



TEACHING AND STUDYING THE HISTORY OF THE UZBEK LANGUAGE - AS A COMPLEX ETHNOGENETIC PROCESS

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ANNOTATION

The emergence and formation of the language of any nation is directly related to the history of its origin. The study of the language, including Uzbek, is unthinkable without the joint efforts of historians, ethnographers, linguists, archaeologists and other representatives of related sciences. The article discusses aspects of the formation of the Uzbek language at different stages of its historical development, in particular the formation of the people themselves, revealed specific features of the structure and lexical composition.

KEY WORDS: *ethno genetic process, the formation of the language, the dialectal composition of the Uzbek language, tolerant relations, specific features.*

As humanity gained awareness of its social significance, the recognition of language's profound benefits emerged—a realization that languages serve as a conduit to grasp that which extends beyond one's immediate reach. Motivated by apprehensions of ignorance, uncertainty, and errors, diverse human communities embarked on the exploration of their shared traits and distinctions. These investigations encompassed a spectrum of factors, ranging from climatic, linguistic, and cultural attributes to communicative, ethnic, and dialectical competencies. Of particular note, and widely acknowledged globally, is the ethno-philological dimension, which played a pivotal role in the genesis and consolidation of communities into distinct peoples. Within this context, the focus lies on the examination of the emergence and consolidation of the Uzbek community as a distinct people, the evolution of its language, and the identification of specific differentiators, accounting for traditions, customs, history, and culture.

Perspectives on the objectives and methodologies of historical language studies have been largely established and accepted within the linguistic community. However, a comprehensive exploration of the histories of various national languages remains incomplete. While some languages have undergone thorough investigations, considering all facets of ethnogenesis, others have received only cursory attention from researchers. The Uzbek language falls into the latter category, boasting a wealth of written materials that serve as valuable sources for both linguistic and historical studies of the Uzbek people.

The historical distinctiveness of the Uzbek people lies in their interethnic, interfaith, intercultural, and interlingual tolerance. A notable quote underlines Uzbekistan as a state of immense opportunities, a collective home. “Uzbekistan is a state of enormous opportunities, our common home. Protecting, preserving and increasing its wealth, we must always remember and sacredly cherish the most important thing - this is the

agreement between us, these are those spiritual and moral values that from time immemorial, developing in every nation, in every ethnic group, mutually enrich each of us living under a single peaceful sky of Uzbekistan” [1, p.178].

The intricate ethnogenetic process of the Uzbek people, absorbing diverse non-Turkic ethnic elements with distinct historical and cultural backgrounds, is evident in written literature. This literature, produced in various languages, both Turkic and non-Turkic, as well as reflecting the dialectical composition of the Uzbek language during different periods, encapsulates the complex historical journey of the Uzbek people.

The historical trajectory of the Uzbek language gains significance when examined in direct correlation with the formation and progression of the associated people. A comprehensive understanding of the language's distinctive features, encompassing changes in vocabulary, phonetic system, and, to some extent, grammatical structure, necessitates an appreciation of its historical developmental patterns [2, p.44].

Consequently, investigating the Uzbek language across different stages of the historical evolution of the Uzbek people involves discerning specific features within its grammatical structure and lexical composition during various developmental epochs. Additionally, establishing the connection between the written language and the diverse spoken language manifestations, represented through numerous dialects, and determining the foundational dialect, contributes crucially to a more accurate comprehension of the comprehensive history of the Uzbek language.

The exploration of the ancient Uzbek and old Uzbek literary language, referred to as “Chagatai”, remains undefined and necessitates a thorough examination of specific literary



monuments spanning various periods. Equally crucial is the elucidation of the Uzbek language's connection to the ancient Turkic written monuments from the 6th-8th centuries, involving Turkic tribal groups that later integrated into the Uzbek language community as integral components.

The term "Old Uzbek" (Chagatai) was introduced by A.Y. Yakubovsky in 1941 and is predominantly employed by historians and orientalists within the CIS. Initially conceptualized as the legacy of the Chagatai culture during the Timurid era, the Chagatai language canonized during this historical period came to be known as Old Uzbek. Presently, in literature published in Uzbekistan, the term "Chagatai" [3, p. 313] is entirely omitted, replaced comprehensively by the term "Old Uzbek". Until recently, Old Uzbek (Chagatai) primarily denoted the language of Alisher Navoi's works, produced in Herat during the 15th century, and the works of Babur, whose residence was the Fergana Valley before his expulsion by the Shaybanids. However, recent perspectives assert that the language's distribution was more extensive, with antecedent languages already incorporating elements of Old Uzbek.

The forebears of the Uzbeks, dwelling in ancient Turkestan, communicated in Arabic, Bactrian, Avestian, Khorezmian, and Sogdian languages. The linguistic transition to the Turkic language commenced in the 6th century, driven by its perceived simplicity and ease of use. Notably, the term "ton", basis of the Uzbek word "tongich" (elder) in the name of Tunayobgu, the ruler of Tokharistan, may indicate the incorporation of Sogdian elements into the Chagatai language during this period. The proto-Uzbek language's initial remnants are discernible in Hakim at-Termizi's (859 - 932) work "Irshod-ul tolibin", where words such as arslon (lion), tovushkon (hare, rabbit), chakal or chiyaburi (jackal), urdak (duck), toti (parrot), ilon (snake), eshak (donkey), ot (horse), etc., find resonance in the later development of the Uzbek language. The relics "Kul Tegin" and "Tunyukuk" affirm the existence of Turkic peoples, forebears of the Uzbeks, in the ancient Surkhan Valley in the 7th century. Copper coins from Samarkand in the 12th century, inscribed with "olmaguchi yazuklukdur (guilty)" (he, who did not take it, is guilty), further exhibit a genetic connection with the Chagatai language.

During the VIII-II centuries BC, Central Asia was inhabited by Scythians, Massagetae, Sogdians, Khorezmians, and other ethnic groups. Thus, the Massagetae lived in the lower reaches of the Amu Darya and Syr Darya (Trans-Caspian Plain), and the territory of Kazakhstan, the southern and eastern parts of Central Asia (up to Altai) was inhabited by the Saks, Turkic-speaking ethnic groups (Kanguys, or Kangliys) lived in the oases of Tashkent and Khorezm, as well as the Fergana Valley and most of the territory of Sogdiana, part of which formed the state of Kangkha, or Kangyuy (from the 2nd century BC to the 1st century AD). Alexander the Great's conquest (329-327 BC) and the subsequent Greco-Macedonian rule for 150 years had no impact on the ethnic composition and language of the local population [4, p. 200].

The subsequent influx of Turkic ethnic groups, such as the Yue-Chzhi (Kushans or Tochars of the 3rd-2nd centuries BC), Huns

(II-IV centuries), and Hephthalite tribes (V-VI centuries), who were Turkic-speaking, contributed to the formation of the Uzbek people.

The Arab conquest in the 8th century marked a significant period in Central Asia, with the Arabs ruling over Sogds in settled regions like Bukhara, Samarkand, Karshi, Shakhrisabz, and the Karluks in the Fergana oasis. Turkic tribes, including the nomadic Turgesh, occupied vast territories of Central Asia and present Kazakhstan. The historian Tabari points out that the leaders of the Sogdians were Turks. In Central Asia in the 9th-10th centuries Samanids dominated [5, p.346]. During this period, Arabic functioned as the language of office and scientific works. The spoken, everyday language was the language of various Turkic tribes. The Karakhanids assumed power in the X-XI centuries, leading to a division into eastern (centered in Balasagun, then Kashgar) and western states (centered in Uzgend, then Samarkand). The territory of the eastern state consisted of Eastern Turkestan, Semirechye, Shash, Fergana, ancient Sogdiana, the territory of the western state - Afghanistan, Northern Iran. At the same time, the Ghaznavid state was formed in Khorasan (Ghazna) in 977, which existed until 1040, after which it was conquered by the Turkmen clans - the Seljuks (the first half of the 11th and the beginning of the 12th centuries) [6, p.348].

At the beginning of the 12th century, Central Asia was captured by the Karakitai, who came from the East. They left no traces either in ethnic composition or in linguistic terms. From the end of the 12th to the beginning of the 13th century, the Khorezm state was gaining strength. The peoples of Central Asia from the first half of the 13th century (i.e. from 1219) until the second half of the 14th century (1370) were dominated by 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 their language, although, as already mentioned, the Arabic and Persian languages in those years were recognized as the languages of office and science.

After the collapse of the Golden Horde (beginning of the 14th century), as well as with the decomposition of the Timurid state (second half of the 15th century) as a result of internecine wars in the eastern part of Deshti-Kipchak, which stretched from the Volga in the East to the northern side of the Syr Darya River (which included the territory of modern Kazakhstan and South-Western Siberia), the state of nomadic Uzbeks was formed (20s of the 15th century). The founder of this state was the grandfather of Muhammad Sheybanikhan -Abulkhairkhan, who overthrew the power of the Timurids. Sheybanikhan, continuing his conquests, began to own the territory from the Syr Darya to Afghanistan.

During this period, the main everyday language was Uzbek. Literary and scientific works were written in Uzbek, and the Tajik language was adopted in the office. In Samarkand and Bukhara they spoke Tajik and Uzbek.



In general, the Turkic-Mongol tribes that wandered in the second half of the 14th century in the eastern part of Deshti-Kipchak, were called Uzbeks, and their territory was called the region of the Uzbeks. After their conquest in the first half of the 15th century, in Maverannahr, the local population also began to be called Uzbeks.

It should be noted that the ancient clans of Massagetae, Sogdians, Khorezmians and Turks, as well as other ethnic groups that joined them somewhat later, formed the basis for the formation of the Uzbeks, Kazakhs, Kyrgyz, Karakalpaks, Uyghurs and other Turkic peoples, and also participated in the formation of the neighboring Tajik people.

It should be taken into account that the same clans and tribes could have participated in the formation of different Turkic peoples. For example, among the Uzbek and Kazakh peoples there are clans of Kipchaks, Jalairs, Naimans, and Katagans. Therefore, the fact of the presence in the Uzbek and Kazakh languages of 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.

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 and patois, find use in spoken language.

During the period of dominance of any of the above states (Kangyu, Kushans, Hephthalites, Karakhanids, Turkic Khaganate, etc.), the process of uniting various ethnic groups and bringing their languages closer together was simultaneously underway. 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 were part of various states that existed for a long time in Central Asia in the 14th century.

The formation of the Uzbek people was based on many ancient ethnic groups of Central Asia: the Sakas, Massagets, Kanguians, Sogdians, Khorezmians and the Turkic clans and tribes that subsequently joined them. The process of formation of the Uzbek people began in the 11th century and by the 14th century this process was largely completed. Approximately from this time, the ethnonym - Uzbek - was assigned to the people. A small number of Uzbek tribes that came from Deshti-Kipchak were only the last component of the Uzbek people.

The formation of the Uzbek language dates back to the 14th century. The dialect composition of the modern language indicates the complex historical path that the Uzbek language has taken, formed on the basis of the Samarkand-Bukhara,

Tashkent, Fergana and Khorezm groups of dialects, reflecting the Karluk-Uyghur, Oghuz and Kipchak linguistic features.

The main sources for determining the periodization of the history of the Uzbek language should include, first of all, written monuments written on the basis of the Turkic-runic, Uyghur and Sogdian scripts, very similar to each other, although found over a vast territory in Mongolia, the oases of Turfan, Eastern Turkestan, Eastern Siberia, Central Asia, Kazakhstan, Altai, Khakassia, Tuva, Buryatia, and in 1979 in Hungary in the village of St. Nicholas. However, the languages of the monuments written from the 12th to the 14th centuries have significant differences among themselves: in some, new features of Karluk-Uyghur predominate, in others - Oghuz, in others - Kipchak. Since the end of the 14th century, the linguistic features of written monuments again have acquired a general character and differed little from each other. This, of course, reflects the role of socio-political factors of the time: the formation of a centralized state, as a rule, 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.

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:

1. The oldest Turkic language is a language that evolved from ancient times before the formation of Turkic Kaganate (i.e. until the 4th 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.

2. Ancient Turkic language (VI-X centuries). Monuments of this period were written in runic, Uyghur, Sogdian, Manichaeic and Brahman (Brahmi) scripts. They were found on stones (for example, Orkhon-Yenisei inscriptions), leather or special paper (found in Turpan), etc.

3. Old Turkic language (XI-XIV centuries). During the period of its formation, Uzbek, Kazakh, Kyrgyz, Turkmen, Karakalpak and other Turkic languages were formed.

4. Old Uzbek language (XIV-first half of the 19th century). At the beginning of the 14th 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 14th century, in which the linguistic features of the Karluk-Uyghur groups that took part in the formation of the Uzbek people are increasingly evident.

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 Perso-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 XVII-XVIII centuries, in the works of Turda, Abdulgazy and Gulkhani, this literary written language was somewhat simplified and closer to the living spoken language.

5. New Uzbek language (from the second half of the 19th century). From the second half of the 19th 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 Uzbek language, unlike other Turkic languages, consists of three large dialectical units: Karluk, Kipchak and Oghuz. Karluk dialect - this dialect is predominantly urban. It is not homogeneous; three subgroups can be distinguished in it - dialects of the Tashkent, Fergana and Samarkand-Bukhara zones. Currently, the number of people speaking the dialect of the Tashkent zone is two to three times greater than those who speak the dialects of the Fergana, Samarkand-Bukhara zones combined.

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