



## The Ethnic History And Composition Of Uzbek People: On The Example Of Two Languages, Settlement And Livestock Tribes

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### ABSTRACT

The third of requirements in this article on the question of origin of people is to keep in mind that the anthropological type and language of the ancestors of an ethnos never coexist with the language and type of the ethnos. This is because in the early stages of the history of ethnogenesis, ethnic units, especially their language and type, have not been formed yet. The concepts of language, type, and ethnic unity are realities of different periods, and it has been argued that the process of their formation did not take place at the same time.

### KEYWORDS

Ethnic history, Languages, Settlement

### INTRODUCTION

According to the existing scientific development in the science of history, the history of origin of each nation consists of two stages. The first stage is ethnogenesis, the second stage is ethnic history. The ethnogenesis part of a nation's history covers

the period before it was formed as people and a nation. Folk ethnogenesis is a very long historical and ethnocultural process. Its origins go back to the tribe and tribal alliance. When, once the ethnogenesis of the nation under study is complete, its ethnic history begins.

## MATERIALS AND METHODS

Ethnic history is also a very long historical and ethnocultural process, and when ethnic history reaches a certain point in its development, the process of its formation as a nation begins. It is on this scientific and methodological basis that the ethnogenesis and ethnic history of nations are studied. There are special theoretical and scientific methodological developments in the study of the origin of peoples, that is, ethnogenesis and ethnic history, without which is difficult to get a correct idea of the origin of a nation. First, every nation has long been associated with the territories in which it now lives. There is no nation in the world that has not mixed with other ethnic units in the region at the stage of its ethnogenesis. This was stated by a scholar of the history of people of Central Asia, Prof. SP Tolstov said: "None of the peoples of Central Asia today is directly related to the ancient ethnic groups. On the contrary, in their formation, the indigenous people and the people who migrated from the surrounding areas were reflected in different proportions." [1] The Uzbek people are no exception. Therefore, the first ancestors of the Uzbek people, the ancient homeland of Movaraunnakhr and ancient Khorezm, were tribes and ethnic groups of two languages - Turkish and Iranian. In the process of their intermingling for many years, the Uzbek people was formed as a nation. This means that the Uzbek people are made up of ancestors who speak two different languages, that is, ethnic groups. In the study of ethnogenesis and ethnic history, the researcher must first determine when the ethnogenesis of the people being studied began. This is because ethnos only emerges at a certain stage of human development [2]. The starting point of ethnogenesis goes back to the "ancestors" of the ethnos who lived in ancient times [3]. Who were the ancient ancestors of the Uzbek people? They are settled and cattle-breeding people of

Movaraunnakhr and ancient Khorezm, who speak Turkish and Iranian dialects. This is the beginning of Uzbek ethnogenesis, the first process of intermingling of two different language-speaking tribes and ethnic groups.

Orientalist, prof. A.Yu. Yakubovsky wrote in his book "On the emergence of the Uzbek people" published in Tashkent in 1941, based on this scientific principle, said that the Uzbek ethnogenesis begins with the Turkish Khanate [4]. Based on this conclusion, the first editions of the history of Uzbekistan were published. In science, this idea has found its place. However, the great scientist S.P. Tolstov, who conducted a large-scale archeological and ethnographic research was in ancient Khorezm and made unique scientific research in the creation of the history of Uzbekistan. The beginning of ethnogenesis of the Uzbek people took place within the Qang state, which led to the idea that "the first ancestors of the Uzbek people lived in the Qang state and in the regions it occupied, whose ethnic composition and language were not the same" [5]. S.P. This idea, put forward by Tolstov, has been fully proven in large-scale archeological and anthropological materials in the regions of Uzbekistan [6]. History is such a science that by studying it, human thinking grows significantly. Man, in addition to studying history, studies the history of whole nation, draws the right conclusions. As saying goes, "There is no future without historical memory." History is politics of the past, and politics is history of the present. The ethnic history of Uzbek nation has been studied differently in different periods, and incorrect and utterly erroneous theories and views have emerged. As we know from history, no researcher can deny that the bulwark of Uzbek nation consists of bilingual tribes, and in the process of their assimilation began the process of ethnogenesis of Uzbek people. Some monographs or scientific literature focus on the ethnic history and ethnogenesis of the Uzbek people. Turkish tribes scattered

in the Altai and Great Turkish Deserts and entering Turan directly. We are not critics, we express our views while we respect the opinions of all scientists and researchers. Historically, ethnic history and ethnogenesis have also been at odds in the former Soviet Union. These conflicting views have not even been resolved to date. In some of the same works, historians have linked the influx of Uzbeks to Central Asia to the 16th-century Shaybani. At the Moscow Conference on the History of Peoples of Central Asia and Kazakhstan in Moscow in 1936 and 1941, a number of scholars expressed their views and the Russian historian Yakubovskiy put forward the theory that the ethnogenesis of Uzbek people consisted of bilingual peoples. In the 16th century, the Uzbek invaded Turkestan with the Shaybanids. "The Turk will never leave this land of Turan," for many centuries there was a movement from the Altai and Turkish deserts to the land of Turan, as a result of which the Turkish languages prevailed and led to the formation of the ancient Turkic language. In the twelfth century, the period of formation of the Turkic Uzbek people began. "In the words of A. Askarov," The ethnogenesis of the Uzbek people was antiquated until the Bronze Age. K. Shoniyozov, the father of Uzbek ethnic groups, wrote in his "History of the Formation of the Uzbek People" that nomadic Uzbek tribes entered Central Asia from Dashti Kipchak in the 16th century with Shaibani Khan. The academician K. Shoniyozov describes the Turkish tribes that came to Turan for centuries in the XII-XIII centuries. Academician A. Askarov explains that as a result of studying, and researching the monuments of the Bronze Age, the Turk began to enter Central Asia from the Bronze Age. Academician A. Askarov cites the "species" mentioned in the Avesto as a source and the hills of the Kozali Molali states of pottery culture. Find material and ideological sources specific to the nomads. We know that the Tozabog'ob culture of the Bronze Age is

part of the nomadic Andiranova culture. The pottery culture is an inoculation of the ancient eastern agricultural cultures. It would not be wrong to say that the Zamonbobo culture formed in Zarafshan is a culture consisting of a mixture of animal husbandry and farming cultures. Some historians have ignored the Turkish root through their theories that East Iranian-speaking dialects were inhabited from Lake Baikal to the Volga River. According to this theory, only East Iranian dialects dominated in Central Asia, and Turkic languages began to enter in the VI-VII centuries AD. In fact, based on non-historical sources, it can be argued that the strength of the agricultural culture in Central Asia led to the assimilation of weak nomadic cultures into strong cultural influences. In Central Asia, under the influence of the Bakhtria and Sogdian dialects of East Iranian dialects, the Sak and the Massaget tribes of Turkish origin gradually began to speak East Iranian.

Historian Abdulahad Khodjaev describes the Sak tribes as the species mentioned in the Avesto. Academician A. Askarov suggests that the Chinese sources include the tribes of Khi, Shi, Du, Yu and that they may be the ancestors of the Turkish. Other Turkish tribes that came later were also assimilated. The Yueji (Kushans), the Xionians, the Kidariyes, the Hephthalites, and the Turkish tribes, all of whom came to Central Asia during the period when the Turksh did not aspire to Turan, formed the basis of the Turkic khanate.

## CONCLUSION

With real historical facts, it can be said that the ethnogenesis of the Uzbek people was formed by bilingual tribes, and over the centuries, the Turkish-speaking Uzbek people was formed, dominated by Turkic tribes. Without contradicting the historical facts, by proposing to accept the Sak-Massaget tribes as descendants of the nomadic Turkish tribes that entered Central Asia during the Bronze Age, we can assume that their language was

in East Iranian dialects because the tribe was exposed to a strong cultural environment. In the Avesta, the areas above the Amudarya are lands belonging to the species, and the ruler is Afrosiab. Assuming that Zoroastrianism originated from a Turkic tribe, the Iranian-speaking nature of the Avesto language can be attributed to the widespread spread of the religion to the Persian frontiers.

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