning. *Bermädin käčürsär män el yaŋinča tüşi bilä köni berürmän*. – “If I do not return in time, I return with percent according to the law of the state [U 5260, 6-7]. It is possible to observe of taking part the

imperative form *-sar*, *-sārīf* to pay attention to examples. This form considers inherit to ancient Turkic language [Abdurahmonov, Shukurov 1973, 149]. It shows as we mentioned before that in the style of the documents were inscribed in Turkic-Uigur writing preserving of ancient language traditions. Thereof this component of the document demands of giving the verb in this form. In diplomatic correspondence is used this mood. But, in the state credential does not come across imperative mood of the verb. Thereof, imperative is not suited to order and decree. The state credentials are demand exactness.

In the documentation style, the verbs are used in three tenses. But, the sphere of its use is limited. Particularly, some analytical forms of the verb in the past tense – *bolmaduq erdi*, *körmädük erdi*, *tedük erdi* and also is used such kind of verb in the past continuous form *kelä turur erdi*.

It becomes clear, that the system of using morphological indicators in the documents is unique. With this uniqueness distinguish the official style from other styles.

Syntactical construction of the language of the documents

If we observe the long period of the history of the development of Turkic language, we will not see big changes in its structural appearance. The phenomenon in it is whole and has a monolith appearance. We can observe this continuous wholeness in the language.

Also, the style of the official letters is distinguished with the uniqueness of syntactical construction.

The observations show, that all types of sentences of the writing of relics are not used in the official texts. Particularly, interrogative and exclamatory sentences are not taken part in it. The official style is not used as the part of the sentence's emotional lexical singularities, exclamatory and copy words. Thereof, it is alien to the official style of expressive-emotional color. As distinct from simple sentence using circle of compound sentence is wide. Simple sentence mainly is used at the initial of the text: *Toqtamiš sözüm* [TĖ,1] *Sultān Abu Sa'id Körägän sözüm* [AC,1].

Interrogative and exclamatory sentences are not fitted to the nature of the documents. Thereof, these sentences mainly suited to the verbal and literary style. For example, exclamatory sentences mainly are used in a literary style. Thereof, it found its expression in this

sentence subjective treatment of the speaker, feelings and spiritual experience. But, interrogative sentences are suited to dialogic speech. They mainly use in verbal speech and expresses some event is unknown to the speaker [Abdurahmonov, Sulaymonov, Holiyorov, Omonturdiyev 1979, 29]. It is not suitable to the nature of the official style demands exactness.

In the documents widely are used declarative and imperative sentences. The mutual exchange, debt and renting agreements between the people usually start with news in a declarative meaning. *Küskü yıl altınç ay on yañıda mänä Qavsiduqa tüskä künçit kargäk bolup, El Tämirtin bir küri künçit altım.* – “The third day of six month of mouse year, I need a sesame which I will return to Qavsiduqa with profit, I took some piece of sesame from El Temir” [U 5259, 1-4]. But, tarxon credentials giving privilege declarative sentence mainly are used in informative part of the document and give information about event: *Mamatniñ öbägä atalarini burunğı kečkän Sayinxan çağidin beri bayra yarlığ rast tarxanlıq yosuniča yürüb atası Hāji Bayram Xojani biziñ xan ağılarımız soyurqab tarxan qılğan järgasin aqlata ötündi* – “Ancestries of Muhammad in the old days of Sayyinkhan (Botukhan) payza credential real tarxon like before, his father Hoji Bayaram Ho’ja our khans ancestries give with respect tarhon explained (to give him tarxon too) [TĖ, 13-18].

Along with this, using of declarative sentence is limited. Thereof, declarative in the sentence depicts not only news meaning, but also the treatment of the speaker to the event and it reflects (modality, expressivity). There are many declarative sentences in this meaning in contemporary relics. But, these declarative sentences are not used in documents.

The nature of the state credentials, mainly, defines imperative sentences and they are used widely. For example: *tavar qaralarin ulaq tutmasun* – “Don’t take cattle for transportation of goods” [TK, 42-43], *bizga baqar ellärniñ çiqışlarin çiqarub barğan elçilärgä bergil* – “Give to envoys those who collected tribute from the states under our control” [TĖ, 18-19]. Imperative sentences in documents as distinct from contemporary relics do not depict the speaker’s treatment of the event. Also in contemporary relics are come across delicate imperative sentences like request, offer, wish, moral, conversation and warning. But, they do not define the style of the official writing. In the documents imperative sentences are used just in meaning (categorical

imperative): *kim kim ersä mal tilämäsün*. – “Nobody should ask from (him) property” [IIIH, 9], *heč kiši māl taru tilämäsün* – “Nobody should ask from (him) crops” [YM, 11-12], *Esän Atsız ularqa tapšursun* – “Eson Otsiz should give them” [Arat 1987, 564-565, 5-6].

Thereof, in the official texts are not used interrogative and exclamatory sentences. Their nature is suited to a dialog and a literary style. The bases of official texts are contained declarative and imperative sentences. These sentences define the nature of the official style.

Stereotype phrases and their place in providing formality to the text

An important sign of the official style is the presence of stereotype language phrases. In linguistics, these sample combinations are used under the term *stereotype combination*, *sample* (*cliché*, *stencil*) or *form*. The form is a unity of the official style. The sample combinations provide *exactness* to the official text and have legal power. Therefore in the official papers are used formed types of the language. In the history of Turkic documentation were widely used stereotype combinations. The definite types of the official papers and their divisions produced separate form which belonged to them. Clerks fruitfully used these combinations. The forms were used in the official texts it is possible to separate to definite types and to define their genre. Let it try to analyze such kind of sample combinations were widely used in the history of Turkic documentation.

The forms in the documents in the meaning of legal relations. In the state documents, the official texts relate to the law of tarxon or suyurgal the person who takes the credential is about paying of state tax and payments or partly liberating from it. This statement is about legal relations depicts using the finished sample combinations. One of the forms *küč uğa tegürmäsün* (it should not be used to it the power) is a formal. This singular is used in all documents which give privilege. The credential of Timur Qutlug’ was inscribed in the office of Gold Horde V.Radloff who prepared it for publication expressed his mind about the pronoun *uğa* in part of singularity, said that it appeared under the influence of dialect: “*oğa* was very interesting form it is not used either in Uigur, or in Jagatay writing. This form is Nogoy and from my viewpoint, it indicates the origination of the person who wrote this credential [Radlov 1888, 33]. But, studying the documents

from this type shows that the researcher's mind is baseless. Thereof the letters were inscribed in the offices in such kind of capital cities of Timurids like Herat and Andijon and they were given from Shohrux and Umarshayx also came across in letters this combination in this form (*küč uğa tegürmäsün*) and in this part of credential. It shows that it was one of the sample combinations which were widely spread in Turkic documentation.

There are pieces of evidence that the singular is equal to this form used in the office of the neighboring region. For example, in contemporary credentials in Mongol language was in this form *k'uč'u bu k'urget ugee*, but in the Chinese documents *syu i sili čji* [Zograf 1984, 26]. This combination appeared as a unique and the main singularity in part was registered that nobody could harm the person who took the privilege.

The forms show the authenticity of the documents. The authenticity of the documents, their legitimacy always was the primary task in documentation. Particularly, it was a problem providing authenticity of deed belonged to people. But, this problem was chosen well-founded way in the history of Turkic documentation. For example, we can see in the documents belong to citizens. At the end of the documents were used several sample combinations related to their authenticity. One of these is the form *bu nišan meniñ ol*. This singular is an integral part of all types of mutual exchange, rent, debt agreements, and wills. It fits the process of signing and proving the authenticity of sign in the modern documentations. Usually in the deeds, first of all, is indicated the sample *bu nišan men*, then the name of the person which should sign and predicate *ol* confirms the task. For example *bu nišan men Ariğniñ ol*. – “This sign is mine of Arign”. The term *nišan* is used in this combination used in meaning the sign of the person who takes part in legal relation.

Except for this, we can see the sample was used the term *tamga* instead of the word *nišan*. In such kind of combination *tamga* – is used in meaning “seal”.

It is possible that one of the words *nišan* and *tamğa* is “mark” (sign) and the second is “seal”. In place was written *nišan* was marked; written *tamğa* was sealed.

One more sample combination for providing authenticity of the documents is the form shows who or whose words were written in the

official text. This singularity is the integral part and constant component of the ending of the civil document. Using this singularity one side of mutual exchange relations confirms that it was inscribed the document by itself or the official text was inscribed by words at the dictate of one or both sides. For example: *bu bitigni men Buyan Tämür öz iligin bitiyü tegintim*. – “This document I’m Buyan Timur wrote it by me”. Along with this Buyan Timur confirms that he wrote deed by himself.

In another document under the code, U 5260 was written by the words of the person who took part in the execution of this deed: *men Moḡul Buqa ayıtip bitidim*. – “I’m Mongul Buqa dictated” [U 5260, 9].

The singularity is equal to this form is still uses in modern documentation. In particular, in the official text at the end of letter of explanation as constant and an integral part “*тууунтүрүү хатуни үз қўлим билан тўғри ёзилди*” “I wrote correctly the letter of explanation by itself” this combination is a modern appearance of old documentation tradition.

The form “Thousand-year ten thousand days”. The buying-selling and trading agreements of the XIII-XIV centuries include the type of official texts related to buying-selling land, garden and slaves and it was confirmed that the owner who bought the land or slave would be master it the whole life. The period of mastering of whole life was signed using form *min yil tūmān kūn*.

Let’s look through some letters. During the scientific expedition to Eastern Turkistan S.E.Malov found the documents in one of the documents related to buying-selling of the slave was given the sample combination in the following form: *Bu, mān satmīš kišigā min yil tūmān kūngā tāgi Bedrūn erklig bolsun*. – “I’m who sold it will belong to Bedrun thousand year and ten thousand days”.

Or in the agreement was published by V.V.Radlov related to buying selling of woman by name Qutlug we can see the same sample: *Bu, Qutluḡ atliḡ qatun kišigā min yil tūmān kūngā tāgi Qutluḡ Temür erklig bolsun*. – “This woman by the name Qutlug will belong to Qutlug Timur thousand year and ten thousand days” [Radloff 1928, 87].

There are hundreds of official texts belong to Turkic nations are preserved in Berlin scientific academy of manuscript fund. The document under the code U 5235 attracts attention. It is about the father who gave to his thirteen year old son as a servant-page to the person

Olqish. In the official text the possession rights was given by means of stereotype combination which we study: *Bu, Yuñçığa miñ yıl tümän küngä tägi Alqış erklig bolsun.* – “This Yunchiga will belong to to Alqish thousand year and ten thousand days”.

This form comes across in documents not only buying selling of slaves but also in the documents about the selling of land or vineyards. Particularly, the document under the code U 5234 relates to buying selling of the land. In its depiction singularity which we examine was given in the following form: *Bu, tört siqiliğ yirgä miñ yıl tümän küngä tägi Misir erklig bolsun.* – “This (square measure) land thousand year and ten thousand days will (use) belong to Misir”.

The depiction form in the documents which we investigate also come across little changed from it. For example, in the book “In ancient Uigur writing deeds” in buying-selling the land agreement published under №7 was in the form “ten thousand years”: *Bu küntä inaru bu yer üzä miñ tümän yılqa tägi Äničük erklig bolsun.* – “From this day this land will be under the control of Anichuk ten thousand years [KYB 2000, 145].

If we pay attention to the forms above all of them formed on the basis of one sample. At the beginning *bu* demonstrative pronoun was used for names of the slaves or measurement of the land (*Bu Qutluğ atliğ qatun kişi, Bu, tört siqiliğ yir*), then it was used as the sample “for life, eternity” which is equal to “thousand years ten thousand days” or “ten thousand years” (*miñ yıl tümän küngä tägi, miñ tümän yılqa tägi*) and finally the name of the person to whom will give the right to possess the land or servant-page (*Qutluğ Temür erklig bolsun, Alqış erklig bolsun*).

Along with this, let us say several words about the origin and historical root of this form. Some turkologs, for example, S.E.Malov such kind of viewpoint “The expression “thousand-year and ten thousand days” (i.e. eternity) was adopted from Chinese it also comes across in the monuments of Turkic-runic writings” [Malov 1927, 394]. From our viewpoint we should think about the problem of adaptation this depiction sample from Chinese.

Therefore, the equal form to this singularity also comes across in the documents which we investigate in the texts in Ko’k Turkic writing which had been inscribed four, five centuries before. This combination comes across like in the form above in the epitaphs

written in the VIII centuries. For example, a Finn scientist, professor G.I.Ramstedt found the letter in Mongolia in 1909 which was erected in honor of Uigur khoqon Moyonchur this example about that the state order has an ancient root. This combination gives in this form: *Anta Īduqbaš kedintä, Yabaš, Toquš beltirintä anta yayladim, örgin anta yaratitdim, čit anta toqitdim, biñ yilliq, tümän künlük bitigimin belgümin anta yası taşqa yaratitdim.* – “At that period in the west, I spent the summer at the strait of Iduqbosh, Yashab, and Tuqush (rivers). At that place, I built my castle, fortified wall, thousand years, ten thousand days agreement I wrote on the stone my inscription” [Sodiqov 2007, 58]. In example, “thousand years, ten thousand days inscription” (*biñ yilliq, tümän künlük bitig-belgü*) this sample in meaning the roots of statehood of our grandfathers and their order was built based on thousand-year traditions.

If we approach to the problem deeply, it becomes clear *Bu Qutluğ atliğ qatun kişigä miñ yıl tümän küngä tägi Qutluğ Temür erklig bolsun, Bu tort siqiliğ yirgä miñ yıl tümän küngä tägi Mısır erklig bolsun* such kind of form of inside rules of Turkic language was formed based on demands of the official style. In all buying-selling agreements of the land and slaves the part in which registered possessing right was in this form.

In the document *miñ yıl tümän küngä tägi* (the name of the person) *erklig bolsun* using the legal form in the document the person who executes buying-selling relation provides full possessing right of property or a slave.

From our view point in Turkic documents “ten thousand days” was entered the legal-office work of Ko’k Turkic khogon period.

Also, this legal combination appeared as a unique and the main form of the part of the agreement where the possessing right of mutual exchange was shown, trading and the official letters relate to buying-selling of land and slaves.

In Turkic documents, the combination “ten thousand days” at first appeared in verbal speech of our grandfathers. Then in a writing literary style, from it moved to the official style as the combination depicts the mind.

The expression “thousand years” also is used in modern Uzbek language: the past time in meaning “long time”, in the future tense it means “till the end of the life of the person”.

It becomes clear, that this combination in Turkic official texts was formed in ancient Turkic environment based on writing features of the document and the rules of official style, in official texts of the XII-XIV centuries we can see its developed and completed sample. Therefore, the textual study of Turkic language historically passed a long revival stage.

Except above mentioned at the beginning of credentials of the rulers belong to the legal-offices takes place the stereotype sample. Generally, at the beginning of the state credentials was used the component was registered by whom it was given. This component was named “the title”. Composing of the titles is unique. Especially, the title of the documents of early and middle ages attracts attention. In spite of it, they are in a simple sentence form, its essence covers widely¹.

Generally, the structure of depiction samples of the documents which we are talking about appeared under the influence of long historical-linguistic tradition. These singularities appeared in the form of a sample a long time before in such kind of state’s official letters and were worked out according to the norms of writing of the documents.

The ways of officialization of the documents and the problem of legitimization of the text

To officialization of the documents in state and civil jobs was stressed a special attention. From the ancient time through proving the legitimacy of the document was realized that it had a legal power. The authenticity of the document was legalized with “mark”, “seal” and “sign”.

There were several forms of the “marks” and “seals” used in the official works at that period – in circle form and almond-shaped or in triangle, square, hexagon and octagon.

Among them, the seal in a square form was mainly used in documentation practice.

Remarkably, it was found the mark with the inscribed word in Ko’k Turkic writing *qutluğ* used in the early period of development of the official style. No doubt, that such kind of marks was used for confirming juridical texts in Ko’k Turkic writing.

¹ In the chapter “The structure of the official style and their components” it will be covered widely.

We can see in the documents in Turkic-Uigur writing of the following XIII-XIV centuries that it was tradition to confirm the official texts with marks with such kind of words used by our ancient forefather in their official texts. The large parts of the documents of this period were confirmed with mark “*qutluğ*” was inscribed in Turkic-Uigur writing.

Also, the documentation in the Islam period this tradition continued without break. We can come across classic samples of these mark-seals in documentation of Timurids period. It called “chorsu seal”. Chorsu seal was mentioned by Zahiriddin Muhammad Bobur too. He wrote: “One more was an uncle Mir G’iyos. He was the brother of Ali Do’sst. Among Mongol khans was nobody at the door of the khan except Sulton Abdusaid” [BH 1990, 17]. It becomes clear from this information that the square seal of Sulton Abdusaid khan was kept by his uncle court servant Mir G’iyos. It is interestingly, the sample of the chorsu seal was mentioned by Bobur we can see in the official documents. This seal was used in 1468 at the end of credential and it was sent by khan Abdusaid to the ruler of oq qyun Uzun Hasan. This square seal of the khan was in size 8.5x8.5, at the top was written the symbol of faith *bismillah*, on the right *la ilaha illal-l-lahu* (There is no God except Allah), on the left *Muhammadu-r-rasul-ul-lahi* (Muhammad is an envoy of Allah) and below *al-Hasan val-l-Husayin*. At the four corners of the mark-seal was written four names – *Abubakr*, *Umar*, *Usman* and *Ali*. In the middle has a slogan *As-sultanu-l-a’zam va-l-xaqanu-l-akram muğisu-l-haq va-d-din sultan Abusaid Körägän xalida-l-lahu mulkahu va sultanahu* (Defender of the just and religion the great sultan and prophetical khagan sultan Abdusaid Koragan. Let Allah raise his property and sultanate).

It seems that the task of the square seal little narrowed. There are facts that it was mainly used for execution and also for confirmation of the highest orders and correspondences of the rulers. The part of confirmation of credential was written in 1393 and sent by khan of Gold Horde Tohtamish to polish king Jagiello is proving this idea. The 3-5- lines of credentials were written deeper (left). Nearby them was written in Arab writing in Kufa type, one of them placed inside other and was sealed the gold seal of the khan in square form 6,3x6,6. The seal was in Arab language in the middle was inscribed the words: *as-Sultānu-l-ā’dilu Toqtamış* (just sulton Tohtamish) outside was written

the symbol of faith: *Bismi-l-lahi-r-rahmani-r-rahim. La ilaha illa-l-lahu Muhammad-r-rasul-ul-lahi. Salla-l-lahu Muhammadu-r-rasul-ul-lahi. Salla-l-lahu a'layhi va-s-sallam* (I start by the name of merciful Allah. There is no God except Allah, Muhammad is his envoy. For him the praise and greeting of Allah).

Above mentioned facts are opposite to the idea of some scientists that square seals were adapted from Chinese office work [Malov 1951, 200].

Inside credentials of Temurids state, mainly, were confirmed by circle and almond-shaped of mark-seals. For example, in confirmation part of the order of Temur, Shohrux Mirzo and Umarshayh Mirzo the mark-seals are in circle and almond-shaped.

In front of 3-4- of lines of credential (*tarxon*-special payments) was given by Sohobquron Temurbek in 1378 to the descendants of Abo Muslim in Horazm was sealed by the amir's seal. In it was engraved the sentence: *Amir Temür Körägän bin Tarağay*.

In the documents inscribed in Turkic-Uigur writing is the order of Shohrux Mirzo with seal in a circle form in 1422.

There is a seal of emir in a circle form in the second and third lines of the document contains from 13 lines. The seal in Arab writing is read so: *al-vatiq bi-l-lah al-ğafur Šahrux bahadur* (Confirm by the name of merciful Allah – Shohruh Bahodir).

At the end of 11-13th lines of the text, there is also one more seal like a circle. There was written: *nišani Šahrux bahadur nišani* (Shohruh Bahodir's seal).

The place where it should be sealed is very important. Especially, it was paid special attention in the official letters. According to this, it was possible to know the position, level, and rank of the person who sent the letter. Some time out of place mark-seal was the reason for misunderstandings and disagreements. One example relating to this was mentioned by Zahiriddin Bobur. He wrote: "*Xat bitmäkdin va bizni tilämäkdin munkir bolup, rustäiyāna va durušt javāblar yibärdilär. Ul rustäiliqlardın biri bu erdikim, Šāhibek meñä bitilgän xatniñ arqasıda beglär beglärgä, bälki uluğraq martabalik beglär kiçikräk čärgälik beglärgä muhr basar yerdä qağazniñ ortasıda* (It is our statement – Q.O) *muhr basib yubaruptur. ... Ušbu sitezäläridin va rustäiliqlaridan edikim, xānumānlarini va öttüz, qırq yıl qazğanlarini barbād berdilär*" [BH 1990, 187-188].

For the officialization of mutual exchange and trading relations and confirmation papers relating to the economy, people have used the marks and signs as a signature belongs to them.

The marks and signs like signature belong to the people of the middle ages.



Ўрта аср кишиларига тегишли нишон ва имзо
кўринишидаги белгилар

For confirmation of the documents written in the legal-office of khans of Chigatay and Gold Horde was used with red color the mark-seal. For meaning the name of this seal was used the term *al tamğa*. The fact relates to this we can come across in the work of Ibn Batuga. “They call the (seal) “al tamga” “al” means - red and “*tamğa*” – seal [Ibrohimov 1993, 69].

In the Middle Ages in Turkic documentation practice became a tradition to write the title in a beautiful form at the top of the paper which was written the decree of padishahs. This phenomenon in documentation was under the term “*tuğro*”.

In the work of Alisher Navoiy “Munshoat” was given information relates to this term: “Again who is that brings one of your (order), you did not write the name Mirzo” [АНАТИИ 1984, II, 266]. On the title, the name and the position of the ruler are given. For example, Zahiriddin Bobur in his memoirs made a special emphasis that after defeating Rano Sango in his book of wins and the title of the documents started to write the title “*goziy*” (a participant of the holy

war): “After this conquest in the “tuğro” (title) was inscribed “ğoziy” (a participant of the holy war) [BH 1990, 298].

Except these in the legal-office of padishahs the clerks who were busy with writing the official letters in Turkic-Uigur writing in the process of officialization of the document they also paid special attention to the following criteria.

In the official text, the name of the ruler was given in the credential, the names of his forefathers and grades and also the grade names of the God always indent started pulling out a little forward. To prove it we can see also in the inscription stone in Kazakhstan’s mountain Ulug which was erected by the order of Sohıbquron Temurbek in April in 1391.

The 8 lines of the letter written by the name of the sultan were inscribed in Turkic-Uigur writing in Turkic language. It is read so [Sodiqov 2009, 91-83]:

1. Tarix yeti yüz toqsan üctä, qoy
2. yıl yaznıñ ara ayı Turannıñ sultānı
3. Temürbeg üç yüz miñ čerig bilä islām üçün Toxtamış xanı (bulyar?)
4. xanığa yorıdı. Bu yergä yetip belgü bolsun tep
5. bu tobanı qopardı.
6. Täñri nisfat bergäy inşalla.
7. Täñri el kişigä rahmat qılğay, bizni duā bilä
8. yād qılğay.

If it is paid attention to the photo of this inscription, in it in the 3, 6 and 7 lines the name of emir (*Temürbeg*), the name of God (*Täñri*) was written from the new line and also pulled out a little forward.

Such kind of examples we can see in the official texts in Turkic-Uigur writing of Tohtamish, Timur Qutlug, Abu Said, and Fatih Mehmet. In some cases the clerks had in a different position to the words ruler and God, they inscribed those singularities with gold or red ink.

For clarifying this matter for us helps information of the popular historian and a diplomat of the XV century Abdurazzoq Samarqandiy. In his work “Matlai sadayn va majmai bahrayn” when he gave information about the envoys who came from eastern Turkic land (China) to Shohrux, he gave an expensive fact related to officialization of the document. He wrote: “The style of Chinese [or the rulers of China – Q.O] was the name of the padishahs in the letter they wrote at

the beginning of the line and (the rest) of the lines they started little below. The place where it should be mentioned the name of God this (line) stayed empty and the name of God was written from the new line. The same way was used if it was mentioned the name of Padishah” [Abdurazzoq Samarqandiy 1969, 257]. It becomes clear from the example; this style in documents was inscribed in Turkic-Uigur writing in Turkic language that appeared in the history of Central Asia nations under the influence of long lasted credential and historical-cultural relations.

Along with this Abdurazzoq Samarqandiy gave some important information about the languages of the letters came from neighbouring lands: They (Chinese) who always brought the letters to the sultan of the sky (khoqon said –Shohrux) were contain from three letters, each letter was written in three writings: one of this samples of this famous letter was written in Persian, the second (in fact) was Uigur letter in Mongol writing in Turkic language and third Chinese letter was written in Chinese language; the content of each three letters are the same. One more letter was sent, from hunting birds, fares and presents everything that was sent was registered in detail in this letter; this letter like above was written in three languages and three different writing languages. Also, like a road letter was inscribed in three languages and three writings [Abdurazzoq Samarqandiy 1969, 258]. This fact clarifies the languages of credential correspondences. The same viewpoint like Abdurazzoq Samarqandiy held Muhammad ibn Hindushoh Nahchivon. In his work “Dastur al-katib fi tayin al-maratib” he wrote the following words: “Even state decree – credential – etc. for availability to other nations sometimes was published in languages of each nation” [Muhammad ibn Hindushoh Nahchivoniy 1976, 10-11]. Turkic rulers to the representatives of other nations live in their states were generous (tolerant), they wrote the documents in their native languages too. In spite of different writings, the structure was made strictly and it was written based on the same appearance and form. In it was used the basis of Turkic documentation form.

In general, Turkic documentation language and the official style is characterized by high development. In the official style letters, the meanings of the languages was fulfilled a definite order.

The official texts left from early and the middle ages were inscribed in a language which belongs to different system. During its

development, Turkic official style used Ko'k Turkic, Turkic-Uigur, Moniy, and Dorbarjin and the Arab alphabet. The texts belong to the official style related to choosing the writing, the condition of the language and writing of the period in the document was inscribed and also concerned with the legal status of the writing.

The official letters were inscribed very literately in ancient times. We may look at the norms of orthography of these official texts as an orthographical criterion of the literary language of that period. There is a strict order in letter structure and orthography in documentation.

Analyzing of choosing the word in definite text served as the main measure for identification of the norm of speech culture of society and literary norms of that period when was inscribed that text. The lexical uniqueness of the official texts of early and the middle ages period, speech culture in office work of our ancestors in a period of the writing of the official texts and literary norms were used in the sphere of official speech is the most reliable argument. It was paid great attention to choosing the word in the official text. The officials were responsible for the meaning and choosing the word for the letters belong to the state institutes in the legal-office was *ilimğa*, *yazğuçı*, and *bitigçi*. It became known that our ancestors edited the official letters by themselves, the norms of the official texts were formed well, settling down the style of the official letters in society, except reading and writing literacy at that period, documentation ability, that is legal literacy. Also at that period, it was acted definite schools were directed to acquisition the law and order of writing the document. The system of using morphological indexes in documents was unique. With these unique, the official style differs from other styles.

If we observe the long period of historical development of Turkic language, we do not see big changes in its structural appearance. Especially, this condition becomes evident in the composing of the sentence.

The main measures of the official style set of using samples of language combinations. There was a tradition of the using of stereotype combinations in the history of Turkic documentation. A definite type of official papers and their divisions was the reason for the appearing of separate form belongs to them. The persons who wrote the document efficiently used these combinations.

The form of depiction sample in documents appeared under the influence of long historical-linguistic tradition. These combinations

were appeared a long time ago in a sample form of the official letters in such kinds of states and were worked out according to the language norms in the documents that were inscribed.

It was paid special attention to the execution of the documents in state and civil works. From ancient times, the juristic power of the document was realized through legal confirmation. The authenticity of the documents was legalized with *tamğa*, *muhr*, and *nišān*. For officialization of mutual exchange and trading agreements and for confirmation the papers relating to economy people used their signs looked like mark and a signature.

The documents are considered the legal text; definite mind and laconism identifies its quality. From the graphical appearance of some lexical combinations until the ending of the text, all the stage of the text is put in order. It was necessary uninterrupted searching for several generations of clerks and they needed to work hard for creating such kind of system.

THE STRUCTURE OF THE OFFICIAL TEXTS AND THEIR COMPONENTS

The official text – is the reality of legal relations in a written form.

The main feature of the official text is to show the character, i.e a direct realization of its task to practice was thought beforehand. Therefore the official text is always considered as a pragmatic phenomenon to realize practical tasks.

The text – is not the set was appeared spontaneously; to realize it for a definite aim connected to one line; it is always the same, it appears constantly. Therefore, as a completed system it has own meaning and structures. Based on this uniqueness of the official text in science it is analyzed using credentialtic¹ methods their structure and unalienable components.

The basic theory of credentialtic composed documents in the history of western statehood was studied well. The researches have been made in this direction is enough to mention the monographs of S.M.Kashtanov “The sketch of Russian diplomacy” and “Russian diplomacy”. In this research have been taken up well such matters as the basis of diplomacy, object and methodology [Kashtanov 1970; 1988].

Eastern states, for example, the diplomacy of the official letters were created in the history of Turkic statehood in early and the Middle Ages were completely examined. The researches in this sphere was paid attention to the diplomatic documents that were created after the XVI century. Especially, in the scientific article of O.D.Chehovich “The tasks of Central Asia diplomacy” in it was expressed an idea about the studying of the documents on basis of the style of diplomatic approach were written in the legal-offices of Bukhara, Khiva and Qoqon khoqons [Chehovich 1969]. Also, the structure of the documents was written in the legal-offices of the Ottoman Empire in research of A.Zaychkovski and Ya Reychmann “Zarys dyplomatyki osmansko-tereckisi” and also a Romanian orientalist M.Guboglu “Paliografia și

¹ From the subsidiary subject of history has a separate place, this sphere is studied inside the structure of the official texts, the form and meaning. Please check this web site for taking information about direction and object of subject diplomacy: <http://dic.academic.ru/dic.nsf/bse/84678/Дипломатика>.

diplomatica turco-osmana. Studiu și album” was examined in the monograph [Zaychkovski, Reychmann 1955; Guboglu 1958].

The following years also have been made researches about the structure of the documents reflect diplomatic relations sefevid padi-shahs with Baburids sultans. It is possible to include the work of A.M.Farzaliev and R.M.Mamedov “Sefevids and the great Mogols in Muslim diplomacy” [Farzaliev, Mamedova 2004]. In this research was taken up some sides of neighboring relations among sefeviy state and Baburids sultanate. Also, it was investigated the structure of the letter between the sefeviy padishahs and Baburids sultans, style and the way of writing the document from the source “Manshaati-s-salotin (The correspondences of sultans)” is preserved in the foundation of the Academy of Sciences of Azerbaijan Institute of Manuscripts.

In this part of the research, we will state our observation based on the theoretical basis of the works devoted to the diplomacy of the east and west documents were created till nowadays, about classification¹ of the official texts adapted in research and about diplomacy of Turkic documentation created in early and the middle ages.

The texts relating to state ruling and legislation are the form of historical and literary works (Urhun writings, the work of Yusuf Hos Hojib “Qatadg’u bilig” and “The orders of Temur”). The chance to analyze these works based on measures of the official text, structure and text components is limited.

The structure of the official texts belong to the legal-offices

The large part of the writings of early and the middle ages belong to the state legal-offices are credentials. It includes tarxon – is the document about liberation from court and taxes, suyurg’ol – is donatives credentials for state serving, the orders about appointment to a position of somebody and the official texts about the renting of state establishment.

In spite of two hundred years of experience of studying and publishing of the documents written in Turkic language and produced by the state offices, it has not been studied deeply in monographic

¹ The first part of the monograph was divided into groups according to the sphere of using, the aim of official text of early and middle age, to whom it was given, social-political status, meaning-essence, and direction.

plan their structures, inside parts, and textual components. It is possible to count some researches have been made in this sphere. Among them is the monograph of A.P.Grigoryev historian from Sankt-Petersburg “Mongol diplomacy of the XIII-XV centuries”, the book of M.A.Usmonov, a historian from Kazan “The privilege acts of ulus Juchi in the XIV-XVI centuries” and also the scientific work of Turkish researcher Melek Ozyetgin “Altın Ordu, Kırım ve Kazan sahasına ait yarlık ve bitiklerin dil ve üslup incelemesi” [Grigoryev 1978; Usmanov 1979; Melek Özyetgin 1996]. But some defects strike the eyes. For example, in the first research during the studying of some documents in Turkic language from Timurids period was used the same sample like in studying chingizids official texts, especially, it does not excuse from the theoretical viewpoint the conclusion that the documents of Shohrux and Umarshayx were inscribed in Timurids environment appeared under the influence of mongol language and office work. The object of the second research was limited, it was investigated the structure of the official texts inscribed in Gold Horde and Crimea and Kazan khoqons have appeared after it. It was not studied inside the structure of the documents inscribed in state legal-offices of other Turkic states that were ruled in the middle ages. But, the work of Turkish researcher contains from summarizing again the facts of researches in the sphere of Turkic diplomacy had been made before.

In modern western diplomacy is widely spread separation of the documents into three parts [Zayckowski, Reychmann 1955, 76]. It is – introduction, the main part and the conclusion. Such kind of separation of the official writings started from the middle ages in Eastern Muslim documentation. In the Muslim world, it was called *iftitax*, *matnandxatim*(*ortarix*) [Chehovich 1969, 81]. Let’s pay attention below to the introduction of the documents belong to the state legal-offices.

In the scientific researches devoted to the Russian diplomacy the introduction of the official texts are separated such kind of inside parts like “devotion to God (*invocation*)”, “the name of the ruler gives privilege” that is “the title (*intitulatio*)”, in the credential “applicants (*inscription*)” and “greeting (*salutation*)” [Kashtanov 1970, 17]. In the introduction of the documents of the state legal-offices “Greeting” does not take part as part of the text. Thereof, according to the nature and task of the “greeting” is suiting to the letters. Therefore we will

For devotion to God in Muslim countries were used the terms *da'vat*, *tahmid* and *tamjid* [Zayckowski, Reychman 1955, 77]. As the component of the text devotion to God come across in writings before Islam period too. There was something unique in greeting of God in writing of early and the middle ages. The next in the documents of Islam period different side, devotion was not in a separate part, but united in one line; in ancient Turkic documents greeting was given inside the title. For example, Bilga khoqon at the beginning of the great writing started with title: »𐰇𐰣𐰚𐰠:𐰢𐰆𐰩𐰫:𐰡𐰏𐰨:𐰘» 𐰉𐰃:𐰏𐰏𐰨:𐰸𐰏𐰏𐰨.

The title was composed of two components: the first is recognizing of God (*Tāñri-täg tāñri yaratmış*), the second the name and title of khoqon (*türk Bilgä qağan sabīm*). The first component of the text depicts thanks to God. It approaches to glorification in the middle ages documentation practice. The essence of the praising in the introduction of the writings was inscribed in Ko'k Turkic writing relating to the idea of ancient religion “the faith in Ko'k God”.

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equal to confession *māñü tājri küčündä*. In both cases in meaning “*From power of God*”. In both introductions were mentioned before devotion and the title used as an unalienable component of the text. It seems that this part as an independent component of the text the process of dividing it into two parts happened in the middle ages. Thereof in the middle ages, writings appeal was written as the separate singularity of the text. Also, it is possible to see it on inscription stone of sultan of Turon Temurbek in Ulug mounting region. The first three lines from eleven on this stone *bismilah* and also as the name of creator in Arab writing and language it reads so: *Bismi-l-lahi-r-rahmani-r-rahim. Maliku-l-mulku-l-quddusu-l-haqqu-l-mu'minu-l-mu-hayaminu-l-jabbaru-l-l-qadiru-l-hakiymu-l-mu'mitu-l-xayyu*. The rest text in old Uzbek language which contain from 8 lines was written in Turkic-Uigur writing [Please look: Grigoryev, Telicin, Florova 2004].

Also, this component comes across in some of the documents of the middle ages of Gold Horde, Temurids and Ottoman sultans which were written in Turki-Uigur writing.

In particular, the victory diploma of Ottoman rulers Fotih Sulton Mehmed which was devoted to the victory over the ruler of oq quyns Uzun Hasan the praising was written separated from others in the middle. The book of victory which was written in 1473 tahmid was inscribed Arab language contained from this combination *huva-l-ğani* (He need nothing). In other Turkic documents in Turkic-Uigur writing did not come across the devotion to God.

The appeal as the component of the text widely comes across in the middle ages Turkic documents in Arab writing. In particular, in tarxon of the khan of Gold Horde Tohtamish was given in 1392 to Bekhoji was the Arab text in this meaning “tavkkal to Allah I wished to reach his mercy and gift”.

Along with this, in all official texts in Arab writing, the praising is not used as part of the text. For example, in Turkic documents of Temur were written in Arab writing in 1378 to the descendants of Abu Muslim in Khorezm and 1400 signoqlik to shayx Sirogiddin was reflected tamjid. But, in the document in

The Persian language was given by Temurbek Koragon in 1401 to Shayx Tursun tahmid contained from one pronoun *huva* [Please look at transcription of the text: Fekete 1977, 72]. In the Arab language, *huva* means the 3rd person singularity is a personal pronoun,

in it wish is “Allah”. Together with pronoun *huva* means God. Such kind of devotion to God is possible to come across in the documents in the Persian language of Husain Bayqaro [Grigoryev 1987, 16].

Besides, in some documents of the past credentials continued to add to the praising title. For example, in which the title was written by Uzun Hasan in 1473: *Al-hukmu-l-lahi Abu-l-Nasr Hasan Bahadur sözüümüz?* Or the title of credential of the ruler of Safaviy Ismoil I was inscribed in 1509: *Al-hukmu-l-lahi abu-l-Muzaffar Ismāil Bahadur sözüümüz.* In both credentials were taken place in confession *Al-hukmu-l-lahi* which is “With power of Allah”.

Turkic credentials of the XVI century in Arab writing also started with confession of the power of Allah. For example, in the credential was given by shaybanids Abdullatif in 1543 to Muhammad Yahyo from descendant of Hoja Ahror the tamjid contains from: *huval-ğani* that is symbol of faith “Allah needs nothing” and “bismiloh” [Please look: Chehovich 1974, 311]. Such kind of appeals presents in state documents of the following centuries [Please look: Materials 1935, 419, 421].

Tamjid type of confession *huva* and *huva-l-ğani* was spread in the documents of the middle ages. Writing of praising had own rule. The devotion to God always was written in the middle of the top of the text, with gold ink separated from other components of the text.

Above mentioned facts, the documents belong to early and the middle ages the state legal-offices were not always indicated praise Allah, from the XVI century all the official writings the praising of God as the text component became strictly.

Generally, the praising of God in the official texts at that period harmonize with religion and their faith. If the text of the document creates in place where worship to Ko’k God the praising was in ancient Turkic language, if it was in society where worship to Buddha, the praising also in Sanskrit, in circle of the people with Moniy belief was written in the middle Persian language, in Islam environment was in tradition in Arab [Please see for full information: Sadiqov 2003].

In the introduction of the documents belong to the state legal-offices in the part indicates from whom was given the official writing is an unalienable component of the text. This component was called *unvān*. Composing of the titles is unique. In particular, the documents of the early and middle ages attract attention. In spite of

the sentence in a simple form, its essence covers widely. Along with this let's examine the official writings created by our forefathers.

Among the oldest and completed titles preserved till nowadays is the inscription stone of 735 AD in Ko'k Turkic writing of Bilga khoqon. This relic is related to the edict of khoqon. The credential is started with the title: ✂✕☐✗⋈⌘ⓉⒶ⚔⑦ⓃⓇⒾ⊞ ⓄⒹⓁⓎⓀⓅⒻⓆⓈⓁ⓪ⓖⓂ⓲Ⓢ Ⓣϙ̡ᳵ Ḡāgān sabīm.

Above we separated this title into two parts. The first *Tänri-täg täñri yaratmış* “was created by kokday (the great) God”, the next *türk Bilgä qağan sabīm* “the word of fearless Bilga khoqon”. The second part from these (*türk Bilgä qağan sabīm*) is considering the title. It means that the credential belongs to the sultanate office of Bilga khoqon. It is necessary that the sample of the title of credential was entered on the inscription stone was the same. It shows that at that ancient period was formed the structure of the title as a completed and concise component of the text.

After passing the time the rising of this sample combination related to the development of a literary language. For example, in the title of early and the middle ages documents *sabīm* in meaning “credential, order” was changed into the word *sözüm* in the middle ages Turkic documents; in the early stage of the development of Turkic documentation, *sözüm* was widely used it is the same of *sabīm*. Thereof from the development of the language in the IX-X centuries instead of the lexeme of *sab* started to use the word *söz*. From this period in the title of credentials, the place of ancient *sab* was occupied *söz*. Particularly, we can see this condition in credentials in the period of ruling qarahanids and chingizids khans. For example, the title of credential of Ara Temur is preserved in Berlin fund under the code U 5295 given nearly in the XIII century is in the form of *Ara Temür sözüm*.

This component in the middle ages eastern Islam documentation practice was used the term *unvon*. The titles of the documents of that period continued the old documentation tradition. Taking place the names of the state leaders of the titles and addition of adjectives became more complete. Let's pay attention to the credentials of that period.

The title of the credential of Sohıbquron Temurbek given in 1378 in Khorezm to the descendants of Abu Muslim was in this form *Abul Muzaffar al-Mansur Amir Temür Muhammad Bahadurxan sözü*m[Mominov 1932, 2]. This title contains two components, the first part contains from the name of the emir and grade of that who

gives the credential (*Abul Muzaffar al-Mansur Amir Temur Muhammad Bahadurxan*) and the second contains from the part to that belongs this credential (*söz*). The combination *Abul Muzaffar al-Mansur* is epithet of Temurbek. Except this in 1400 from the name of Temurbek was given the other document because of the appointment of Sirojiddin to a position shayxul Islom, it was used *abul ġāzi* toward Sohıbquron. This is the title of this order: *Abul ġāzi Amir Temürxan Bahadur Sultān sözümüz*¹. This title differs from the title above; the word *söz* was used in plural (*sözümüz*).

Shohrux Mirzo in 1422 in Herat gave suyural for liberating from different payments to the dervish Ismoil near Talxon ota cemetery. The title of suyural was: *Şahrux Bahadur sözüm*. In this title after the name of the ruler was added epithet *Bahadur* was widely used in Timurids period.

In 1469 the title of the order of Umarshayh Mirzo inscribed in Andijon is close to the title of Shohrux Mirzo's credential: *Sultān Umar Şayx sözüm*. In this title was used the word *sultān* is equal to the name of the ruler "khan".

At that period other Turkic states continued tradition of writing the title through using this sample. The title of tarxon credential inscribed in Arab writing in 1392 and given to Bekhoji from the khan of Gold Horde Tohtamish was: *Toqtamış sözüm*. This title contains from two parts, the first is the name of the khan gives the credential (*Toqtamış*) and the second is *söz* depicts possessive affix in the form 1st person singularity: *söz* + *-um* = *sözüm*.

The title of credential one of the khans of Gold Horde Timur Qutlug given in 1398 to Crimea landlord Muhammad and his children was like Tohtamish: *Temür Qutluğ sözüm*.

The form of the title of Turkic documents seemed fake to some scientists. For example, V.V.Radloff thinks that the title *Toqtamış sözüm* in the credential of khan of Gold Horde Tohtamish inscribed in Turkic-Uigur writing in 1393, in fact, is the short form of *Toqtamış mäniñ sözüm budur* (= *bu turur*) [Radloff 1888, 4]. It becomes clear if we pay close attention to the question that in the official texts such

¹ The credential is preserved under code 197 in the center of oriental manuscripts named after Abu Rayhan Beruniy under Tashkent State Institute of Oriental Studies.

kind of titles like *Šahrux Bahadur sözüüm*, *Sultān Umar Šayx sözüüm* is the sample was formed according to the inside rules of Turkic language and demands of the official style. The titles of all official inscriptions sent by the ruler to vassals were in that form.

Now let's talk about the meaning and task of *sözüüm* (or *sözüümüz*) which became the predicate of the title of the official texts. The first meaning of *sözüüm* is “my word” (“the word is mine”). But in the official and diplomatic documents, it was used in the meaning of “my credential; my order; my decree”. The meaning of *sözüüm* was provided the official style.

It should pay attention that *sözüüm* gives the meaning “order and decree” used only in the credentials were given by the ruler¹. It is not used in the title of the diplomatic documents. The reason is that the diplomatic documents were composed of equal sides and according to the diplomatic etiquette one ruler cannot order or indicate to another. There are other examples prove that in the title of the official texts *sözüüm* means “order, the decree”. Particularly, it is possible to compare to the titles of the documents in Persian. For example, in the book of the orientalist L.Fekete “Einführung in die persische palaeographie” (“The entrance to the Persian palaeography”) it was given 101 titles of the documents in some of them was used the term *farmān*, but in other contemporary documents was used the words *sözüüm*: *Farmāni Abul Muzaffar Nuriddin Muhammad Jahānjir pādīšāh ġāzi*. – “The decree of padishah Abul Muzaffar Nuriddin Muhammad Jahangir” [Fekete 1977, 31]. Or in some Persian documents were started with Turkic titles instead *sozum* was used simply *buyruġi*: *Abul Fath Uġurlu Muhammad buyruġi* – “The order of Abul Fath Ugurlu Muhammad [Fekete 1977, 40].

We can see some texts in which the word *söz* was used in the meaning of the order. For example, let's analyze the following order: *Biz Qutluġ Qaya Temir Turmīš Qalimdu El Temir Masī Balta başlap Burīčuluqa sözüümüz yimä sen bu Temir Qayaqa ton satıġi iki*

¹ The historian M.A.Usmanov from Tatarstan wrote the following words about it: “It is known, as a rule, that all the signs of khans starts with words “this words of khan” (Timur Qutlug sozum, etc.) As it showed the preliminary researches, the formula “these words of khan” is appropriate to signs, but not to inscription-letters. The signs meant authoritative and ordering shade, it was the privilege only khans” [Usmanov 1973, 156].

yarım bözni bergil usal bolmazun bu nişan bizniñ ol. – “We Qutlug Qoya, Timur Turmish, Qalimdu, El Timur, Masi Bolta order to Burichulaq. Now you give to Timur Qoya two and half material for dressing gown, do not hesitate this is our sign” [Arat 1987, 565-566]. In the meaning of the document, it is an obvious imperious tone. One more fact. Equal to the meaning of the word in Arab *qavl* in Timurids period was used in the meaning “decree” [АХАТИЛ I, 14]. It seems that *söz* was taken comparatively in the meaning “order”. There are many such kind of examples. It means that the word *söz* in the title of the documents this term meant “order, decree”.

Couple words about the origin of Turkic titles and its historical roots. Some historians think that the title of the document of chigiziy khans “*ugi manu* (our words)” was adapted and loaned from the document *ssözüm* [Bartold 1922, 191; Chevovich 1974, 37; Grigoryev 1978, 33].

If we analyze deeply this problem it is possible to say that this tradition presented in ancient Turkic documentation. We can say that such kind of sample-stereotypes were used widely in the middle ages documentation it started to use in ancient writings or maybe earlier. Thereof, according to the writings of Bernshtam the sample of the titles of credentials of *khoqons* of official correspondences which were sent from ancient Turkic states to China centuries B.C were the same [Bernshtam 1940, 82-84]. It means that the form of the titles of the documents appeared under the influence of long historical-linguistic tradition. L.Y. Tugushev wrote about this tradition: “Similar expression is just preserved by tradition stencil forms, accepted by such kind of documents earlier and was developed according to the norms of that language based on these stereotypes were created [Tugusheva 1972, 246].

The title of credentials in Bilga *khoqon*’s inscription of the year 735 was mentioned before confirms this idea.

Let’s return to “*ugi manu*” in Mongol documents, this sample-stereotype was put in use by Turkic nations and it fulfilled the leading task in office work in the Chinggis khan period. They translated into Mongol credentials and started to use the title of credentials and the form of composing the document. Thereof the credentials of Turkic nations used such kind of sample introduction. For example, in relics of Uigur beks of the XII-XIII centuries we can find tens of Turkic

titles *Apa Temür sözüm, Küräm Arslan sözüm* [Radloff 1928, 66, 33 236]. Except for this, “ugi manu” was started to use in mogul credentials from Chinggiz khan period) [Usmanov 1979, 202]. In the research of Russia historian A.P.Grigoſyev the full form of the sample was used in the credentials of chingizid khagans was in this form: *Möſkä deſri-yin kücün-dür qağan-u suu-tur* (The name of the ruler) *üge manu* [Grigoryev 1978, 32]. – “With power of eternal God the word of great mercy (the name of the ruler) khoqon”. This component is the same sample of Turkic documents and it just differs from the Mongol language.

The title of the documents of chingizid khoqons was adapted from Turkic documentation practice. Thereof, in Ko’k Turkic texts the praising and the title were written in the same line. Writing of the praising in this form it was copied by Mongols during the office work. Generally not only this, in Mongol chronology and textual traditions appeared based on Turkic chronology and textual norm [Please see for full information: Bira 1978].

It is obvious, the title of Turkic official texts was formed in ancient Turkic environment based on features of the language in which the document was written and the rules of the official style, we can see in the middle ages credentials their developed and completed samples. It means that Turkic official text passed a long historical uninterrupted rising stage.

This depiction form used in Turkic official correspondences in the second half of the XIX century was in practice of the last khoqons period¹.

It is worth to mention that the documentation tradition in Turkic language is not only Mongol documentation, it also influences on other languages of the official text's style. For example, the form of the title of credential written in Persian in the Middle Ages was adapted from Turkic documentation; they are in Turkic language and it gives in the form used in the state legal-offices. For example, it is the credential and title of Temurbek which was written in Persian in

¹ Also in the official correspondences of last Bukhara, Qoqon, and Khiva rulers were preserved the form used in early and the documents of the middle ages. One of these texts is the title of credential of the ruler of Khiva Muhammad Aminxon was inscribed in 1854: Abul Muzaffar val Mansur Abul Gazi Muhammad Amin Bahadurxan sozumuz [Bregelya 1967, 431].

1401. This credential starts with Turkic title (*Temür Körägän sözümüz*) [Fekete 1977, 72]. The title of Persian credential was given by Timurids Mahmud Mirzo because of appointing to a position kazi of Uratapa district was in Turkic form: *Sultān Mahmud ġāzi sözümüz* [Yegani 1975, 78]. It is possible to include such kind of title other Persian credential was created in the XV-XVII centuries.

Along with this, we will give some examples of the title of credentials written in Persian language:

The title of credential was written by Uzun Hasan in 1473: *Al-hukmu-l-lahi Abu-l-Nasr Hasan Bahadur sözümüz*.

The title of credential of the ruler Safaviy Ismoil I was inscribed in 1509: *Al-hukmu-l-lahi abu-l- Muzaffar Ismāil Bahadur sözümüz*.

The title of the documents was given by Shaybanids Ubaydullaxon in 1513: *Abu-l-ġāzi Ubaydullah Bahadurxan sözümüz* [The samples were taken from the publication of L.Fekete 1977, 29-30].

Using of Turkic titles in Persian credentials it does not mean that Persian documentation style is limited, but it shows that in Persian office work practice Turkic office work tradition was used widely.

Also, the form in Mongol credentials appeared under the influence of the title of Turkic documents was used its translation in Chinese documents in the period of Yuan dynasty from the second half of the XIII century till the second half of the XIV century [Zograf 1984, 110].

Turkic documentation tradition influenced the Middle Ages Russian state offices. For example, Russian princes in 1492 started to use in its documents *sözüm* “словомоѣ (my word)” is similar to Turkic titles [Usmanov 1979, 185-199].

Therefore, the title which is an inalienable component of the introduction of Turkic official writings appeared under the influence of Turkic documentation tradition. It was in strict form. Also, we can see the fruitful influence of Turkic documentation on the formation of the title of the document was inscribed in Persian, Chinese and Russian language.

One more component which takes a permanent place in the introduction of documents of the state offices for calling it must be used the term “appeal”.

The ending component relating to the introduction of the text in this part the state offices put in order office work in state structure or

legal persons who are responsible to do the job and appeal to different officials who have the right to take different payments and taxes.

Among the studying of the official texts the appeal in the order of Sohıbquron Temurbek was inscribed in 1400 is in the following form:

Bu üçürdä Siğnaq vilayatında sayyid saādat a'zam va fuzalāi kirām va zarfai zuil ihtirām va šayxi šuyux va-l-amqām va dānišmand xušāmandlari va miñ va yüz begi barča uluğ kiçik kadxudāylari va xavāja šarik ra'iyatlari. – Nowadays in Signoq district the great happiness saids and respected, educated persons and possessors of respected wit and the great shayxs and smart sages and thousand and hundred (heads) beks, all the greats, little elders of the village and hoja and companion (equal to a grade) raiats [Materials 1969, 317].

The appeal in this official text is very complicated. The appeal of the document characterizes that in the second part of the XIV century in Timurids sultanate covered with main officers of the administrative system of the district. The appeal may be divided into three parts. The first is an appeal to the clergy of the district. The great happiness saids and respected intellectuals and respected intelligent and the great shayxs and all sages of district are the member of it (*sayyid saādat a'zam va fuzalāi kirām va zarfai zuil ihtirām va šayxi šuyux va-l-amqām va dānišmand xušāmandlari*). The members of the second are the middle and high rank military men of the local power – thousand heads and hundred heads beys (*miñ va yüz begi*). The third is the (local) officers to whom gave the privilege in credential. They are the great and little village sages and also raiats which is equal to the position of hoja and partner (*uluğ kiçik kadxudāylari va xavāja šarik ra'iyatlari*). Each officer had his task.

Also in the part of the appeal of the tarxon was given by Temurbek the son of Taragay in 1378 to descendants of Abu Muslim in Khorezm. The officers of the sultanate in Khorezm region should realize the privileges which were registered in the document: *Ānča amaldārlarki, misli inaqlaru ataliqlar va toqsavullaru jığdavullar va udayçilaru elçilār va yolçilaru quščilar va tamami aliğdaru jam'i tahsildārlar va sāhibi dāhillarga, dāri saltanati vilāyati Xavārazimda havālagardārlar, misli aqau arbāb va ğayrihim.* – “Such kind of officers inherited from father, stateman, and others [Ostroumov 1910, 3-4]. In this appeal, the part taken place sample-stereotype is a little bit different from the official writings of its period. The appeal in the

documents of Timurids period, it is mainly at the beginning of the document. This credential little differ, in its appeal was written after “historical information”. This part is about the person who will take the privileges of its forefathers which had suyural rights in period of past sultans.

Let's pay attention to the appeal of the order of Shohrux which was written in one of the centers of Timurids sultanate in Herat environment. The appeal in this document was written in 1422 contained from one word it appealed to the offices which control the state receipt, trading and collecting the tax: *Divānlarğa*. – “To the offices” [IIIH 3]. Along with this let's pay attention to the interpretation of this term. The text of the credential was announced by the French orientalist J.Deny; reading and meaning were given by him first too. Entering the science and reading it for the first time was a great discovery. But it has lacked: it had mistakes in the reading and the meaning. For example, the scientist at the appeal of the introduction of the document had read in *toyunlarğa* form and interpreted in French *Aux moines (bouddigues)* (to Buddhist monks). His text and interpretation confused other scientists. For example, A.Grigoryev expressed one idea about the introduction of the official text, he wrote: “The inscription of Shohrux was directed to (Buddhist monks). But, the meaning of the text in the document the privileges were given not to Buddhist monks, but it became clear that it was given to Muslim clergies. According to this the term “tuyun” might be used not only to Buddhist monks but also to the persons of other religions” [Grigoryev 1978, 84]. If we pay attention to the authentic text, this word does not relate to Buddhist monks: it is not read *toyunlarğa* but *divānlarğa*. This word is the address of the text introduction and it means the appeal of Shohrux Mirzo. If the text is read in this way the attitude will be changed too.

The appeal in the order of suyural is wider inscribed in Andijon in 1469 by the mayor of Fargona region Umarshayx to the great of Margilan Mir Said Ahmad than the order of Shahrux. It was appealed except to the officers of the offices of Margilon region who administer collecting the tax and also to plenipotentiaries: *Divānlarğa barča Marğīnan orčīnīnī tušumal amaldār sāhib jamlariğa*. – “To the offices. To all plenipotentiaries of Margilon region, to whom who collect the tax” [YM 2-3].

The appealing part of the credential of Timur Qutlug which was written in the office of the rulers of Gold Horde is very complicated. This appeal characterizes with covering of all position in administration system of Gold Horde in the second half of the XIV century: *Oñ qol sol qolnıñ oğlanlarığa tümän Edgü başlığ min yüz on beklärigä içki kentlärniñ qazı muftılarığa maşayix sofilariğa divan bitikçilärigä tamğacı tartanaqçılariğa yortar işlänci yoluqçılargä bökävül tutqavullargä yamçı susuncılar qoşçı barsçılargä kemäçi köprükçilärgä bazarı turğanlargä.* – “Right hand (and) left hand’s sons, (emir) of the region the head Edigu thousand (heads), hundred (heads) to beks; qazis (judge of Sharia) muftis (interpreter of Sharia) of inside cities, to Sufi shaykh, to clergies of the offices, to tax collectors and weighers; messengers and traveler envoys, cook and guards, supplier, callers and shouters, navigator and bridge-builder, to whom who are in bazaar [TK 2-12].

This appeal in the text might be divided into three parts. The first is an appeal to high and low-rank officers. It includes: the neighbor the right and left side sons (princes), to the emir of the region the head Edigu thousand heads, hundreds of heads, ten heads beks. The second group relates to members of a religious institution. It includes qazi, mufti of inside cities and Sufi shayx. The third was stated about legal high and low rank (local) officers who directly realize the privileges. They are clerks of the offices, tax collectors weighers; messengers and traveler envoys, cook and guards, and suppliers, caller and shouters, navigators and bridge builders, who are in a bazaar. The officers who were mentioned above each of them had their task [Please see for full information: Borovkov 1966, 20].

If we pay attention to the appeal of the documents analyzed above, all of them were formed using dative case -ğä and -gä . Such kind of forming of appeals in Turkic documents it rooted to the past documentation traditions. For example, in the official texts of the XI century, we come across such a kind of appeal too: *içtinki yarlıq Arslan Ögägä.* – “Inside credential to Arslan Oga” [Tugusheva 1972, 247]. It means that the official texts we examine relate to ancient documents and show that the development of documentation rose gradually. In ancient times we also see appeal. The trace of appeal in the documents rooted in ancient times. Particularly, the ancient Turkic nations held a meeting on some problem relates to statesman. These

meetings were named “*qurultoy*”. Using this political term was a sense of the meeting of statesmen. These qurultoy started with the appeal of khoqon. The definite form of it we can find in the inscriptions of Ko’k Turkic khoqons. In the credential, introductions were entered to the inscriptions of Kul tigin and Bilga khoqon along with title used the appeal. Here is this form: *Täñritäg täñri yaratmış türk Bilgä qağan sabīm. Sabīmīn tükāti äsidgil: ulayu ini yägünüm, oğlanīm, biriki, oğuşum, bodunum, biryä şadapit bäglär, yïrya tarqat, buyruq bäglär, otuz ... toquz oğuz bägläri, bodunī, bu sabīmīn ädgüti äsid, qatığdı tıñlä* – “The (great) Ko’kday God who created Bilga khoqon’s words. My brothers, nephew, sons, union, relatives, nation, shadapit beks on the right, tarxons on the left, the order beks, the beks of thirty...nine ug’uz, nation listen these words attentively [Sodiqov 2004, 76-79]. If we pay attention, along with this khoqon appeals to the ruling system it has own position in the structure. From our viewpoint, in these meetings, the appeal in political speech of the ruler might be moved to the state credentials in finished form. In the middle ages after permanently polishing it became in completed form.

The appeals of the documents mentioned before are close to each other. In all official texts were appealed to the existing officers in the state system.

It should be noted, the form of appeal in the documents of Timurids inscribed in Persian language in the XV century come across such kind of term of the officers *bitikčiyān, tuşumalān, daruğakān, aliğdarān, qaravulān* [Fekete 1977, 64, 72]. It shows that in the Timurids environment in office work was used one sample and in the terminology of the official texts had many communities.

Also, in the documents of the next centuries, we can see a continuation of the official text's tradition in the Temur and Timurids period. Particularly, the appeal of credential of the ruler of shaybanids Abdullatif is in the following form:

Falak rif’at kāmğār qarīndaş sultānlar bilān qamar tal’at farzand-larğa va sāhibtadbir bae’tibār beglär taqī ravšan zamir amānat ši’ar vazirlarğa barča oñ sol içki taşqı kulli xāssa mulāzimlar bilān zābita amaldār aliğdarlarğa – “(As) a high sky powerful relative together with sultans to beautiful children and the hosts of the event, authoritative beks even heart kinder trustworthy ministers than right (and) left inside (and)

outside to all court servants together with the officers of finance administration (and) takers” [Chehovich 1974, 311].

In general, the presence of appeal in the documents and appealing to high ranking officers provide to the official text high state decree. The meaning of the sample-stereotype in appeal served as the single source for dealing the positions in state administration, tax, for clarification of the officers put in order the customs work and their sphere of task.

Comparative study of appealing part of Turkic documents inscribed in early and the Middle Ages shows that at that period in appealing of the official text was formed a unique language sample.

After finishing the introduction part of the official papers which belong to the state offices starts the main part. In works devoted to the diplomacy of official texts this part named “the main text”. By the reason of the inside structure of the documents of the offices, for studying it will be right to divide such a kind of text into three parts. From the meaning and essence of the main text of the documents these parts must be named *суюргол хукуқини олаётган шахс ҳақида маълумот, имтиёз берилганлиги тўғрисидаги билдирув* also *берилган имтиёз моҳияти* (registration about liberation from different tax and payments).

In this part of the main text, we will talk about the possessing suyural rights and different privileges that were taken in the period of last sultans by descendants of the owner of the credential who will take the privilege. According to the meaning of this part, by all means, we named “information about the person who will take the privilege” or in short form “information”. In the official documents which belong to the offices after completing the appeal starts information about the person who will take the privilege. Generally, this component was composed of the words in news meaning. In information will register the name of the person who will take the privilege or descendants. Let it become familiar with the information component of the person who will take the privilege in the middle ages official texts belong to some offices.

The information component in the main text was inscribed by the name of Shohrux in Herat office in 1422 is in the following form:

Čečäktüdä Totaq ariğida Talxan ataniñ mujāvuriga bir qoşluq altmış kivi yer suyurğal berildi lu yildin başlap ne kim nişānlini Öt-böri xanaqağa şart qılsun kim ersä māl tilāmäsün yasaqluq salmasun

küč unğa tegürmäsin dep pāk nišān bermiş erdik. – “Chechakto’da, in channel of To’taq, to the sage of Talxon ota (cemetery) was given sixty kivi of the land. From the year of the dragon, each with order (that is the sage who took the privilege) Ot Bo’ri (by the name) хонақога to Khonoqo? promise! No matter who is it does not ask property! Ясоқликсолмасин. Do not put the codex of laws. Said these words then gave pure order” [ИХ, 2-7].

It becomes clear from this information the person who takes the privilege is a sage of Talxon ota cemetery in Chechaktu district. Also, it was given the historical fact it was depicted the first privilege was given to him in (dragon) year.

The information in Umarshayx order was inscribed in 1469 in Andijon region in the administrative office is equal to the register in the document of Shohrux:

M(a)rğın(a)n büzrügläridin Mir Sayid Ahmadğa M(a)rğın(a)n qasabasidin burun bir milk bağı bilä iki qoşluq ekininiñ har ne divānğa çıqar har türlüg mālīnī suyurğal berilip erdi. – “From the greats of Margilan to Mir Sayid Ahmad from Margilon union (before) was given suyurgal which (liberated from any tax) one garden (12 hectare) [УМ, 4-6].

This information reported that the person who possessed the privilege is Mir Sayid Ahmad from Margilon was liberated from paying of tax from profit which he takes from the 12-hectare area under the crop (*iki qoşluq*) and garden. This information registered that Mir Sayid Ahmad from that period possessed suyurgal privilege.

In the official texts inscribed in offices belong to Gold Horde rulers the information component of the main text was unalienable part of the official documents. For example, let it pay your attention to the information component of Timur Qutlug credential:

Bu yarliǵnı tuta turǵan Mamatnıñ, öbägä atalarını burunǵı kečkän Sayınxan çağındın beri bayra yarliǵ rāst tarxanlıq yosunıça yürüp atası Xāji Bayram Xōjanı biziñ xan aǵalarımız suyurqab tarxan qılǵan järgäsin aqlata ötündi. – “The possessor of this credential Muhammad was given to his descendants Sayinkhan (Botukhan) period payza (ва) credential real tarxon йусуничаюриб the father Hoji Bayram Hoja our brother khan treated with respect did tarxon and now understand that his order comes (appeal to give him tarxon) [ТҚ, 12-18].

In this statement it was given information that descendents of Muhammad had tarxon rights in Botukhan (Sayinkhan) period. In the Timur Qutlug period saying that the turn of Muhammad has come to tarxon. In Turkic documents to give information in this order come across in the official texts of the XII century. Particularly, in the credentials of the beks were found in Eastern Turkistan this form comes in this form *burunğı bu xanlar çağıntın berü ...* [ДТС 1969, 126]. This sample is an equal to this expression *burunğı kečkän Sayınxan çağındın beri*. It means that ancient tradition in Turkic documents continued consistency.

In Turkic official texts in Arab writing like in the state documents in Turkic-Uigur writing information does not begin from a new line. It may be in the introduction of the document as a continuation of appeal such kind of expression *vāqif* and *āgāh bolsunlar kim* or *ma'lum bolsun* starts with historical information. For example, in order of Temur in 1400:

Vāqif va āgāh bolsunlar kim asar davlat xavāliq vaamvār dua-guyliq vaaf'al xabaxuyliq xaypuhavax qadimiy janab fazilat ši'ar faqāhat asar Sirājiddin šayxni nasia hal va čahar amalidan zāhir va xuyida köründi. – “Be warned and informed, high grade and well wisher and beautiful habit, ancient master, merit motto, who knows sharia laws from Sirojiddin Shayx's vital case and actions (our devoted person) it is known clearly [Bartold 1904, 267].

It becomes clear from this information stated about that Sirojiddin Shayx will take the privilege for the first time and he has good merits and he is a good candidate for it.

Information of the documents in Arab writing of Shaybonids sultans started with expression *ma'lum bolsunkim* [Please see: Chehovich 1974, 311]. This expression comes across in the official texts of tatar khans too [Usmanov 1979, 230]. Information part of the official texts in Persian language of that period was like Turkic documents in Arab writing. Instead of *vāqif* and *āgāh bolsunlar kim* or *ma'lum bolsunkim* expression it starts with Persian expressions *vāqif gardanid bidānandki* or *bidānandki*. [Please see the documents order: Busse 1959, 149, 151, 154, 162; Egani 1975, 78]. In spite of the different language of those period documents, it shows that in Turkic and Persian environments in office work was used a similar sample and there was in a similar structure.

Analyzing of information part of the documents written in three large geographic regions of the XIV-XV centuries (Gold Horde, Huroson and Movaraunnahr) shows that information of these documents were in the similar form, this form was formed in ancient Turkic environment and all information in news character was composed of compound words.

The second part of the main text in the document was *information about giving the privilege* it comes after *information*. It informs about the person who possesses the privilege of the name was stated in information. This part of all documents starts from a new line.

This part of the document was written by Timur Qurogan to signoqlik Sirojiddin Shayx is in the following form:

Bināan alayhi ināyat pādšāxānamiz va iltāf husravānamiz arzanī tutub šayxul islam bila istiqlāl qilib sarafrāz etduq. Kirākki māzkūr vilayatniñ tamām šayx arbāb ašraf va a'raflari izzat ikrām va tavqir ihtirāmini kama yanbaği bajā qilsınlar dep sağlarığa Ördäkent ariğidin bir tepa yer va Qizil Tal ariğidin bir tepa yer va ham Sirdar-yadin čiqarğan Tuman ariğidin bir tepa yer va ham Bözgel Ozaq ariği Čixil Toğaydin bir tepa yer ziraat qilsunlar. – “According to this, royal support and hisravona attention gives application, with (position) of shayxul Islom, give him independence makes him happy! It is necessary all shayxs of this region, headman, greats and intelligent to respect (Sirojiddin) for him for crop farming land from O’rdakent channel, Qizil Tol, Tuman channel of Sirdarya and also Buzgil O’zak channel – Chihil Tugay” [Bartold 1904, 267].

In information above clearly stated that Sirojiddin appointed to shayxul Islom position and also the area (*bir tepa yer*) of the lands were presented to him and where it situated.

In an announcement of the order of Shohrux is analyzing talks about continuation yousinicha from the previous order:

Burunği niš(ā)n yosunī bilā ud yildin başlap. Öt Böri altmış biri yerni suyrğal yosunī bila najib xanqağa šart qilsun. – “Together with yousin start from cow year (again) O’t Bo’ri олтмишбириернисуюр-ғолйўсинибиланулуғхонақоғаахдқилсин Horse wolf sixty-one part of the land with suyrğol yo’sin promise to great khonoqo” [III, 7-9].

In both documents mentioned above the announcement was formed with words in the meaning of the order. But in order of

Umarshayx this part starts with an expression in news character and ended with the sentence in the meaning of the order:

Emdi uy yilida riğayat qilib qasabadin öttüz altun tavaçi tartusini taği suyurğal berildi emdi bu tarixta berilganni uy yıl şavval ayiniñ yigirmä yitisidin başlap burunğı soyurğalini taği berilgän nişäni yosuni bilä musallam tutup (tursun). – “Now in cow year, favourable was presented thirty gold (on amount) from the union. Now it is in history (presented), previous suyurgol and (last) order it should not worry” [YM, 6-9].

An announcement of this order was written about the presenting of thirty gold (*otuz altun tavaçi tartusini taği suyurğal berildi*) in addition to the privilege had been given before.

This form of announcement in state documents given privilege came across till the XIX century. For example, in the credential of sultan of Khiva Muhammad Aminxon in 1854:

Qaraqalpaq ulusidin Xitay Yeki Şayh tırasığa aqası Matanbiy orniğa biy qilib nişän āliyšän suyurğal qılduq – “From Qoraqalpoq ulus from Chinese (family) Yeki Shayx tira instead of the brother Matanbiy appointed to bey executed highest order suyurgol [Bregelya 1967, 431].

This credential was given because of appointing bek to Chinese family in Qaraqolpoq ulus, it was announced that Barak Botir (his name was written in the information part) was appointed to bek position instead of the brother Matanbiy.

Like above the meaning form comes across in the documents were written in Gold Horde offices. For example, in the credential of Timur Qutlug the announcement about the privilege was given to Muhammad and his descendants was given in the following form:

Ersä ötülin yöb körüb Mahmat biziñ suyurğal bolub tarxan bolub tursun tedimiz bu kündin ilgārü Qırım bila Qırq Yerniñ tümänidä Sudaq atliğ kentniñ javarinda burunğı zamandin berü muta'did tarxan bolğan Indinçi qalası bilä maşhur bolğan salasidin şar'i qabala yosuniča yer suvlari bilä Mahmatniñ oğlanlari ilki Haji Mahmat va Mahmudni āzad tarxan bolsun – “(We) woodcutter Esa saw the truth, Muhammad be our suyurgal be tarhon [TK, 19-28].

In this statement, Timur Qutlug announced tarxon liberated Hoji Muhammad and Mahmad the sons of Muhammad from payment for water and land in the village is famous for the name Indinchiqala.

Therefore in the Middle Ages, all state documents giving the privilege *the note about giving the privilege* was as a separate and independent component and inalienable part of the document.

The last component of the main part of the state documents properly named *the essence of given privilege*. It tells about the person who posses' tarxon or suyural right it means that he totally or partially liberated from all taxes and payments in the state. The name of a definite tax and payments were depicted in the text of the official writing. This part makes a special emphasis that nobody hurt the person who took the privilege and take away with using the force the property belongs to him. From this viewpoint, the credential of Timur Qutlug attracts special attention. Thereof it covers all payments that were presented in Gold Horde in the XV century. Here is this part:

Bularniñ yer suvlarıña bāğ bāğčalarığa hammam tegirmänlärigä tasarruf qıla turğan yerlärigä burundin qalğan azadlarığa basa salalarığa sabanči ortağçılarığa kim kim ersä küč uğa tegürmäsün. Yolsuz yerdä nemälärini tartib almasun almasunlar borla tamğası enkinči üskü bol qurti anbar mālī endir haqī tabanlıq qisimat qubčur yasağı qalan musamma salıq borj xarj almasunlar barur kelüridä kirür çiqarida Qirimda Kafada qayuma türlüğ narsa alurida satarida tamğa tartanaq almasun tarxanlıq tabanlıq yol haqī qaravullıq tilämäsünlär tavar qaralarin ulaq tutmasun qonaq tüşül tüşürmäsünlär susun ulufa tilämäsünlär qayu ma türlüğ zahmat va mavinat va avarizatların masun va maxrus bolsunlar enç turub tinçliq bilä şām-u sabāh avqatı şarifläridä bizgä dağı biziñ uruğ-uruğimizğa du'a alqış etä tursun. – “To their lands, gardens, bath mills the lands under their control earlier (from fathers of Mahmat) the properties do not under taxation, also, to their villages no matter which they are do not use the force. Do not take away the things wrongfully! The seal of Burlo, en kinchi usku, grain, barn property, floor feel payment, Soul tax, allotment, kubchur laws , the tax which is named qalan, does not take constellation costs, go-come, entering-going out in Crimea in Feodosiya, in any giving buying does take a tartayoc seal. Tarxon, soul tax, road payment, does not wish guard. Do not over night stay to the guest. Do not ask food, fodder. It should be protected from any hardships, hard payments and additional tax. Quit, in peace day and night blessed and praised to us our relatives [TK, 28-50].

It becomes clear from this statement, Muhammad and his sons who posses tarxon right liberated from different payments and taxes; did not use the force to their sharecropper which belonged to them and was mentioned that if they sell or buy things in the Crimea and Feodosiya cities should not bring trading taxes (*tamğa tartanaq*). Also, should not bring the cattle for freight (*tavar qaralarin ulaq tutmasun*), also mentioned about not give over night stay to the guest (*qonaq tüşül tüşürmäsünlär*). It seems that cattle freight was widely spread at that period. Thereof, such a kind of depiction (form) comes across in state documents in Persian language of Timurids:

Elčiyān va yamčiyān čaharpāyān išānrā ulağ nagirand va dar manāzil va baqa ānān nuzul nanimayand – “Envoys and yomchis do not take the cattle for uloq (*horse sport in which the participants wrest the goat trunk*) and they are (people who possess the privilege) should not give the place from their address and location [Yegani 1975, 76].

This form from the credential of Timurids Sulton Mahmud (*ulağ nagirand va dar manāzil va baqa ānān nuzul nanimayand*) just in the credential Timur Qutlug equal to the expression *tavar qaralarin ulaq tutmasun, qonaq tüşül tüşürmasünlar*.

Also in Shohrux's order in short and exactly stated about from which payments would liberate the person who took the privilege:

Kim kim ersä māl tilämäsün yasaqluq salmasun küč uğa tegürmäsün basa Ismāil mujāvurniñ evi barisi tutub qonub alsun – “Nobody asks the property! Should not be Codex of laws Do not use the force! Let's all members of dervish Ismoil will locate in small room for pray [IIIХ, 9-11].

In this part of Timur Qutlug credential was stated all payments in Gold Horde state. But in order of Shohrux this part in common form, it means will not take a property and codex of laws. Thereof at that period which kind of taxes was named property [Please see: Petrushevskiy 1960, 373]. Therefore in the statement depicts in short form that property (tax) will not take. Also, it was stated that it will not be used the force and the family of Ismoil will locate in khonoqo.

The part is close to statements were mentioned above comes across in the order of Umarshayh:

Yilda yañi nişān tilämäyin bu nişān bilä yil sayu heç türlüğ saliq salmayin daftarlärğä sürsün özi alib yisün heç kişi māl taru tilämäsün küč uğa tügürmäsün. – “(each) Year does not ask a new order with this

order during the year does not take a tax it should be written in the pay book. (Profit from sowing) He may eat it himself. Nobody ask property and seed. It should not be used force against him” [YM, 10-12].

Like in Timur Qutlug and Shohrux order in this statement special accent was done not to use force against the possessor of the privilege and was stated that it will not take any tax and registration about it in the pay book of the office. Along with it, this differs from the documents mentioned above; in the order of Umarshayh states that it will not demand (*yilda yañi nişān tilāmāyin*) each year a new order.

Let's pay attention to the essence of the order of Amir Temur was inscribed in 1400:

Va digar anga tarxanlar arasinda tarxan marfu'al qalam bilib xarj xarajatdin va aliq va saliq va mardikardın fi kulli vajun savai va mustasnā bilsünlär va har yilinda yañi nişān farvānaçi talab qılmasunlar. – “Among other tarxans this tarxan liberates from the list of (taxes), in any case (like other tarxans) equally except expenses duty and a tax and a labourer. Parvonachi should not demand a new order every year [Bartold 1904, 267].

In this order of Temur like in order of Umarshayx was mentioned that it should not be asked every year new document (*yañi nişān*) from the possessor of the privilege and along with this liberation from duty and a tax and a giving labourer.

Therefore we analyze the part of the documents of the offices liberate from different payments. If we pay attention to all these parts in the official texts contain from the sentences in an imperative mood. Also in this part of the state documents finished depiction form (*küç uğa tegürmäsün*) we can observe the sentences are close to each other in respect of the meaning (*yilda yañi nişān tilāmäsün; tavar qaralarin ulaq tutmasun*).

Facts show us that we became witnesses of the dividing of the main text of the official documents into three parts (*information, note about giving of the privilege, the essence of the privilege*). Also, we have observed the constituent parts existing in Turkic language have in the documents in the Persian language. Altogether, all of these show that it was a definite sample in giving the norms of the document. It shows that in the middle ages the documents used one sample and the official texts had a definite depiction form.

Like the last parts of the documents belong to the middle ages offices according to the culture of offices of that period included the document confirmation and the place and time of writing of the official text. This part considers concluding clauses of the official text. Information about the place and time of writing of the official text were presented in all documents. In the history of the official text, first of all, inscribes the information about the confirmation of the document then the time and place. The meaning of this part considers the sentences of information construction.

In the order of Sultan Temurbek of the year 1400: *dep sana 803 bu nişān mubārak bitildi*. – “It was written in holy 803 ADS” [Bartold 1904, 276].

The confirmation and date part of the credential of Gold Horde khan Timur Qutlug is in the following form: *deb tuta tururğa altun nişānliq al tamğaliq yarliq berildi. Tarix säkiz yüzdä bars yili ša’ban ayiniñ altinči (!) künidä Uzu suyiniñ kanārıda Mujavvaranda erüirdä bitildi*. – “It was given the order with gold mark and red seal. The date in eight hundred of tiger year of six April and was written at the bank of Dnepr river when we were in Mujavarn [TK, 50-55].

In this date first of all the confirmation of the document (*deb tuta tururğa altun nişānliq al tamğaliq yarliq berildi*), then the date in Hegira (*tarix säkiz yüzdä*) and finally takes place the name of the year by Turkic calendar (*bars yili*).

This part in Timurids order of Shohrux was stated in a simple form: *dep niš(ā)n berildi. Tarix säkiz yuz y(iği)rmi beşdä ud yıl muharram ayiniñ yigirmi ikkisiidä Baği Šaharda bitildi*. – “It was given the order. Date in eight hundred twenty-five, cow year, in the twenty-second day of holy month it was written in the city Bog [IIX, 12-13].

The structure of this letter is like the date of Timur Qutlug credential.

The date of Umarshayx order was written in Andijon differs from the conclusion of the documents that were analyzed above. In Umarshayx order confirmation and date was written in a mixed form: *dep muhurluğ nişān uy yıl šaval ayiniñ yigirmi säkizi Andigāndä bütüldii*. – “The order with seal was finished in Andijon in cow year in twenty-eight of shavval (*the name of the ninth month of Muslim lunar year*) month” [YM, 12-13]. The date was not written in Hegira. Also, instead of bitildi (was written) wrote at the end of the official text was written

the verb *bütüldi* “finished”. The date of the order of Umarshayx was depicted in a short form toward to the previous documents.

The term *tamğa*, *nişān* and *muhur* comes across in confirmation of the documents in the meaning of a seal. Using these terms in this part means the confirmation of the official text.

If we pay attention, the date in all documents in Turkic-Uigur writing was research above formed from compound sentence. Along with this, the official text was given the version in Turkic the year and calendar, but the name of the month in Arab. Such kinds of state we can observe in the history of the official writings were written in next centuries. In particular, the conclusion in the document of Shaybonids Abdullatif is in the following form: *šavval ayiniñ üçidä tavuşqan yıl tarix toquz yüz elikdä 950 nişān bitildi*. – “In the third of Shavval in rabbit year in date of nine hundred fifty was written the order” [Chehovich 1974, 312].

This conclusion was written in the following form: the name of the month (*šavval*), then according to calendar the year (*tavuşqan yıl*) and finally the numbers in Hegira (*tarix toquz yüz elikdä*). Also, at the end the date was registered in Arab numbers (٩٥٠).

We can see that in the XIX century the date in the official texts was widened. For example, let’s pay attention to the date of the credential of sultan of Khiva Muhammad Aminxon was written in 1854: *Tarix hijriy miñ daği iki yüz yetmişdä erdikim Xavārizim eram bazm dārus saltanasidä rabiu-s - saniyniñ on yetilānčisidä dušanba kuni muvāfiq siğir yılı 1270 bu yarlıq āliy marqum boldi*. – “The date was one thousand two hundred seventy in Hegira, Khorazm-eram (paradise) in the palace of the sultanate¹ in seventeen of rabiussoni (*the name of forth moth of Muslim lunar year*) on Monday, according to a cow year in 1270 was written this high credential” [Bregel 1967, 431].

This date indicates the number, place, month and day. Along with this, Hegira numeration was registered in Arab numbers (١٢٧٠). All of these mean the development of the date in official texts of the XIX century.

¹ “Xavarizim eram bazm” – In the documents of sultans of Khiva in meaning Xorazm (epithet); in this place when was used Xavarazm was meant the capital of Khiva [Please see: Bregel 1967, 298].

It seems that in the ancient period Turkic calendar numeration was widely spread in the Muslim world. Thereof in date part of the documents when depicted the number was used Turkic calendar order. In particular, in the date of the official texts in the Persian language, we can see Turkic calendar: *az ibtidāi piči yil mutabiq sana 1116*. – “From 1116 of monkey year”. Such kind of date in Persian documents (the great) orientalist L.Fekete named “turkishen datum (Turkic numeration)” [Fekete 1977, 34].

In spite of the different order of conclusion in all official writings of this period the date is available. It is an unalienable part that gives information about enumeration and place of the document. Analyses above show the information of the unique language sample in documents of this period. The introduction of official text and in the main text has a definite form. Also, the document had the number and was indicated the place, it had the date (4.1 Table). Turkic state documents were written in the middle ages and in some cases comparative study of the official writings in Persian language, we concluded that in spite of office work used two languages at that period the order of the official text was used one sample. Thereof Turkic and Persian office papers giving the privilege show the formation of one rule and order and has strict norm.

The inside structure of the official papers belong to the offices (The text components of suyurgal credentials)		
Themaindivisions		Component parts
I.	iftitax	1. Devotion to God (<i>tamjid, hamd</i>) 2. Title (<i>alqab</i>) 3. Appeal (<i>xitāb</i>)
II.	matn	1. Information about the person takes suyurgal right. 2. The note about giving the privilege. 3. The essence of the privilege (registration about (liberation different tax and payments).
III.	tarix	1. The day of the writing of the document. 2. The place of writing of the document.

The textual component of the diplomatic documents

The letters were sent to each other by khoqon, khan and sultans who ruled in the middle ages sultanates are the basis of diplomatic correspondences. Also, in practice of the middle ages offices were *credential-letters* which were different from the diplomatic text. This type of document was used concerning the dependent or vassal states. Except this, it is possible to include to the type of diplomatic text the documents provide safety of the envoy and merchants, international agreements, note letters for notification of ascending to the throne of the new khoqon were sent to the neighbouring states, also the notes in epigraph form were written before major military conflict and battles and the documents were written because of winning in the war (winning credential, book of victory).

According to the essence-meaning and structure, diplomatic correspondence is possible to divide into three parts – *introduction, the main text, and conclusion*.

According to the Middle Ages office, the tradition introduction part of the diplomatic text consists of definite components. For example, the introduction of the letter of Gold Horde khan of the Great Muhammad to Ottoman khan Murat II: *Haq ta'āla ināyati ilā Muhammad payğambar mu'jizāti ilā Muhammadin ġāzi Muratqa salam*. – “Due to God’s blessing Prophet Muhammad with wonders greeting from Muhammad to Gozi Murat [Please see: Sultanov 1975, 282]. Along with this recognition of God (*Haq ta'āla ināyati ilā Muhammad payğambar mu'jizāti ilā*). The second component to whom belongs the letter (who wrote the letter) recording of *Muhammadin*. The next is the fielding side. This component registers the name of the person who sent the letter and to whom it was sent (*ġāzi Murat*). The last component of the introduction states the greeting (*salam*) of the sender. In the middle ages diplomatic correspondence practice such kind of starts mentioned was the introduction of the letter.

It still preserves till nowadays credential-letters of the rulers of the middle ages were sent to vassal states. The introduction of this diplomatic correspondence differs from correspondence between equal sides were analyzed above. For example, one of it is the credential-letter of Sultan Abu Said was sent in 1468 to the khan of Oq quyun Uzun Hasan. The starting of the letter was written in this form *Sultān Abu Said Kōrāgān sōzūm. Hasan beggā salām tegāč*. – “The words of Sulton Abu Said Koragan. Greetings Hasanbeg [Kurat

1940, 196]. Singular in this starting indicates to whom belongs the letter according to its function it uses in sultans decree. It is notables *sözüm* means “order and decree” is uses in the credentials gives by sultans. But in the title of diplomatic documents, it does not use. Thereof, it was composed between equal sides and in it, one ruler has no right to order and instruct another ruler. Along with this, it is natural to raise the question “Why in the title of the writing was sent by Abu Said to Uzun Hasan was used *sözüm* means “order and decree”. According to the records in historical sources, at that period Hasanbek state belonged to Timurids. The meaning of the writing is proving it. For example, in 21-line of the letter comes across the sentence *Ini-oğulluq, dostluq, qarındaşlığıñni bildürdün*.

Along with this singular *ini-oğulluq* (children of brothers) in the middle ages, letters were used toward subjected people, but the ruler uses toward the ruler of the dependent state. Thereof, it is natural using *sözüm* (my order) in the title of the credential letter which was sent by Abu Said to vassal khan.

It is possible to divide into three components introduction part of the credential-letter of Abu Said. The first is – title. The title is record indicates to whom belongs the writing (by whom it was ordered to write) and the singular proof who wrote it was given in this form (*Sultān Abu Sa‘id Körägān sözüm*). The second component is – receiving party. This component was registered the name of the person who send the letter and to whom it was sent (*Hasan beggä*). The third component of the introduction is – greeting. This component has stated the greeting of the sender (*salām tegäč*). After greeting together with *söz ulkim* phrases pass to the (main text).

The introduction mentioned above is possible to come across in other credential-letter. In particular, it was used in the letter of the ruler of Gold Horde Tohtamish was sent in 1393 to the polish king Jagiello. The letter starts with using the sample *Toqtamiš sözüm. Yağaylağa*. – “The word of Tohtamish to Jagiello”. In this introduction in the credential-letter of Abu Said Mirzo was used other side of starting it was not used as a greeting component of the text. The other components of the introduction are equal to it. It is noticeable, also the letter of Tohtamish starts with *sözüm* which means “order and decree”. According to historical sources at that period polish kingdom depended on Gold Horde khans. Therefore, also in this letter, the ruler uses the

form of the document uses toward vassals. Generally, analyze shows that the introduction of writings between equal sides of the middle ages diplomatic correspondence differs from letters to vassal states.

The scientific research was made the main text of diplomatic correspondence the text divides into two parts: 1. Narratio et dispositio. 2. Sanctio et corroboratio [Please see: Rechman Zayaczkowskie 1968, 140]. It will be right to divide the meaning-essence of the main text of diplomatic correspondence into two for studying. The main text is possible to divide into conditional parts like “*Information-notification*” (the short history about political process between the states and relations before sending the letter) and “*the aim of the sender*” or “*aim*”. After the introduction of the letter was written information-notification part of the main text. Even the statement of this part was consisted of informing phrases.

Along with this, let's consider the main text of the credential-letter of Timurids Abu Said Mirzo which was written in old Uzbek language to the ruler of oq quyun Uzun Hasan. With phrase *söz ulkim* start information-notification part of the main text. The 3-49-lines of this letter is the information-notification part. Information-notification part of the letter informs about when Sohıbquron Temurbek (*Sāhib qirān Temür beg*) occupied all the states the grandfather of Uzun Hasan Usmon bek (*uluğ atañ Usmān beg*) asked the shelter and Diyarbakir region (*Diyārbakir vilāyatini*) was given to him as a land. Also, in information states about after the death of Amir Temur the father of Abu Said Mironshox Mirzo ascended on Tabriz throne and the throne of this state belongs to Abu Said (*señä dağı ma'lum dururkim ata yurti öz yurt bolur*). Except for this, during the writing of the letter, it notified about the conquering of Azerbaijan and also notified about starting the ruling according to the law and order of Temurbek period.

Let's consider another credential-letter - is information-notification part of Tohtamish. It includes the 3-16- lines of the document.

In this notification, Tohtamish informs about the events in Gold Horde, in particular, the battle against Amir Temur in 1391. In it notifies about the treachery of the princes and beks in this battle. Also, it states about the grace of God (*tāñri bizni yarlıqab*) it rehabilitated and punishment the princes who betrayed him. Shortly, until the sending of the letter, it informs about the political process and relations between the states.

After this, it states the aim of sending the letter. Therefore, this part names *the aim of the sending of the letter*.

We analyze the main aim of sending the letter of Abu Said Mirzo is restoration of the previous sultanate of Sohıbquron Temurbek. To conquer Rome, Egypt, and Shom (*Rum, Misir, Şām başlıq tamām mamālik fathini bāt bizgā rozi qılğay*). Also, it states that he will need of help of Uzun Hasan to conquer these states and seizing Rome, Egypt and Shom to him (*men seņā Tāğri ināyatı birlä Misir, Rum vilāyatlarini alip bergäymän*). This part includes 49-74- lines. Let's pay attention to the analyses of the aim of the sender in Tohtamish credential (*bizgā baqar ellärniñ*). This part includes 16-23- lines of the credential. The main aim of sending credential is collecting the land tax from the lands which belong to Tohtamish, to appoint from coming envoys and also reviving trading relations between two states was stopped definite period because of wars in states (*burunğu yosunča bāzırgān ortaqlarıñ taqı yürüşsinlär*).

Therefore, the facts show that the main text of the letter divides into two parts – *information-notification* and *the aim of the sender*. In these parts was formed a definite sample.

The last part of diplomatic correspondence takes place on the date. It covers the place and the time of the inscribing of the official text. It is always presented information about the place of writing of the official text.

In the letter of Abu Said the date was written the following form: *Sičqan yili rabi'ul-avval ayiniñ yigirmi ikisidä Miyānada erkändä bitildi*. – “In mouse year before rabiyl month in twenty-two was inscribed in Miyanda” [AC, 75-76].

The date of the inscription was inscribed in strict consistency: at first the year according to Turkic calendar (*Sičqan yili*) and finally the month and the day according to Muslim calendar (*Rabi'ul-avval ayiniñ yigirmi ikisi*). It becomes clear from this record that the document was inscribed in 1468 on the tenth of July in Miyonada (city's name in Azerbaijan).

The date like above we can come across in one more diplomatic correspondence in the credential of Tohtamish:

Taqāgu yıl tarix yiti yüz toqsan beštä rajab ayiniñ säkiz yañıda ordu Tanda erürdä bitikdimiz. – “In cock year, the date in seven

hundred ninety-five in eight of rajab we wrote it when we were in Tanda palace [TĖ, 23-25].

In date first of all the name of the year according to Turkic calendar (*taqaǵu yil*), then the date in hijriy (*tarix yeti yüz toqsan beštä*), after that Arabic name (*rajab*) of the month in Arab and finally the credential was written in Tanda.

Generally, the structure of the Middle Ages diplomatic correspondences and analyzing the component of the text shows that the writings between equal sides and vassal states have several different criteria. In particular, it becomes clear in the introduction of the letter (Table 4.2 and 4.3). Also, the main part and date of diplomatic correspondences show the presence of linguistic sample-stereotype which was formed for centuries according to Turkic office tradition.

The textual components of international diplomatic correspondences		
The main sections		Component parts
I.	iftitax	1. The title (<i>tuǵrā</i> not a strict as a textual component). 2. Recognition of the power of God (<i>hamd</i>). 3. The name of the ruler sent the letter. 4. The name of the receiving party. 5. Greeting
II.	matn	1. Information-notification (the short history about political process and relations between two states before sending the letter). 2. The aim of the sender.
III.	tarix	1. The day of inscribed the letter. 2. The place of inscribed the letter.

Structure of credential-letters sent to vassal states		
The main sections		Component parts
I.	iftitax	6. The title (<i>tuǵrā</i> not a strict as a textual component). 7. Recognition of the power of God (<i>hamd</i>). 8. The name of the ruler sent the letter. 9. The name of the receiving party.

		10. Greeting
II.	matn	3. Information-notification (the short history about political process and relations between two states before sending the letter). 4. The aim of the sender.
III.	tarix	3. The day of inscribed the letter. 4. The place of inscribed the letter.

The structure of the documents relate to mutual exchange and trading relations among the people

Our ancestors paid special attention to the registration of legal relations between each other. Therefore, most of our written relics framed the execution of mutual exchange and trading business among the people and the official papers relating to the economy. It appeared according to the demands of legalizing of economical relations and running economic affairs. These documents include receipt, warrant, rent, buy-sell agreements, trust papers, wills, compliant letters and papers which relate economic. The researches of a German lawyer, professor H.Herrfahrdt, Turkish scientists A.Caferoglu and R.Arat, a Russian historian A.Bernshtam and Japanese scientists M.Mori and N.Yamada have a special place in studying diplomacy of the middle ages civil documents in Turkic language. They made research the meaning of deeds in Old Turkic language, the type of the documents and text components are preserved in different funds of the world and showed social-political place of these official inscriptions in the history of Turkic nations [Herrfahrdt 1933; Caferoglu 1934; Arat 1987; Bernshtam 1940; Mori 1961; Yamada 1964; Yamada 1993].

In their researches were made scientific analyses of the accomplishing of mutual exchange and trading relations among the people in the early and the Middle Ages and parts of the official papers relating to the issue of economy, inside the structure, style and the legal status of the documents.

Based on conclusions of researches that were mentioned above we will state about the structure and textual components of deeds used in the past. The documents were composed between the people in early and the Middle Ages office practice mainly was named with *bitig* term. In the official text, it meant “document, deed, and

receipt”. The proof is possible to find in official text. For example, at the end of the document is preserved in Berlin fund under the code U 5239 was written the following sentence: *bu bitigni men Buyan Tämür öz iligin bitiyü tegintim*. – “I’m Buyan Tamur wrote this deed (document) by myself”. In all deeds of that period is possible to come across such a kind of record. It becomes clear that based on such a kind of example indeed, *bitig* as the type of the document meant “document, deed, receipt, and agreement”.

Analyzing the meaning of early and the documents of the middle ages between the people in Turkic language shows that in-office work mainly was used two types of these official texts. The first are *debt agreements* written the requirement to return with percent the money, wine, sesame, sesame oil, cotton, and different materials were taken on debt. The second is *renting agreements* composed for temporary using of land, garden, vineyard, and animals for cargo transportation exchange for equal partnership for profit.

In spite of these, documents differ with meaning, the structure, using textual components and succession almost does not differ. It shows the analyses of that period deed. In Berlin fund keeps the document under code U 5259 is about borrowing sesame. This is the deed:

Küskü yıl altınç ay on yañıda mänä Qavsıduqa tüskä küñcit kargäk bolup, El Tämirtin bir küri küñcit altım. Küz iki küri küñcit birürmän. Birmädin kächürsär, män el yañınça tüsi bilä birür. Berkinça bar yoq bolsar män, inim Qasuqnıñ tägilär bilä köni birsünlär. Tanuq Qaban. Tanuq Böngäk. Bu nişan mäniñ ol. Män Qavsıdu özüm bitidim. – “In mouse year of six month of tenth new (day) I need Qavsıdu sesame, I took from El Temir one quri of sesame. In fall I will return two quri of sesame. If I will late to return, I return with the percentage according to the customs of the state. If I am or not, my brother Qasuq with relatives return right. The witness Qaban, witness Bungak. This is my signature. I’m Qavsıdu wrote it by myself [Malov 1951, 208; Radloff 1928, 133-134].

Analyzing of deed shows that there were eight textual components.

Textual components of debt agreement		
№	Textual components	The text
1.	The date of taking the debt	<i>Küskü yıl altınç ay on yañıda</i>

	(history)	
2.	The person who takes and gives the debt, the reason and amount record.	<i>Mənə Qavsıduqa tüşkə künçit kərgək bolup, El Təmirtin bir küri künçit altım</i>
3.	The day of returning of the debt and the benefit (profit) of that who gives the debt.	<i>Küz iki küri künçit birürmən</i>
4.	The measures if they do not return the debt in time.	<i>Birmədin kəcürsər, mən elyanınça tüşi bilä birür(mən)</i>
5.	The guaranty of returning the debt by a person who takes the debt.	<i>Berkinça bar yoq bolsar mən, inim Qasunıntägilär bilä köni birsünlär</i>
6.	The list of witnesses during taking the debt.	<i>Tanuq Qaban. Tanuq Böngək</i>
7.	The signature of the person who takes the debt.	<i>Bu nişan mənini ol</i>
8.	The record about the person who composed the document.	<i>Mən Qavsıdu özüm bitidim</i>

The renting agreement between the people does not sharply differ from the structure of the debt receipts. Along with this, let's analyze the agreement about the renting of half siq of land (*yarım siq yer*) which is preserved in the Berlin fund under the code U 5273.

Taqıqu yıl ikinti ay säkiz yigirmikə mənə Elçigä tarığ tarıgu yer kergək bolup, Qayımtunin Yal Turğantaqi yarım siq yerin anuqun tutum. Bu yerkä näcä uruğ batsar, ikägü täñ öndürüp, tarir biz bulmiş tüşin täñ üläsür biz. Bu yerkä birimlärim kelsär, ikägü täñ bilür biz. Bu sözkä tanuq Qara Baqşı, tanuq Čisim. Bu nişan man Elçiniñ ol. Mən Misir Sila ayıtip bitidim. – “Cock year in eighteen days of the second month to me Elchi need crop land, I rent from Qayumting Yol Turgandagi half siq of land. No matter how much seed sow the crop will be divided equally. The tax for this land we will pay equally. The witness for this agreement is Qara Bahshi, witness Chisim. This sign is mine Elchi. I'm Misr Sila wrote it [Malov 1951, 216; Radloff 1928, 41-42].

Analyzing the structure, inside parts and meaning of debt agreement shows that it does not differ largely from rent agreements. The main feature differ these types of documents we can see in the

main text. Analyzing of the rent agreement shows that it was used seven textual components.

Textual components of the rent agreement		
№	Textual component	The text
1.	The date of renting.(history)	<i>Taqiqu yıl ikinti ay sâkiz yigrmikâ</i>
2.	Tenant and the person who gives for rent the object of rent, the reason and the record of the amount.	<i>Māñā Elçigā tariğ tariğu yer kergāk bolup, Qayïmtunîñ Yal Turğan taqî yarîm sîq yerin anuq un tuttum</i>
3.	The profit of individuals composes the renting agreement.	<i>Bu yerkā năcă uruğ batsar, ikăgü tăn öndürüp tarîrbiz bulmîş tüşin tăn ülăsürbiz</i>
4.	The record of paying the tax from renting object.	<i>Bu yerkā berimlârim kelsâr, ikăgü tăn bilür biz</i>
5.	The list of the persons who are witnesses to the renting agreement.	<i>Bu sözkâ tanuq Qara Baqşı, tanuq Ćisim</i>
6.	The signature of the tenant.	<i>Bu nişan man Elçiniñ ol</i>
7.	The record about the person composes the document.	<i>Mân Mîsîr Sîla ayitip bitidim</i>

Generally, the Middle Ages' official texts of our ancestors worked out perfect systems features during the long process of development of humanity. Observations show that these types of official texts for realizing one definite aim formed like constant structure and united to the single line.

Therefore, the observation of the structure of the official texts and textual components shows the realization of the main feature of the nature of the document which directs it to the practice and serves to realize the goal which was aimed beforehand. Thereof, the official text always serves as a pragmatic phenomenon of solid structure which realizes the goal which was aimed beforehand and practical goal.

The official texts for the realization of a definite goal always unite into one line. It appears in a similar and constant form. Therefore, it like the completed system has own forms, textual components, and components parts, it realizes its functions like completed news form.

Analyses show the presence of the formation of unique language samples in documents of this period, the introduction of official texts, main text and definite form of date. Diplomatic correspondence consists of definite components according to the Middle Ages office tradition.

Official texts between the people worked out the perfect system feature during the development process of humanity. The observations show that these types of official texts always used in office work practice as a similar and entire form.

CONCLUSION

Appearance of the official style in the history of Turkic languages, its stages of development, the types of the documents used in past office practice, structure of official writings, principle of choosing language phrases, also systematic examination of official texts gives opportunity to make such kind of conclusion:

1. Turkic languages, in particular, the official style of Uzbek language rooted in the long past. Its roots closely relate to the history of statehood and with development of mutual exchange and official relations. Documentation closely relates to the history of statehood. These historical, political and linguistic processes open the way of full formation of Turkic documentation style and completed sample and development in the future of Turkic official style.

2. As soon as early and the middle ages official texts became to know to science attracted the close attention of world orientalists. The official texts of that period in Turkic language were written in Ko'k Turkic, Moniy, Turkic-Uigur, Durbaljin, and Arab writing. The documents are preserved in different world manuscript archives. These documents differ from each other with legal status, social-political aim, essence, and sphere of using and also with stylistic features. Early and the middle ages Turkic documents separate into state ruling and legislation, diplomatic, offices, religion establishment and also execution of documents of notarial relations between the people, mutual exchange and trading. Our ancestors in offices and office work practice used tens of types of documents.

3. The name of the official text appeared and used as separate means indicate to the defined type of the document. The name of the document was created according to the direction and essence of the official text. The lexeme which depicted the aim of the root in the official text was used as the name of the document. All of these show that our forefathers in the past in choosing the name of the official text chose right and valid way.

4. Along with fiction, the influence of the official style is large to the appearance of literary language. Official style took an important place information of literary language. Observations allow saying that the official language is the ancient style of writing. Complication of social-economical relations in day-to-day activity necessity to the official papers was grown.

5. Turkic official style from the initial stage till the middle ages passed the stage of stylistic development during the long periods. From the ancient period till the XVI century of historical development of Turkic writing style is possible to divide and study into four major stages. Each stage of historical development differs with unique textual and linguistic-stylistic sides. It characterizes with high development of language and style system.

6. The official texts of early and the middle ages were written in different writing systems. Choosing the writing to the texts belong to the official style relates to the status of the language and writing in period was written the document and also the legal status of the writing. Ancient official writings were written very correctly. Writing and orthographic features of these official texts were accepted as the norms of writing the literary language of their period.

7. Analyzing of choosing the words in the definite text served the main determinant of speech culture of society of that period was written the text and the norms of literary language. Lexical uniqueness of the official texts of early and the middle ages is the most reliable evidence shows office work speech culture of the ancient period when was the document was written by our forefathers and literary norms which were used in the sphere of official speech. The norms of official texts were formed well; the style of official writing was adopted in society. At that period except literacy was put in order the skill of composing the document and legal skill too. In the past period were acted definite schools specialized in learning the rules of writing the document.

8. In the history of Turkic documentation using stereotypes, phrases were widely spread. The definite type of official papers and their divisions created separate forms belong to them. People who composed the document used it efficiently. The structure of depiction samples in the documents appeared under the influence of long historical-linguistic traditions. Such kind of phrases was created a long time ago like the form of a sample in the official texts of the state and were worked out according to the norms of language was written these documents. The documents consider the legal text; a clear and concise mind defines its quality. Official writing style held measures and norms in the definite order of language means. From the graphic diagram of some lexical phrases which were used in the official texts till the text endings were put in order all the stages. For creating such a system needed laborious of several generations of clerks.

9. An important characteristic demonstrates the nature of the documents when it is implemented into practice and for the realization of the goal was aimed beforehand. The official text was formed as an entire system for realization of the goal which was aimed beforehand and pragmatic phenomenon which fulfill practical task. The official texts use in state ruling and diplomatic relations have a definite sample in it was worked out the terms, application form, combinations and depiction methods. The texts of the documents use in different aims differ from each other with its style, structure and textual components.

10. In the XIV-XVI century literary language of Old Uzbek language was the state language not only in Mavoraunnaxr and Horasan, but in other Turkic lands too. The decree and orders, diplomatic correspondences and the books of victory of Gold Horde, Crimea khanate and Ottoman empire offices were written under the influence of Old Uzbek literary language traditions. Their style and inside structure is in official writing style was created in Timurids period. These facts show the status of Old Uzbek literary language and its place in international diplomatic relations.

The offices in the Timurids period and office work culture appeared as an important element of the ruling sultanate. Many official texts from the Timurids period were original documents that belonged to ruling offices of own time and were decree in the state language of the state leaders have legal power. It is important that these documents were written by the name of the state ruler in Old Uzbek literary language. The presence of these documents proves that the legal status of Old Uzbek literary language in Timur and Timurids sultanate was in level of state language.

11. Turkic official style till the reaching of the middle ages form it passed large historical and linguistic way of development. The official style that appeared in the XV-XVI centuries is the continuation of official textual style was created in the period of ruling khoqons and states in history of ancient Uzbek statehood; it filled it with form, structure and depiction methods and brought to perfection.

ABBREVIATIONS

АНАТИЛ -Explanatory dictionary of the language of Alisher Navoiy's literary works.

АС – The document of Abu Said: *Kurat* 1940.

БН – *Zahiriddin Muhammad Bobur*. Boburnoma. Tashkent, 1990.

БН 1957 – *The world history*. Volume 3, M., 1957.

ДЛТ – *Mahmud Qashgariy*. Devoni lug'otit Turk. Volume I-III. Tashkent, 1960-1963.

ДТС – Ancient Turkic dictionary. L., 1969.

ИЛУ – The history of linguistic study. The middle ages East. L., 1981.

НД – Ph.D. dissertation.

ҚБ 1971 - *Yusuf Hos Hojib*. Qatadg'u bilig. The knowledge which leads to happiness. Q. Karimov Candidate of philological sciences prepares to the publication. Tashkent 1971.

ҚУВ – *Muhammadrahim Said, Isrofil Yusuf*. The deed in ancient Uigur language. Urumchi, 2000 (in Uigur language).

ПН – Source study in written form.

ТЭ – The writing of Tohtamish: *Radloff* 1888.

ТТ 1996 – The order of Temur. Tashkent 1996.

ТҚ – The credential of Timur Qutlug: *Radloff* 1888.

УМ – The correspondence of Umarshayx: *Melioranskiy* 1906.

ШН – The order of Shohrux: *Deny* 1957.

U – The documents are kept in Berlin fund: The photo of these texts “Digitales Turfan-Archiv” is on this web site http://turfan.bbaw.de/dta/u/dta_u_index.htm.

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FOR NOTES

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