

## Okuzbeks, Their Language, Place in Society and Culture

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### ABSTRACT

In this article (“Okuzbeks, their language, place in society and culture”), it is stated that the great creator is called “*Kuk ulu*” (Blue Great), the Turks “*Tangri*”, the Arabs “*Allah*”, the Persians “*God*” and all together four *Biti* (divine) books were revealed. The article also points out that the descendants of some of Noah’s nine sons are now known. It is also explained that the second name of Yofas ibn Nuh was Tur, that the ancestors of Tur were the creators of civilization of two (Mayan and Sumerian) generations of Uzbeks. The fact that the Romans called the Beksak (Geksak) from the Uzbeks the Hexos, that the descendants of Uzbeks (Kutji, Qiyat, Kongrat and Nayman) lived in Okuzi between the Okuz and Inju Okuz rivers, and that “okuz” (brave) and “bek” mean “leader”. It was noted that the ethnonym “Uzbek” was shortened to “Uzbek”. It is explained that the national dress of the Uzbeks (special “Qalpoq” cap, Bekasam ton, satin and Adras shirts) embodies mystical colors, and that the Uzbeks founded three scientific academies in the world (Baghdad, Khorezm and Samarkand). It is clearly stated that the name of the Caspian Sea was Elkun, and the name of the Aral Sea was Arang. Moreover, it is fully explained that the distance between the two rivers, Amudarya and Syrdarya, was called Okuziya, Uzbek (Uspek) from ancient times until 1730, and the name of Uzbekistan has given from 1740. It is noted that the language based on the Uzbek dialect has been preserved since the time of Noah, and the ten-thousand-year-old toponym Elkun (Sunny place) was translated into Persian by the Munsaks three thousand years ago in the form of Khorazm (“Khavari azm” – “Sunny place”). In the 5th century, Qutluq (Eltarish) explained that the ethnonym kutji (“giver of happiness”) associated with the Khagan, acquired a new meaning. It is stated that *Kutluq Khagan* founded the Great Turkic Empire, *Alexander the Great* created the Yaban Empire, and *Osman ibn Ertuğrul* created the Great Ottoman Empire. In linguistics, it is recognized that the paronyms mung+ul (noble), mun+gul (herd) are distinguished, the world leader Temuchin *Genghis Khan* founded the First Great Mungul Empire, the world leader and master *Amir Temur* founded the Second Great Mungul Empire, and the famous ruler *Zahiriddin Muhammad Babur* founded the Third Great Mungul Empire. The Uzbek language terms “*qur*” (circle) and “*qurultoy*” (convention), “*elnur*” (culture), “*yarariq*” (“value”) are explained. It is reported that the Uzbeks respectfully salute by placing their hands on their chests like nobles. Currently, there is an opinion about the division of Uzbeks into pure Uzbeks (Kutji, Qiyat, Kongrat, Nayman), mixed Uzbeks (Oghuz) and composite Uzbeks (Qarluq and Chigil).

**Keywords:** Yofas, Turks, O‘kuzbeks, Uzbeks, Inju O‘kuz.

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### INTRODUCTION: Universe, Man and Civilization

The great Mayan species who created the eighteen thousand worlds are *Kuk Ulu*, the Turks called it *God* (Koshgari 1963: 387), the Arabs called it *Allah*, and the Persians called it *Xudo*. Hazrat Alisher Navoi has this verse: *God’s friends are a sign of loyalty. They say that a liar is an enemy of God* (Navoi 1998: 93). The Creator sent down man and Islam to the Earth and

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renewed the Islamic religion on Earth four times. That is why the great scholars recited their recitation: “*Avval Odam Safiyulloh, Nuh nabiulloh, Ibrohim halilulloh, Muhammad rasululloh*”. The explanation of this confession is that the religion of Islam came down to Earth with *YalINUq* (Koshgari 1963: 394) // *The explanation of this confession is that the religion of Islam came down to Earth with YalINUq // Safiyullah* (“the chosen one”), then it was renewed during the time of *Noah Yalawaj*, the time of *Prophet Abraham* and the time of *Prophet Muhammad* (pbuh). *Biti* (Koshgari 1963: 236) (*holy and divine*) books are four, “*Zabur*” was revealed to *David*, “*Torah*” was revealed to *Prophet Moses*, “*Injil*” was revealed to *Prophet Jesus* (pbuh), and “*Holy Qur’an*” was revealed to *Prophet Muhammad* (pbuh).

In his work, Mirza Ulughbek noted that the first son of *Yofas ibn Nuh* was *Turuk* (*Turk*), the second was *Hibroz*, the third was *Saqlob*, the fourth was *Yabon* (*Yunan, Juno*), the fifth was *Munsak*, the sixth was *Chin*, the seventh was *Gumori*, the eighth was *Kimol* and the ninth was *Mazukh* (Ulugbek 1993: 33). According to written sources, the nations that were scattered from some of *Jophaz’s* children are still clear. *Turuk ibn Yofas* is considered the great grandfather of *Turks*, *Saqlab ibn Yofas of Finns* and *Hungarians*, *Yoban (Juno) ibn Yofas* (Husanov 2014: 38) of *Junos* and *Russians*, *Munsak ibn Yofas of Yellow Uyghurs*, *Sak-Massaget* and *Sughds* (Koshgari. 1960: 437) *Chin ibn Yofas of Manchus* and *Tungus*.

According to the sources, the second name of the son of the prophet Noah, *Jofas*, was *Tur*. The area reserved for *Tur* was called *Tur+on*, and in *Tur+on* lived the *tur+lar*, descendants of the nine sons of *Jophas*. *Yofas ibn Nuh* named his eldest son *Tur+uk* (*little Tur*). The word Turkish later became Turkic due to the pronunciation and writing of foreigners. In his work, Mahmud Koshgari (Koshgari 1960: 334) listed the virtues that Allah gave to the Turks one after another.

*Civilizations*, which are the product of God’s will and human consciousness, have changed the lives of people on earth. As we know, the *10,000-year-old Mayan civilization* and the *5,000-year-old Sumerian civilization* have been studied by experts so far. The people of science are still continuing to study comprehensively and scientifically. According to experts, species are the creators and founders of both civilizations. The *Uzbek species* laid the foundations of the first civilization, and their descendants are the *Mayans and Indians* from the *Kutji* clan, that is, the *American species*. The second civilization was carried out by the *Okuzbek-types*, that is, the *Hexos* (*beksak, the Hexaks were called Hexos by the Romans based on the corrupted form of the Amudarya name Okosos*), that is, the *Okuzian types*.

Formative change in ethnonym			
<i>O'kuzbek</i>	<i>beksak</i>	<i>hexak</i>	<i>hexos</i>

### Okuzia

The area between two rivers *Okuz (Amu Darya)* and *Inju Okuz (Syr Darya)*, whose western part is bordered by the *Elkun (Caspian) Sea*, was called *Okuziya* in ancient times. The term *Ikkidaryo* gap, which means the place between *Okuz and Inju Okuz*, has become popular. After that, the places between the two rivers around the world started to be slurried with this name. Okuziya has always been the center of Great Turan, and the native Uzbeks, namely Kutji, Qiyat, Kongrat (Kongiro) and Nayman tribes, have lived in this area since ancient times. They managed the species with their special intelligence given by God and founded the two great civilizations of the world known to us.

Okuzbek are the place that laid the foundation stone for the world civilization, Okuzbeks are the nation that established three scientific academies in the world (*Baghdad, Khorezm, Samarkand*) and developed world science. In history, the *Elkun (Caspian) sea* is variously called *Hyrkan* (1st century), *Khazar* (10th-10th centuries), *Khvalin* (10th-10th centuries) (NE of Uzbek, 4th floor, 2002: 494). These names are distorted forms of the Turkish word. Mahmud Koshgari noted that it is called the *Balkar Sea* (Koshgari 1960: 103) Balkars are Turkic people and speak the same language as Uzbeks.

In Mozi, *Okuz//Amu Darya* and *Inju Okuz//Syr Darya* waters flowed into the *Elkun (Khasar//Khazar//Caspian) sea*. Amudarya and Syrdarya were also a major waterway branch of the Great Silk Road. It is recorded in the works of various scientists that large trading ships used to visit them. Amudarya was called Okuz by the tribes, *Erkuz, Araks, Ox by the Greeks, Okosos* by the Romans, *Jayhun* by the Arabs, and *Balkh, Amul, Amu* (NE of Uzbek, 1th floor. 2000:293) by the inhabitants of the land. Some of these names are derived from a change in pronunciation of the original name. Aristobulus, a participant in the military campaigns of Alexander the Great, a Turian, wrote: “*Ox (Amudarya) was the biggest river I saw. Ships used to travel from this river, Indian merchants sailed to the Girkan (Caspian Sea) through this river*” (Гулямов 1957: 79). Қомусий олим Абу Rayhon Beruni and 15th-century historian Hafiz Abru wrote in their works “*Geography*” and “*Zubat ut-tavarikh*” that Amudarya and Syrdarya flowed into the Caspian Sea. Claviho, who came as an ambassador (in fact, a spy) from the Spanish kingdom to Amir Temur, and the Arab historian Ibn Arabshah also noted

that Amudarya flowed into the Caspian Sea. The cited evidence confirms that the Okuz (Amu Darya) flows into the Elkun (Caspian) Sea.

Since the water of the *Inju Okuz* (Syrdarya) flowing from the upper part of the Ikkidarya range is extremely clear, the species called it *Inju* (Yinju) Okuz. The Greeks called *Yaxart* (actually Beksak), the Bactrians *Laxart* (actually Hexak), the *Munsaks* (Scythians) Silis and Sir, the Chinese called *Chinchuhe* (Pure Gem) or *Yaosha*. This Turkish term is translated into *Pahlavi* in the form of *Yaksha* arta (True gem) and the names Hashart, Sayhun, Qanqar are found in Islamic books (Beruni’s “*Mas’ud Kananor*”, Persian “*Hudud ul-Olam*”) (NE of Uzbek, 7th floor. 2004: 640). It can be seen from the notes that the original Turkic hydronym was pronounced in different ways by different peoples.

The Arang (*Khorazm//Arol*) sea appeared in the old Sarikamish basin as a result of the rise of the earth’s edge and accumulation of water in a deep place. In fact, it was named Arang because of the large amount of water collected in the hollow. Because this word is purely Turkic and is still used in the Uzbek language even now. The Aral Sea was connected to the Caspian Sea until 1573. After that, the territory of Okuziya was reduced. The riverbed of the *Okuz and Inju Okuz* rivers is turned towards the lower middle.

Okuzbeks, i.e. *Kutji, Qiyat, Kongrat, and Naiman* tribes, are the original land owners living in the Ikkidarya region. The area between the two rivers was called *Okuziya, Uzbek* (Uspek) from ancient times until 1730, and from 1740 it was called Uzbekistan (Kamoliddin 2012: 12). Okuzia (Uzbekistan) is the first center of civilization on the world map.

<b>Morphological change in toponym</b>		
<i>O’kuzia</i>	<i>Ukuzbek (Uzbek)</i>	<i>Uzbekistan</i>

### **Okuzbeks**

The meaning of the word “*Okuz*” is “valiant”, and the meaning of the word “*brave*” is “*chief*”. The Okuzbeks (*Kutji, Qiyat, Kongrat, Naiman*) are ancient nations that started world civilization. Later, the term “*Okuzbek*” was formed from the shortening of the ethnonym (Hojiev 1974: 136) “*Uzbek*” (Lafasov 2021: 9). Based on this word, it is customary to name children *Uzbek + Khan, Uzbek Oyim*.

The ancient settlements of the Okuzbeks have been clearly preserved until now. *Kutchilars* lived in Urganj and Kesh oasis, *Qiyats* lived in ancient Qiyotkent (Katkent), *Kongrats* (Kungirats) lived in Boysun, *Naymans* lived in Semizkent (Samarkand) and its

surroundings. They lived in these places, multiplied and spread over the earth, led the world species and caused the emergence of huge kingdoms. The main achievement of the *Okuzbeks* was that they approached every issue based on the criteria of justice, and the acceptable and correct solution was announced at the *congress* (Koshgari 1960: 313) with the participation of all.

Okuzbeks are a spiritual Muslim people who have kept their religious faith since the time of Noah. Sufic motifs on their headdresses, *bekasam* (*clothes of non-swearers*) for men, satin and adras for women's outerwear are also reflected in mystical colors. According to the theorists of Sufism, the *blue color* shows that the *tax collector has repented and entered the sect*. Living with the *remembrance of Allah corresponds to the color yellow*. In *red color*, it is known that the *soul of the tax began to separate from the body, approached enlightenment, understood the world of spiritual essences*. *White color* is a sign of *getting rid of anger and purifying the heart*. *Green color* is a symbol of *governorship*. The black color represents the journey back from God to the people, capturing the treasure of secrets and drowning in wonder (Komilov 1995: 21). The great sheikh and thinker Najmuddin Kubro explained seven colors according to seven mystical concepts. *White color - Islam, yellow color - faith, blue color - charity, green color - trust, blue color - full confidence, red color - gnosis, black color - surprise* (Komilov 1995: 22). Therefore, the colors in nature, which are the creation of the Creator, are also related to the psyche. The national dress of the Uzbeks is full of mystical colors that show their Islamic spirituality and high human qualities, which is considered one of the miraculous phenomena that still amazes the Muslim world.

### The Language of the Okuzbeks

The language of the species is considered to be a classic language with an ancient and strong cultural roots, which is based on the dialect of the noble people Okuzbeks and has been preserved since the time of Noah, and has countless artistic sources. This language has an unlimited number of examples of folklore. The great scientist Alisher Navoi wrote: *Uch nav tildurkim, asl va mo'tabardur... Turkiy va forsiy hamda hindiy asl tillarning manshaidurki, Nuh (Odami soniy) payg'ambar salavotullohi alayhaning uch o'g'lig'akim, Yofas va Som va Homdur yetishur* (Navoi 2000: 7). In this hikmat, Hazrat Navoi clearly indicated the first three languages of the world and expressed his opinion about which breed they belong to.

The language of the Uzbeks (Lafasov 2023: 122) is very rich, and the phenomena of *similarity* in form (homonymity (Rahmatullaev 1984: 5), *pronunciation* (paronymy), *antonymy* (antonymy), *semantic similarity* (synonymy) (Hojiev 1974:154) and nestedness are

very important and significant. In this language, a series of homonymous words are connected to each other based on the criterion of homogeneity. Among the ancient Uzbek lexical units, the first meaning of the homonym “*el*” is the small association “*tribe*”, the second meaning is the large association “*nation*” (*el+at*=peoples), the third meaning is the united association “*nation*”.

homonyms		
<i>el-uruq//urug'</i>	<i>el-xalq</i>	<i>el-millat</i>

The second meaning of “*El*” is “*place*”, “*province*” (Koshgari 1960:83). Due to the natural conditions, the Ikkidarya region has been called “*Elkun*” (“*Sunny place*”) for ten thousand years, and then the meaning of “*elkun*” (homeland) was formed from this word. Three thousand years ago, the toponym “*Elkun*” was translated into Persian by the Munsaks as “*Khorazm*” (“*Havari azm*” – “*Sunny place*”).

homonym		
<i>el-joy</i>	<i>el-hudud</i>	<i>el-chegara</i>

In Okuzbeks, the person managing a large association was called “*elik*” (Arabic “*ruler*”), and the person managing a small area was called “*elbegi*” (Arabic “*hokim*”). The term “*El*” in the sense of “*place*” was actively used in the Great Turan, the three *Great Mung+ul (noble) empires, the Ottoman state, and the administration system of two khanates and one emirate in Turkestan*. Currently, this term is used in the Republic of Turkey to mean a certain limited area. The following words were formed based on the two meanings of the homonym “*el*” in the Uzbek language.

Homonym			
1) <i>el (xalq)</i>	<i>elchi-vakil</i>	<i>elkin-musofir</i>	<i>elnur-madaniyat</i>
2) <i>el (joy)</i>	<i>elkun-vatan</i>	<i>elik-hukmdor</i>	<i>elbegi-hokim</i>

In Okuzbeks (Uzbek) it has been a tradition to name children with original national names based on the root “*el*”: *El+tarash (Eltarish)*, *El+aman//El+omon=Elmon*, *El+boy=Elboy*, *El+at=Elat*, *El+bek=Elbek*, *El+nur=Elnur* and others.

The *Qushchi//Qutchi//Kuchchi* tribe belonging to the Uzbeks is known as *Kiche* by the Mayans, *Kushchi* by the *Turks*, *Qushchi* (*Gushchu*) by the Azerbaijanis, *Qushsi* by the Kazakhs, *Kushchi* by the Bashkirs, *Koshchi* by the Turkmens, *Kushchi* by the *Nogays*, *Kushchu* by the Kyrgyz (NE of Uzbek, 11th floor. 2005: 175), Montenegrins called *Kuci*,

*Finns Kusi, Estonians Kuusk, Maris Koj.* This ethnonym, regardless of how it is pronounced, refers to a single ethnic group that has long been the nobility of the species.

In connection with the person of Qut+luq Khagan (Eltarish Khagan), who freed the Turks from Chinese oppression in the 5th century AD, the ethnonym qut+ji//qut+chi (“giver of happiness”) acquired a new meaning. The word Qut (Koshgari 1960: 311) in the species language means happiness, and freedom is a great wealth and future for humans. *Qutluq Khagan*, the leader of the *Qaisar* Turks, founded the Great Turuk Empire, Alexander the Great from the Qaisars, Alexander the Great, the Yaban Empire, and *Usman ibn Ertuğrul* (Lafasov 2021: 42), who was from the *Qasir Qutjis*, created the Great Ottoman Empire.

The great thinker Nasiruddin Rabguzi, who knew history well, connected the 5th century with the 14th century in his book so that future generations would know. In his work “*Qisasi Rabguzi*” the writer described Elbegi Toqbogabek as follows: “...purity of young men, great horsemanship, noble breed, good behavior, Islamic light, *Mughulion (mungulion)* number, Muslim religious, humanity believer, joy of believers, high devotion, unparalleled intelligence” (Rabguzi 1990: 6).

Science-hungry and meticulous generation will never be indifferent to the history of their ancestors. He will certainly realize the truth that his ancestors wrote down. The original Turkic word “*qutlu*” (Arabic “*iftikhar*”) meant a state worthy of pride and was actively used.

<b>Uyadoshlik</b>			
<i>qut</i> - happiness	<i>qut+ji</i> (seed)	<i>qut+lu</i> - pride	<i>qut+luq(g‘)</i> - blessed

In harmony with the expression *Qut+ji*, the term *mung+ul//mughul* (“noble”) appeared. This term is related to the person of *Mung+ul* Khagan (Bilga Khagan, 5th century), the son of Qutluq Khagan, whose descendants were called *Mung+ul+s*. The term *Mung+ul* is used by the Arabs as *Mug‘ul*, the English as *Mughal*, and the Russians as *Mogol*. It should be noted that the *Mughalis* are noble species, that is, the descendants of Bilga Khagan, and that the great world-famous explorers and entrepreneurs have emerged from among them. Europeans have *already recognized this noble fact and have recognized the greatness of species*. The basis for this was the great world leader *Temuchin Genghis* (Abulgozi 1992: 48) Khan who founded the First Great Mughul Empire, the world leader and master *Amir Temur* the Second Great Mughul Empire and the great ruler *Zahiriddin Muhammad Babur* the Third Great Mughul Empire. In species and linguistics, the paronyms *Mung+ul* (Mughulian) –

nobility and *Mun+gul* (Mongolian) – breeder are well distinguished. Many historians who do not distinguish between these terms have made very serious mistakes in history.

The term *Mun+gul* is correctly used by the English as Mongolian, and by the Russians as Mongolian. The term “Mongolian” was formed in the 13th century as the name of a yearling people. It is stated in various sources that the Mongols, considered to be Turkic peoples, engaged in horse breeding, and that the Mongols did not participate in the battles to protect Turan during Genghis Khan and later periods. The territory of present-day Mongolia was also part of the Great Turan Kingdom, and later *Kutji*, *Naiman*, *Qiyat* and *Kongrot* moved there and settled there.

№	<b>Pronunciation</b>	
1	<b><i>mung+ul</i></b> ( <i>mug‘ul, mughul, mogol</i> )-original breed	<i>qutji, qiyot, qo‘ng‘irot, nayman</i>
2	<b><i>mun+gul</i></b> ( <i>mongol, mongolian</i> ) horse breeder	<i>mongol, qalmoq, xalxa, buryat</i>

### **The Place Of The Okuzbeks In The Wold**

In the Uzbek language, the terms “*qur*” (career) and “*qur+ul+toy*” (convention) were formed based on the word “*qur+moq*” (“build”). The terms “*qish+la+q*”, “*chol*”, “*oq*”, “*oq+soqol*”, “*qur*” (Arabic “*neighbourhood*”) have been actively used in the Uzbek state system since ancient times. Issues related to the rural population were considered in the “*qur*” (small meeting). Important issues related to the state and society is resolved at the congress (official meeting).

<b>Uyadoshlik</b>		
<i>qur+moq</i> ( <i>create</i> )	<i>Qur</i> ( <i>circle</i> )	<i>qur+ul+toy</i> ( <i>official gathering</i> )
<i>yasa+moq</i> ( <i>create</i> )	<i>Yasaq</i> ( <i>written</i> )	<i>yasaq</i> ( <i>law</i> )
<i>tuz+moq</i> ( <i>create</i> )	<i>Tuzuk</i> ( <i>book</i> )	<i>tuzuk</i> ( <i>the rule</i> )

Since the Uzbeks are the nobles of the Yofas generation, their influence in the society is very high. The status of nobility was given to the Uzbeks (*Kutji*, *Qiyat*, *Kongrat*, *Naiman*) as a quality of glory by God because they fear God, consider Him the only and great, do not love wealth and wealth, are honest and fair, and treat all people and classes as equal (Koshgari 1960: 43).

<b>Meaningfulness</b>		
<i>ulu/ullu</i> ( <i>great</i> )	<i>great</i>	<i>famous</i> ( <i>Arabic</i> )



**Elnur (Culture) In Okuzbeks**

A nation’s position in society is determined by its “*place*” (Arabic “*qadr*”). Uzbeks had a high position and status among the species, that is, the descendants of Yofas. *Elnur (culture)* among Uzbeks was formed on the basis of their view of all people as equal. The national traditions that have reached a high level of appreciation among the people are considered “*yarar+iq*”(Arabic “*qadriyat*”). They are assimilated into the national characteristics and become a part of that nation.

<b>Uyadoshlik</b>		
1	<i>el</i> (people), <i>nur</i> (bahra)	<i>elnur</i> (culture)
2	<i>yaramoq</i> (appreciated)	<i>yarar+iq</i> (value)
3	<i>eruk</i> (free)	<i>er(i)k</i> (freedom)

In the circle of people, a high level of culture is known by its greeting. Our great linguist grandfather Mahmud Koshgari said “*Erdam bashi til*” (“Language is the beginning of decency and virtue”) (Koshgari 1960: 323). Manners and high qualities are considered signs of nobility in a person. Uzbeks, that is, pure Uzbeks, greet a working person with “*hormang*”. The person doing the work receives the answer “be there”. This situation is an expression of the national culture (Lafasov 2019: 18) that has reached the level of value unique to Uzbeks. In their family, a young child is taught the etiquette of greeting for the first time. When Uzbeks greet each other, they put their hand on their chest and ask. In pure Okuzbeks, the bride, who is becoming a bride to a new family, bows in remembrance of Allah, his prophets, friends of the Messenger, dear saints, respected people, ancestors of that family, and distant and near relatives. Then he bows to each of the in-laws, the groom’s brothers, sisters, friends, neighbors and people who attended the wedding. The brides who are becoming a permanent member of this house and politely pour tea while standing is considered as one of the valuable gifts. In pure Okuzbeks, the father-in-law and male relatives kiss the bride’s hand by putting his hand on her forehead when they ask the bride for her non-mahram. Pure Okuzbeks strictly adhere to the custom of drinking water in a small container other than a common container (*cistern, well or bucket, khum, jug*). At the heart of this is compliance with general and individual medical requirements. The health of each person is extremely important for society. Pure Uzbeks pay serious attention to positive relations between relatives. That is why giving special names to birth (Ismailov 1966: 11), close and distant relatives has become a national value.

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<b>Terms denoting kinship</b>			
<b>Birth relatives</b>			
Father of parents	<i>bobo, buva</i>	Mother of parents	<i>momo, buvi</i>
The child's father	<i>ota, dada, ada, aba</i>	The child's mother	<i>ena, ona, oyi, aya</i>
Father's brother	<i>amaki</i>	Mother's brother	<i>tog'a</i>
Father's sister	<i>amma</i>	Mother's sister	<i>xola</i>
Son's eldest	<i>og'a, aka</i>	The eldest of the girl	<i>egachi, opa</i>
The younger of the son	<i>ini, uka</i>	The younger of the girl	<i>singil</i>
Son's child	<i>aktik, nevara</i>	A girl's child	<i>aktik, nevara</i>
<b>Close relatives</b>			
A young man who is getting married	<i>kuyov</i>	A girl getting married	<i>kelin</i>
A married man	<i>er, turmush o'rtog'i</i>	A married women	<i>xotin, ko'ch, rafiq</i>
Brother's wife	<i>kelinoyi, yanga</i>	Sister's husband	<i>pochcha, jezza</i>
Brother's wife	<i>kelin</i>	Sister's husband	<i>kuyov</i>
Brother's child	<i>amakivachcha</i>	Sister's child	<i>jiyan</i>
Brother's child	<i>amakivachcha</i>	Sister's child	<i>jiyan</i>
Brother's child to each other	<i>amaki</i>	Sister's child to each other	<i>bo'la</i>
Grooms to each other	<i>boja</i>	Brides to each other	<i>ovsin</i>
<b>Distant relatives</b>			
Uncle's child	<i>amakivachcha</i>	Uncle's child	<i>tog'avachcha</i>
aunt's child	<i>ammavachcha</i>	Aunt's boy	<i>xolavachcha</i>
Father of the bride and groom to each other	<i>quda</i>	Mother of the bride and groom together	<i>quda</i>
Father of the bride and groom	<i>quda buva</i>	Mother of the bride and groom	<i>куда хола</i>
Groom's father	<i>qaynota</i>	Father of the bride	<i>qaynota</i>
Groom's mother	<i>qaynota</i>	Mother of the bride	<i>qaynota</i>
Groom's brother	<i>qaynog'a</i>	Bride's brother	<i>qaynog'a</i>

## Okuzbeks, Their Language, Place in Society and Culture

Groom's brother	<i>qay(i)ni</i>	Brother of the bride	<i>qay(i)ni</i>
Groom's sister	<i>qaynopa</i> <i>qaynbeka</i>	Sister of the bride	<i>qaynopa</i> <i>qaynbeka</i>
Groom's sister	<i>qaynsingil</i>	Sister of the bride	<i>baldiz</i>

Until now, some linguists, without thoroughly studying the language of oral sources, have put forward the claim that the names of seven generations and the names of seven days of the week are not found in Turkic. If we rely on living language evidence, we can see that there are seven generations of names in the Uzbek language. These expressions are preserved in various dialects and dialects of our spoken language.

<b>The name of the seven generations</b>						
<i>turkish</i>						
<i>aktik</i>	<i>chavlik</i>	<i>javlik</i>	<i>bavlik</i>	<i>avlik</i>	<i>davlik</i>	<i>yovlik</i>
<i>persian</i>						
<i>nevara</i>	<i>chevara</i>	<i>evara</i>	<i>devara</i>	<i>abira</i>	<i>dabira</i>	<i>begona</i>

If we rely on sources, living language and the foundations of market relations on the Great Silk Road, we can see that the names of the seven days of the week in the Uzbek language are also used in modern language practice.

<b>Days of the week</b>						
<i>turkish</i>						
<i>birinj</i>	<i>ikinj</i>	<i>uchinj</i>	<i>to'rinj</i>	<i>beshinj</i>	<i>oltinj</i>	<i>juma</i>
<i>Qorabog'</i>	<i>Qoratepa</i>	<i>Qorasuv</i>	<i>Qoratosh</i>	<i>Qorako'l</i>	<i>Qorasoy</i>	<i>Juma</i>
<i>persian</i>						
<i>sunday</i>	<i>monday</i>	<i>tuesday</i>	<i>wednesday</i>	<i>thursday</i>	<i>saturday</i>	<i>friday</i>

### The Language of Modern Uzbeks

The great linguist E.D. Polivanov personally traveled around Uzbekistan and after studying the living language, he classified the dialects of the current Uzbek language as follows: 1. *Pure Uzbek dialect* (Polivanov. 1933: 20). 2. *Oguz dialect*. 3. *Qarluq-Chigil or Middle Uzbek dialect*. This classification is important in the study of the dialects that are the basis of the modern Uzbek language. Based on this scientific basis, modern Uzbeks can be divided into three groups:

**1. Pure Uzbeks** (*kutji, qiyat, kongrat, naiman*), that is, there are examples of folk art that clearly know their clan and region, speak the dialect of Uzbeks, and are a complete source of their dialect.

**2. Mixed Uzbeks** (*Oghuzs*), there are examples of folk oral creativity that only nobles know their clan and region, speak in a mixed dialect, and are the source of their dialect.

**3. Kurama Uzbeks** (*karluq and chigils*) There are no samples of folk art that do not know the clan-region, speak in Persian and Arabic Omukhta dialect, and are the source of their dialect.

There is a claim that the “*Qarluq-Chigil-Uyghur dialect*” was the basis of the modern Uzbek literary language in books related to the linguistic science of During the Soviet period. There is a clear proof of the groundlessness of this claim in the work of the great linguist Mahmud Koshgari “*Dīwān Lughāt al-Turk*”. Mahmud Koshghari writes this while commenting on the ethnonym “karluq”: *Qarluqs are a type of Turks, different from nomads and Oghuz. They are actually from Turkmens... Their specific cities are not specified. Linguistically, some of the Garqs can be added to the Oghuz, and some to the Yagmo, Chigils* [Koshgari 1960:498], So, Qarluqs are ethnically unrelated to the Uzbek nation, Mahmud Koshgari “*chigil*” (actually Persian “*in chi gil ast?* “What kind of soil is this?” formed from the expression) explained the three meanings of ethnonym: *1) a nomadic tribe living in the town of Kiyos in the lower part of the city of Barsag'an (Barsg 'an); 2) The population living near the city of Tiroz was at enmity with the Oghuz; 3) A tribe living in several villages in Kashkar* (Koshgari 1960: 374). So, the Chigils are not ethnically related to the Uzbek people, they never lived in the same area as the Uzbeks, Mahmud Koshgari explained the ethnonym “*Uyghur*” (actually Persian *inan khud khurand* - these were formed from the expression of the people he found) as follows: *The name of the five-city region was Khudhur, which later became Uyghur. There are five cities in that province, the inhabitants of which are fierce infidels and extremely skilled shooters* (Koshgari 1960: 135-136). *The language of the Uyghurs is Turkish, but they also have other languages that they speak to each other, Those who use the 24-letter Turkish script write their letters in this script, Both the Uyghurs and the Chins have other writings* (Mahmud Koshgari 1960: 65). These are Black Uyghurs, a people formed by the fusion of Indian and Chinese peoples. They are not ethnically, linguistically, culturally or territorially related to Uzbeks. From these facts, it can be concluded that the “*Qarluq-Chigil-Uyghur dialect*” was never the basis of the current Uzbek literary language, it is a fabrication of the During the Soviet period. This theory was put forward in the researches

of the Russian scientist Viktor Vasilevich Reshetov and the Uzbek linguist Shonazar Shoabdurahmanov on the recommendation of the Soviets. The main goal of the Shuras was to separate the Turks in the noble stratum, and thereby to divide the Turks and destroy the classical language. The Uzbek language, considered the classic language of all Turkic peoples, united them and they understood each other without a translator. As the classic Uzbek script served as a common script for all Turks, they could easily find out about each other's news. They used written sources freely and their vocabulary was common. Russian linguist V.V. Reshetov himself said that “*the Karluq-Chigil-Uyghur dialect is close to the modern Uyghur language and had an ethno-linguistic relationship with the Tajik language*” (Reshetov 1957: 5), he said. It is clear from this explanation that the *Qarluqs are a people that have entered into the species and formed on the basis of the addition of other nations*. That is why they are considered a composite people and speak Uzbek with a defect. Since their national roots are different and foreign blood, they have a negative attitude towards Turks and Turks. Because the species have never given the power in their territory to the dwarfs. The Qarluqs are the Uyghurs, formed from the fusion of Indians and Chinese (Koshgari 1960:490), It is considered a composite (metis) country that arose from the mixture of Iranians and Arabs. Since they consider themselves Turkic, there are no examples of folk art. Therefore, a dialect spoken by a people unrelated to the Turks, with no folklore, cannot be the basis of the modern Uzbek literary language. This illogical fabrication was created by the colonial powers to discredit the Uzbeks, the Turkic nobility, and to reduce the vocabulary of the Uzbek language. Because if pure Uzbek and mixed Uzbek dialects are used as the basis of the literary language, the vocabulary of the Uzbek language would be at least *six hundred thousand*, and if the *Karalug-Chigil-Uyghur* dialect is the basis, it would be *sixty thousand*. There are so many words that were not deliberately included in the current Uzbek literary language during the Shura era that their place is still open.

### CONCLUSION

As a conclusion, it can be said that the Okuzbeks are the noble people of Turks and Turks, and they are the country at the head of two civilizations in the world (Mayan and Sumerian). The dialect of Okuzbeks is considered a classic language with ancient and strong cultural roots, which has been preserved since the time of Noah, and has countless artistic sources, and this language has an unlimited number of samples of folk art. Since the Okuzbeks were the nobles of the Yofas generation, their influence in the society was very high. Important issues related to the state and society are resolved at the congress (official meeting). Elnur (culture)

among Uzbeks was formed on the basis of their view of all people as equal. National traditions that have reached a high level of appreciation among the people are considered worthy (qadiriya). Current Uzbeks are divided into three groups. Pure Uzbeks (*Kutji, Qiyat, Kongrat, Naiman*), that is, those who clearly know their clan and region, speak the dialect of the Okuzbeks, and there are examples of folklore that is a complete source of their dialect. Mixed Uzbeks (*Oghuz*), only nobles know their clan and region, speak a mixed dialect, and there are examples of folklore that is the source of their dialect. The composite Uzbeks (*Karluqs and Chigils*) who do not know their clan and region, speak the Persian and Arabic Omukhta dialect, and there are no examples of folk art that are the source of their dialect.

### GENİŞLETİLMİŞ ÖZET

Bu (“Öküzбеклер, onların dili, toplumdaki yeri ve kültürü”) makalede on sekiz bin alemler yaradan büyük zatı Mayalar ‘Gök ulu’, Türkler ‘Tanrı’, Araplar ‘Allah’, Farslar ‘Huda’ demesi, Yaradan Yere Adem ile birlikte İslam’ı indirmesi, ‘Biti’ (ilahi) kitaplar dört tane olup, Davud’a ‘Zebur’, Musa’ya ‘Tevrat’, İsa’ya ‘İncil’, Muhammed (S.A.V) e ‘Kur’an’ nazil olduğu hakkında söylenmiştir. Yafes İbn Nuh’un birinci oğlu *Türük (Türk)*, ikincisi *Hibroz*, üçüncüsü *Saklap*, dördüncüsü *Yaban (Yunan, Juno)*, beşincisi *Munsak*, altıncısı *Çin*, yedincisi *Gumari*, sekizincisi *Kimol* ve dokuzuncusu *Mezuh* olduğu; *Türük İbn Yafes* Tur ve Türk’lerin, *Saklap İbn Yafes* Fin ve Macer’lerin, *Yaban İbn Yafes* Yunan ve Rus’ların, *Munsak İbn Yafes* Sarı Uygur’ların, İskit-massaget ve Suğdak’ların, altıncısı *Çin İbn Yafes* Mançurlar ve Tunguz’ların büyük dedesi sayıldığı, Nuh Peygamber’in Yafes adlı oğlunun ikinci ismi Tur olduğu ve ondan çoğalan eller Turlar denildiği, Tur’ların asilzadeleri olan *Öküzбек’ler* iki (Maya ve Sümer) temeddünlerinin sanatkarları olduğu, *Öküzбек’ler* arasındaki *Beksak (geksak)*ları Rumeliler Amuderya adının eski söylenişi Okosos’a bakarak *Geksos* diye adlandırmaları hakkında izah verilmiştir. *Öküz* ve *İnci Öküz* iki nehir arasındaki yer tarihte *Öküziye (Öküziya)* diye adlandırıldığı, *Öküziye* her zaman Büyük Turan’ın merkezi olduğu, bu yerde eskiden yerli halk olan *Öküzбек’ler*, yani *Kutcı, Kıyat, Kongirat* ve *Nayman* kabileleri yaşadığı, ‘*Öküz*’ kelimesinin anlamı ‘cesur’; ‘*bek*’ kelimesinin anlamı ‘başkan’ olup, ‘*Öküzбек*’ etnoniminin kısalmasından ‘*Özbek*’ teriminin oluşumu, *Öküz’beklerin* milli kıyafet (*kalpak, bekasam ton, atlas ve adras elbise*)lerinde İslami ruhiyat ve yüksek insani özellikleri ifade eden çeşitli tasavvufi renklerin varlığı, *Öküzбек’ler* dünyadaki Üç İlmi Akademi (*Bağdat, Harezmi, Semerkant*)leri kurup, Dünya bilimlerini geliştiren halk olduğu yorumlanmıştır. Hazar denizinin eski adı *Elkün*, Aral denizinin tarihi adı da *Arang* olduğu, İki Nehir arasındaki hudut eski dönemlerden 1730’a kadar *Öküziye*,

Özbek (Usbek), 1740'tan sonra ise Özbekistan diye söylendiği, Öküzбекlerin yaşadığı yerler günümüze kadar mevcut olduğu, *Kutçı'lar* Ürgenç ve Keş vahasında, *Kıyat'lar* eski Kıyatkent (Katkent)te, *Kongırat'lar* Baysun'da, *Nayman'lar* Semizkent (Semerkant) ve onun çevresinde yaşadığı; Tur'ların diline Asilzade Öküzбек'ler lehçesi temel olduğu, Nuh döneminden beri korunan tarihi ve sağlam kültürel köke sahip, zengin ve sanatsal kaynaklı klasik dil olduğu kaydedilmiştir. 'El' sesteşinin ilk anlamı küçük topluluk 'uruk', ikinci anlamı büyük toplum 'halk', üçüncü anlamı birlik olan toplum 'millet'i ifade etmesi, 'elkun' terimi 'Vatan' anlamını vermesi, on bin yıllık *Elkun* (Güneşli Yer) terimi üç bin yıl önce Munsak'lar tarafından *Harezmi* ('Havari azm' – 'Güneşli yer') şeklinde Farsça'ya tercüme edildiği, Öküzбек'ler büyük toplum başkanına 'elik' (Arapça başkan, hükümdar), küçük topluluk başkanına 'elbegi' (Arapça vali) demesi, Öküzбек'ler çocuklarına *Eltariş*, *Elaman*, *Elat*, *Elbek*, *Elnur* gibi asil milli adlar verdiği açıklanmıştır. Öküzбек'lere ait olan *kuşçı/kutçı/kuççı* kabilesini Mayalar kiçe, Türk'ler kuşçı, Azerbaycanlılar kuşçı (guşcu), Kazaklar kuşçı, kuççı, başkırdlar kuşçı, koşçı, Türkmenler kuşçı, Nogaylar kuşçı, Kırgızlar kuşçu, Karadağ'lılar kuççı, Finler kuusı, Estonlar kuusk, Mariyer koc diye söylemeleri, bu etnik isim tarihten Turların Asilzadeleri olan tek etnik grubu ifade etmesi, 5. yüzyılda *Kutluk* (*Eltariş*) kağan şahsı ile alakalı kutcu (mutluluk veren) etnik ismi yeni anlam ifade ettiği, Kayser Tur'lara başkan olan Kutluk kağan *Büyük Türük İmparatorluğunu*, Yobon Kayser'lerinin başkanı olan İskender Makduni *Büyük Yobon İmparatorluğunu*, Kayser Kutcu'larından olan Osman İbn Ertuğrul *Büyük Osmanlı İmparatorluğunu* kurduğu beyan edilmiştir. Büyük bilim adamı Naseriddin Rabguzi kendi kitabında beşinci ve *on dördüncü yüzyılları birleştirerek; yiğitlerin ne kadar delikanlı, cesur olduklarını, güzel huylu, Kutlu'nun evlatları//torunları, mungul (asilzade), müslüman ve yüksek zekaya sahip olduklarına özellikle belirtmiştir. Kutcu ifadesine uygun bir şekilde mungul (asilzade) teriminin ortaya çıkması, bu terim 5. Yüzyılda Kutlu kağanın oğlu Mungul (Bilge kağan) şahsıyla alakalı olarak mevcut olması ve onun evlatlarına (torunları) mungullar denilmesi, onlardan olan büyük cihangir kağan Temuçin Cengizhan *Birinci Mungul İmparatorluğunu*, cihangir ve sahipkıran Emir Timur *İkinci Büyük Mungul İmparatorluğunu*, büyük hükümdar Zahirreddin Muhammed Babür *Üçüncü Mungul İmparatorluğunu* kurduğu; Turlarda ve dil ilminde *mungul* (buradaki ng – nazal n) (asilzade) ve *mungul* (seyis, at yetiştiren, at bakıcısı) paronimleri farklı kelimeler olduğu, bu terimleri anlamayan çok sayıda editörler tarihte kaba anlamda yanlışlar yaptıkları anlatılmıştır. Öküzбек (Kutcu, Kıyat, Kongırat, Nayman)lara asilzadelik makamı Allah'tan korktukları, onu yegane ve ulu diye bildikleri, para pula kendilerini vermedikleri, insaf ve adaletli oldukları, tüm insanlığı eşit gördükleri için sıfat olarak verildiği; Öküzбек'lerin dilinde 'kurmak' (inşa*

etmek) kelimesi kökünden ‘kur’ (sahne, ortam) ve ‘kurultay’ (kongre, konferans) terimleri şekillendiği, Öküzbek’ler tarihten beri ‘kış+la+k’, ‘çal’, ‘ak’, ‘ak+sakal’, ‘kur’ (Arapça mahalle) terimlerini de aktif olarak kullandıkları, kışlaklara (köy) ait meseleler ‘kur’ (özel yer, sahne, alan) da görüldüğü, ülke ve topluma ait önemli konular *Kurultay*da halledildiği ifade edilmiştir. Öküzbek’lerdeki ‘elnur’ (*medeniyet, kültür*) tüm insanlığı eşit gördükleri temelinde geliştiği, milli örflerin uluslar arasında çok önem kazananlarına *yarar+iq* yani *değer* demişler. Öküzbek’ler yani Özbekler çalışan birinin yanından geçerken “*hormang*” (kolay gelsin) demeden geçmez, cevap olarak da “*bor bo‘ling*” (sağ olun, var olun) söylenir. Öküzbek’ler ailesinde çocuklara ilk öğretilen şey selam vermektir. Onlar ellerini göğüslerine koyarak asilzadeler gibi selam verirler. Özbek’lerde yeni aileye gelin olarak gelen kız önce Allah’a, Peygamber’lere, Resul’un dostlarına, evliyalara, saygıdeğer insanlara, o evin vefat eden dedelerine, uzak yakın akrabalarını yad ederek selam verirler. Ondan sonra kayınvalide ve kayınpederine, damadın kardeşlerine, arkadaşlarına, komşulara ve düğüne gelen insanlara selam verirler. Özbek’lerde kayınpeder ve erkek akrabalar geline namahrem olduğu için gelinle selamlaştıklarında gelinin alınına ellerini koyarak kendi ellerini öperler. Asıl Özbeklerde genel kullanılan kaplar (*sardoba qovg‘asi, quduq qovg‘asi yoki chelagi, xum, ko‘za*) dan bir başka kaba su alarak içmesine katı uygulanır. Bu da genel ve özel tıp kurallarına uyulması gerektiği hakkında bilgiler verilmiştir. Özbek’lerde akrabalar arasındaki olumlu ilişkilerin çok önemli olduğu, her akraba için farklı ad (insan adı değil, takma ad, nam) kullanılması, yakın ve uzak akrabalara farklı ad kullanımları milli kültür haline gelmiş olması; Özbek lehçelerinde torun ve ondan sonraki kuşaklar *aktik, chavlik, javlik, bavlik, avlik, davlik, yovlik* gibi farklı yedi ad kullanıldığı ve hafta günleri olarak *birinj* (Pazartesi), *ikinj* (Salı), *uchinj* (Çarşamba), *to‘rinj* (Perşembe), *beshinj* (Beşinci gün), *oltinj* (Cumartesi), *juma* (Cuma) şeklindeki söyleyişlerin de bulunduğu tespit edilmiştir. Şimdiki Özbek’ler asıl Özbekler (kutcu, kıyat, kongirat, nayman), *karişik Özbek’ler* (oğuz) ve *kurama Özbekler* (karluk ve çigil)e ayrılması; Çar dönemindeki dil bilimine ait kitaplarda Şimdiki Özbek Edebi Dili’ne ‘karluk-çigil-uygur lehçeleri’nin temel olduğuna dair bir iddia mevcut olduğu, ama bu iddianın yanlış ve esassız olduğuna ispatın da büyük dilbilimcisi Kaşgar Mahmut’un ‘Dîvânu Lugâti’t-Türk’ eserinde mevcut olduğu, *Karluk’lar Tur’ların içine karıştığı ve başka milletlerin karışmasından şekillenen kavim olduğu*; eğer asıl Özbek ve karişik Özbek lehçeleri edebi dile temel olarak alınacaksa, en az *altı yüz bin*, Karluk-Çigil-Uygur lehçeleri temel alınacaksa *altmış bin* olması, Şimdiki Özbek Edebi Dili’ne Çar döneminde bilerek eklenmeyen kelimelerin sayısı çok fazla olduğu ve o kelimelerin yeri şu anda açık olduğuna dair fikirler bildirilmiştir.



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*Makale Bilgileri/Article Information*

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<b><i>Çıkar Çatışması:</i></b>	Çalışmada kişiler veya kurumlar arası çıkar çatışması bulunmamaktadır.	<b><i>Conflict of Interest:</i></b>	The authors declare that declare no conflict of interest.
<b><i>Yazar Katkı Beyanı:</i></b>	Çalışmanın tamamı yazar tarafından oluşturulmuştur.	<b><i>Author Contribution Declaration:</i></b>	The entire study was created by the author.
<b><i>Mali Destek:</i></b>	Çalışma için herhangi bir kurum veya projeden mali destek alınmamıştır.	<b><i>Financial Support:</i></b>	The study received no financial support from any institution or project.