



# ETHNO-PHILOLOGICAL ASPECTS OF THE FORMATION OF THE HISTORY OF THE UZBEK LANGUAGE

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## ABSTRACT

*This article reveals the linguistic, cultural and ethno-philological aspects of the formation of the history of the Uzbek language, in particular, specific differences are identified taking into account traditions, customs, history and culture. An analysis of the historical patterns of development of the Uzbek language is also given, especially the specificity of its features - the entire set of historically determined changes.*

*The history of the formation of the layers of the Uzbek people and the language itself are analyzed based on the materials of written sources.*

**KEYWORDS:** *definition of specific differences, consideration of traditions, customs, community, object of research, the emergence of language, the formation of the Uzbek community as a people, the development of language, history and culture.*

Since the dawn of human civilization, language has played a significant role in connecting and establishing communities. It has allowed people to understand and appreciate the world beyond their immediate environment. Communities have studied their similarities and differences, including physiological, linguistic, cultural, communicative, ethnic, and dialectical skills. The most significant aspect of this study is the ethnophilological aspect, which has influenced the emergence and formation of communities as people. In this context, we refer to the emergence and formation of the Uzbek community as a people, the development of their language, and the definition of their specific differences, taking into account their traditions, customs, history, and culture.

The formation of the language of any people is directly related to the history of the origin and formation of speakers of this language. Therefore, the study of the Uzbek language is unthinkable without the joint efforts of historians, ethnographers, linguists, archaeologists and representatives of other related sciences.

The complex ethno-genetic process of the Uzbek people, which absorbed a number of non-Turkic ethnic elements with different historical and cultural backgrounds, was reflected in written literature, which at different stages was created in various languages - both in Turkic and in languages belonging to the non-Turkic language system and in the dialect composition of the Uzbek language of that period.

The history of the Uzbek language comes into greater relief when its emergence and development is considered in direct connection with the history of the formation and development of a given people. Without taking into account the historical patterns of the development of the Uzbek language, it is impossible to understand the specifics of its features – the whole set of historically determined changes that occurred not only in the vocabulary but also in the phonetic system, as well as partially in the grammatical structure of the Uzbek language [1].

Thus, the study of the Uzbek language at different stages of the historical development of the Uzbek people, the identification of specific features of the grammatical structure and lexical composition in different periods of the development of this language, the establishment of relationships between written language and live spoken speech, presented in the form of numerous accents and dialects, the definition of the dialect basis contributes to a more correct understanding of the history of the Uzbek language as a whole [2].

Views on the tasks and methods of the historical study of languages have largely been established and accepted by linguists. However, the history of various national languages has not been fully studied. Some languages have been fully studied, taking into account all aspects of ethno-genesis, while others are only briefly touched upon by researchers. The latter includes the Uzbek language, which is rich in written materials, which are valuable sources for the history of the language and the history of the Uzbek people.



The study of the history of the ancient Uzbek and old Uzbek literary language, which was called “chigatai”, has not yet been defined and requires a complete study of individual literary monuments belonging to different periods. Equally important is the establishment of the relationship of the Uzbek language to the ancient Turkic written monuments of the VI-VIII centuries, in the creation of which Turkic tribal groups took part, which later became part of the Uzbek language collective as essential components [3].

The Old Uzbek (chigatai) language, the term “Old Uzbek” was introduced on the initiative of A.Y.Yakubovsky in 1941 and is used mainly by historians and orientalists within the CIS. This term began to be understood as the heritage of the so-called chigatai culture, which developed during the Temurid era. Accordingly, the chigatai language, canonized during this historical period, began to be called Old Uzbek. Currently, in the literature published in Uzbekistan, the term “chigatai”[4] is not used at all; it has been completely replaced by the term “Old Uzbek”. Until recently, the Old Uzbek (chigatai) language meant mainly the language of the works of Alisher Navoi, who lived and worked in Herat in the XV century, as well as the works of Babur, whose place of residence was, before his exile by the Sheibanids, the Fergana Valley. However, in recent years, views have spread in the republic that the area of distribution of the language was wider and that previous languages already contained elements of Old Uzbek.

The ancestors of the Uzbeks who lived on the territory of ancient Turkistan spoke Arabic, Bactrian, Avestan, Khorezmian, and Sogdian languages. Already in the VI century, the transition of local peoples to the Turkic language began. The main reason for this was its simplicity and ease of use. For example, the word “tun”, which is the basis of the Uzbek word “tungich” (senior) in the name of Tunyabgu, the ruler of Tokharistan (in 618-630 occupied the territories of present-day Southern Uzbekistan), may indicate the entry of elements of Sogdian into the chigatai language. One of the very first relics of the ancient Turkic language is the work “Irshod-ul Tolibin” by Hakim at-Termizi (859-932). In the section “About the animal world” of his treatise, there are many words that later became part of the Uzbek language, for example, arslan (lion), tavushkan (hare, rabbit), chakal, or chiyaburi (jackal), urdak (duck), tuti (parrot), ilan (snake), ishak (donkey), at (horse, horse), etc. The relics “Kul Tegin” and “Tunyukuk” also indicate that Turkic peoples, the ancestors of the future Uzbeks, lived in the ancient Surkhan Valley in the VII century. The words minted on copper coins of Samarkand and in XII century: “olmaguchi yazuklukdur (guilty)” (he, who did not take it, is guilty) also have a genetic connection with the chigatai language.

Written sources such as Avesto (I millennium BC), Achaemenid inscriptions on stone, clay, leather, papyrus, the works of Herodotus (V century BC), Ctesias and Xephon (I century BC) and as well as materials from some archaeological excavations can serve as historical materials. The most ancient written monuments date back only to the beginning of the V BC.

It is known that in VII-III BC, Central Asia was inhabited by Scythians (according to Greek sources), Massagets and Sogdians, Khorezmians and other ethnic groups. So, in the lower reaches of the Amu Darya and Syr Darya (Trans caspian plain), the Massagets lived, and the territory of Kazakhstan, the southern and Eastern parts of Central Asia (up to Altai) were inhabited by Saks, the oasis of Tashkent and Khorezm, as well as the Fergana Valley and most parts of Sogdiana, are inhabited by Turkic-speaking ethnic groups known as Kangyuan or Kanglian. These groups, some of which formed the state of Kangkha or Kangyu, existed from the II century BC to the I century AD. The conquest of Central Asia by Alexander the Great (329-327 BC) and 150 years of Greco-Macedonian rule did not affect the ethnic composition and language of the local population [5].

The next layer in the formation of the Uzbek people were the Turkic ethnic groups that came from the east: the Yuezhi (or Kushans, or Tokhars of the III-II centuries BC) and the Huns (II-IV centuries), as well as the Ephthalite tribes (V-VI centuries). Written sources note that these tribes (or tribal associations) were Turkic-speaking.

O.I.Smironova’s study of Sogdian coins from Panjakent convincingly proves that many representatives of the dynasty that reigned in Sogdian were from Turkic tribes. In the VI-VIII centuries, various Turkic clans and tribes penetrated into the territory of present-day Uzbekistan from Kazakhstan, Kyrgyzstan and other neighboring regions, which were subsequently assimilated by the local population. VI-VII centuries can be defined as the period of the Turkic Khaganate, whose territory included Central and Middle Asia. As is known, the Turkic Khaganate was subsequently divided into the eastern (center of Mongolia) and western (center of Yettisu) khaganates in 588. The Western Khaganate was inhabited by the tribal and tribal associations karluk, khaladkov, kangli, turgesh, chigil and uguz. Subsequently, the Uguzes separated from this association and formed their own state. At that time, the eastern Khaganate was dominated by the Uighurs in 745. The Turkic Khaganate was conquered by the Uighurs, after which the Uighur state was formed, which existed until 840. Then it was overthrown by the Khakas (Kyrgyz). This led to the fact that some of the Uighurs joined with the Karluks, some moved to Tibet, while the rest remained in Altai and mixed with other clans of the Turkic ethnic group [6].

At the beginning of VIII century. Central Asia is conquered by the Arabs. During the time of Arab rule, the Sogds lived in Bukhara, Samarkand, Karshi, Shakhrisabz, and the Karluks lived in the Fergana oasis. Other Turkic tribes, such as the Turgesh, were nomads and occupied a vast territory of Central Asia and present-day Kazakhstan. The historian Tabari points out that the leaders of the



Sogdians were Turks. In Central Asia in IX-X centuries, the Samanids dominated [7]. During this period, Arabic functioned as the language of office and scientific works. The spoken, everyday language was the language of various Turkic tribes. In the X-XI centuries, power passed to the Karakhanids. In the middle of the 11th century, the Karakhanid state was divided into eastern (with its center in Balasagun, then Kashgar) and western (with its center in Uzgend, then Samarkand). The territory of the eastern state consisted of Eastern Turkestan, Yettisu, Shash, Fergana, and ancient Sogdiana, the territory of the western state of Afghanistan, Northern Iran. In parallel, in Khorasan (Ghazn) in 977, the Ghaznavid state was formed, which existed until 1040, after which it was conquered by the Turkmen Seljuk clans (the first half of the 11th and the beginning of the 12th centuries) [8].

From the 8th century, the high-ranking tribe in Fergana was the Karluks, and the Sogdians in Shash the Oghuz. The Sogdians, occupying small territories within the Turkic tribes, gradually lost their ethnic isolation, as the Sogdians married the daughters of the Turks or, conversely, married their daughters to the Turks. The Sogdians gradually lost their language, replacing it with Turkic.

In the X-XI centuries, the bulk of the Uguzes lived in the lower Syr Darya, then they moved to the territory of present-day Turkmenistan. In the Semirechye region from the Talas Valley to East Turkestan, the Karluks dominated, and then Chigili and Yagma came there. They settled in the northeast of Lake Issyk-Kul and East Turkestan.

At the beginning of the XII century, Karakitay, who came from the East, captured Central Asia. There is no consensus about the ethnic composition of the Karakitay: some consider them tribes of Tunguska origin, others Mongolian. They did not leave any traces either in ethnic composition or linguistically. Having defeated Sultan Sanjar (Seljukids) and Mahmud (Karakhanids), they limited themselves to receiving tribute.

From the end of the XII century to the beginning of the 13th century, the Khorezm state gained strength. The peoples of Central Asia from the first half of the 13th century (i.e., from 1219) to the second half of the 14th century (1370) were under the rule of the Mongols; from the second half of the 14th century, power passed into the hands of the Timurids, who ruled until the second half of the 15th century. It should be emphasized that the Arabs, Persians, Mongols, who were the rulers of states in Central Asia in those historical periods, were unable to have any impact on the ethnic composition of the local population and its language, although, as already mentioned, Arabic and Persian in those years were recognized as the languages of office and science.

After the disintegration of the Golden Horde (early XIV century), as well as with the disintegration of the Timurid State (second half of the XV century), as a result of the internal wars of the eastern Steppe Kipchak, a nomadic Uzbek state was formed, stretching from the Volga in the East to the northern part of the Syrdarya River (territory of modern Kazakhstan and southwestern Siberia).

The founder of this state was Abul Khair Khan, the grandfather of Muhammad Sheibani Khan, who overthrew the Timurids. Shaibonikhan continued to conquer and began to take possession of the territory from Syrdarya to Afghanistan. The disintegration of the Sheibanid state (then the successors of its Ashtarkhanid family) began under Khan Ubaydullah II (1702-1711). Fergana gradually became isolated, then Khorezm, Balkh, and Bukhara. After the short reign of Nader Shakh (1740-1747), three states were formed in Central Asia: Bukhara (mainly from the Mangit tribes), Khiva (from the Kungrat tribes), Kokand (from the Ming tribes).

During this period, Uzbek was the main everyday language. Literary and scientific works were written in Uzbek, the Tajik language was used in office work and documents. Tajik and Uzbek were spoken in Samarkand and Bukhara.

In general, the Turkic-Mongolian tribes that roamed in the second half of the XIV century in the eastern part of Steppe Kipchak were called Uzbeks, and their territory was the land of the Uzbeks. After their conquest in the first half of the XV century in Transoxiana, the local population also began to be called Uzbeks.

As a proper name, the anthroponym “uzbek” is found in the works of Nasaviy, Juvayniy and Rashiduddin (XIII century). Rashiduddin writes that the Uzbek prince was the son of Mingkudar, the grandson of Bukal, the seventh son of Juji. It should be noted that Uzbekkhan was the khan of the Golden Horde and the nomadic Uzbeks were not his subjects. There were also other personalities named Uzbek who lived before Uzbekkhan. In particular, this name was borne by one of the Azerbaijani Atabeks from the Eldigiziyans (1210-1225) and one of the emirs of the Khorezm Shah Muhammad (1200-1220).

It should be noted that the ancient descendants of the Massagets, Sogdians, Khorezmians and Turks, as well as other ethnic groups that joined them somewhat later - Uzbeks, Kazakhs, Kyrgyz, Karakalpaks, Uighurs and other Turkic peoples also participated in the formation of the neighboring Tajik people.

It should be borne in mind that the same clans and tribes could participate in the formation of different Turkic peoples. For example, the Uzbek and Kazakh peoples include the Kipchak, Jalair, Naiman, and Kataganiy clans. Therefore, the fact that the Uzbek and



Kazakh languages have common phenomena inherent in the languages of the above-mentioned genera should not be considered as a product of the relationship between the Uzbek and Kazakh languages of a later time.

As a rule, each Khaganate consisted of certain ethnic groups, and each ethnic group was named after the most privileged clan or tribe, although it included many other clans and tribes. For example, the Karluk ethnic group included, in addition to the Karluks themselves, Chigil (mainly in Transoxiana) and Yagmo (in the territories from the Ili River basin to Kashgar). Before merging with the Karluks, the Yagma clan was part of the Tukiuguz (Tukkiz-uguz) ethnic group. The same picture is observed within the Uighur ethnic group. For example, from the Uighur ethnic group not only modern Uighurs were formed, but also Uzbeks, Kazakhs, Kyrgyz, etc. The same can be said about written monuments. For example, written monuments, conventionally called Uighur, relate to the history of the formation of not only Uighur, but also other modern Turkic languages, whose speakers were part of the ancient Uighur ethnic association.

Depending on which clan found itself in the position of dominant in a given period, the state language was determined. As a rule, the language of the more privileged dominant clan or tribe begins to perform the functions of a written and national language, and the languages of other clans, finding themselves in the position of dialects, find use in spoken language. During the period of domination of any of the above-mentioned states (Kangyu, Kushans, Ephthalites, Karakhanids, Turkic Khaganate, etc.), the process of rallying of various ethnic groups and the convergence of their languages was underway at the same time.

This led to the formation and spread of a national language, as well as its adoption by various ethnic groups. Thus, it is impossible to identify the modern Uzbek people only with the Uzbek tribes, which in the XIV century were part of various states that existed for a long time in Central Asia.

The formation of the Uzbek people was based on many ancient ethnic groups of Central Asia: the Sakas, Massagets, Kangyuians, Sogdians, Khorezmians and the Turkic clans and tribes that subsequently joined them. The process of formation of the Uzbek people began in the XI century and was largely completed by the XIV century. Around this time, the ethnonym Uzbek was assigned to him. A small number of Uzbek tribes that came from Steppe Kipchak were only the last component of the Uzbek people.

The formation of the Uzbek language dates back to this time, the XIV century. The dialect composition of the current Uzbek literary language was formed on the basis of groups of Samarkand-Bukhara, Tashkent, Fergana and Khorezm dialects of the Uzbek language, which went through a complex historical path reflecting the features of the Karluk-Uighur, Uguz Kipchak language.

Written monuments based on very similar Turkic-runic, Uighur and Sogdian inscriptions, the main sources of determining the periodization of the history of the Uzbek language, were found in a wide area of Mongolia, Turfan oases, Eastern Turkistan, Eastern Siberia, Central Asia, Kazakhstan, although such inscriptions were also found from other regions (Altai, Khakassia, Tuva, Buryatin and in 1979 in the village of S.Nicholas in Hungary). However, the languages of the monuments written from the XII to the XIV centuries have significant differences among themselves: in some the new Karluk- Uighur features predominate, in others Uguz, in others Kipchak. Starting from the end of the XIV century, the linguistic features of written monuments again acquired a general character and differed little from each other. This, of course, affects the role of socio-political factors of the time: the formation of a centralized state, as usual, led to the unification of peoples and the convergence of their languages (i.e., integration), and the fragmentation of the state led to the separation of peoples and the strengthening of the role of local dialects.

#### ***Classification and periodization of the Uzbek language***

The development of language is closely related to the civilizational progress of society, since it is a product of society. Russian Turkologists such as V.V.Radlov, F.Korsh, A.N.Samoilovich, V.A.Bogoroditsky, S.E.Malov, N.A.Baskakov made a great contribution to the formation of the periodization of the Uzbek language.

The classification and periodization proposed by individual researchers of the history of the Turkic (and Uzbek) languages (S.E.Malov, A.N.Samoilovich, A.N.Kononov, A.M.Shcherbak, N.A.Baskakov, A.K.Borovkov, A.Gaben, etc.) reflect the dialectological side of the issue under study.

If we consider the classification of dialects according to V.V.Radlov and A.N.Samoilovich, it can be noted that these Turkologists divide languages into four layers according to the location of branches: the eastern group (the language of the Siberian Tatars), the western group (the languages of the Kirghiz, Kazakhs and Bashkirds), the Central Asian group (Uzbek and Uighur languages), the southern group (languages of Turkmen, Azerbaijanis, Turks and Crimean Tatars). The group of the Southeastern or Chigatai branch now includes the Uighur and Uzbek languages. The Southwestern or Uguz group includes the language of the Khorezmian.

According to the classification by S.E.Malov, N.A.Baskakov, and V.A.Bogoroditsky, the Uzbek language stands out from the Karluk-Uighur group and is included in the Turkic group of languages.





The classification by S.E.Malov, N.A.Baskakov, and V.A.Bogoroditsky

Uzbek and chigatai languages – the group of  
Turkic languages;

Groups of karluk-uighur, karluk-khorezm,  
karalhaniy-khorezm;

The dialects of uzbek, uighur (taranchi dialect),  
kazakh, kyrgyz, karakaplak languages.



Further, according to the classification of the Uzbek turkologist Salimov Tesha Hakim o'g'li in the "History of the Uzbek language" (published in 1940), the following periodization of the formation of the Uzbek language as a literary language is given:

- Ancient period of literary languages of Central Asia from the VIII to the XIV centuries;
- literary language of the XIV century;
- literary language of the XV - XVI centuries;
- literary language of the XVII - XIX centuries;
- the present period of the Uzbek literary language.

Based on data from the history of the formation of the Uzbek people and analysis of the language of existing written monuments, the following five layers can be distinguished in the process of formation of the Uzbek language, each of which is characterized by its own phonetic, lexical and grammatical features:

- The oldest Turkic language. a language that developed from ancient times until the formation of the Turkic Khaganate (i.e., until the IV century). The languages of the ancient Sakas, Massagets, Sogdians, Kanguys and other ethnic groups of that period are the fundamental basis for the formation of the modern Turkic languages of Central Asia and Kazakhstan, including the modern Uzbek language.
- Ancient Turkic language (VI-X centuries). Monuments of this period are written in runic, Uyghur, Sogdian, Manichaean and Brahman (Brahmi) scripts. They were found on stones (for example, Urkhun-Yenisey inscriptions), leather or special paper (found in Turpan), etc.
- Old Turkic language (XI-XIV centuries). During the period of its formation, Uzbek, Kazakh, Kyrgyz, Turkmen, Karakalpak and other Turkic languages were formed. A.M.Shcherbak calls the Turkic language of this period, in contrast to the Uguz and Kipchak languages, the language of East Turkestan. Such famous works as "Kutadgu bilig", "Divanu lugat-it-turk", "Khibat-ul-hakayik", "Tefsir", "Uguz-name", "Kisa-ul-anbiye" were written in the Old Turkic language. Written in a written literary language, they nevertheless carry within themselves the linguistic characteristics of various ethnic groups. For example, in "Kutadgu bilig" Karluk language features predominate, in "Uguz-name" Kipchak (to a lesser extent Kangleian and Karluk) linguistic features predominate. And the language "Khibat-ul-khakayik" is something between the Old Turkic and Old Uzbek languages.
- Old Uzbek language (XIV - first half of the XIX century). At the beginning of the XIV century, the Uzbek language began to function independently. This can already be seen in the works of the poets Sakkaki, Lutfi, Durbek, written in the XIV century, in which the linguistic features of the Karluk- Uighur groups that took part in the formation of the Uzbek people are increasingly evident. At the same time, in the language "Mukhabbat-name" and "Taashshuk-name" we find some features of the Uguz language, and in "Khosrav and Shirin" of the Kipchak languages. In the language of the works of Alisher Navoi and Zakhiriddin Babur, such dialect elements are almost absent.
- It is interesting to note that the works of Lutfi, Sakkaki, Durbek and others, written in the early periods of the functioning of the Old Uzbek language, more reflect the features of the living spoken language of the Uzbeks. This language is well understood by our contemporaries. Alisher Navoi in his works improved this literary language, enriching it with Arabic and Persian-Tajik language means. As a result, a unique written literary language was formed, which for several centuries served as a model and standard for writers and poets. Only in the 17th-18th centuries, in the works of Turda, Abdulgazy and Gulkhaniy, this literary written language was somewhat simplified and brought closer to a living spoken language [9].



- New Uzbek language (from the second half of the XIX century). From the second half of the XIX century, a literary written language began to take shape, reflecting all the features of the living spoken Uzbek language. This process was expressed in a departure from the traditions of the old Uzbek literary language, in the rejection of archaic forms and constructions, in its rapprochement with the living common language. The phonetic structure of the modern Uzbek language is based on the Tashkent dialect, and the morphological structure on Fergana.

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