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LANGUAGE NAMES IN THE WORKS OF ALISHER NAVOI

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Annotation

This article analyzes the semantic features and historical usage of the linguonyms *turkcha*, *turkiy*, *turk tili* and *chig'atoy tili* found in the works of Alisher Navoi. It also comparatively examines the views of Turkologists on the naming of the classical literary language, and clarifies how these linguonyms in Navoi's works relate to the Old Uzbek literary language. Attention is paid to the change in views on the name of the language at the beginning of the 20th century and to the features of the use of the term *Uzbek language*.

Key words

Alisher Navoi, linguonym, turkcha, turkiy, turk tili, chig'atoy tili, Old Uzbek literary language, Fitrat.

Introduction. It has often been observed in history that the name of a people changes several times. Likewise, its language too may be called by a different name for various reasons.

Literature review. According to the historian B. Ahmedov, "The history of a people, whether Uzbek, English or German, regardless of this, comes before its name"[Ahmedov,1991]. Similarly, the language of a given people may appear long before its linguonym, that is, the name of its language. It is known that the formation of the Uzbek people began in the 11th century[Abdurahmonov,1973]. From the 14th century the Old Uzbek literary language came into being. However, the name of the literary language of that period was not "Uzbek language". Owing to historical circumstances and various other reasons, the Uzbek language changed its name several times over the centuries: *turk*, *chig'atoy*, *turkiy*, *kent*, *o'zbek*.

In the naming of the literary language founded by Alisher Navoi in the 15th–16th centuries there has been no unanimity among scholars of the world since the last century. The Hungarian scholar H. Vámbéry calls Navoi's language "Chagatai language"[Vambery,1867.], W. Radloff "Eastern Turkic or Jagatai language"[Radlov,1889], J. Eckmann "Chagatai language"[Eckmann.2003.]. Turkish scholars, too, mostly call Navoi's language "Chagatai language", "Chagatai Turkic" and "Chagatai dialect".

During the Soviet period the language of Alisher Navoi's works was mainly referred to as the Old Uzbek language. However, among Russian Turkologists there were also some who used other terms for this language. For example, G. F. Blagova uses "Chagatai language"[Blagova,1982, same author,1997], and V. M. Nasilov "Turkic language (Тюркский язык)"[Nasilov,1981]. Yet in an article written in the 1960s G. F. Blagova says that there is a basis "for calling the language written by Navoi and Babur Old Uzbek"[Blagova,1960].

On the whole, there is still no unanimity among the world's Turkologists on how to name the language of such representatives of our classical literature as Alisher Navoi and Babur. G. F. Blagova writes about this: "How should one name the standard book Turkic language that was used as a means of cultural communication among many Turkic-speaking peoples not only in the 14th–17th centuries but also later: – Chagatai, or Central Asian Turkic, or Medieval Turkic, Central Asian Turkic?"[Blagova,1972]

Main part. Alisher Navoi emphasizes that he wrote his works in *turkcha*, the *Turk language* (*turk tili*) and the *Chagatai tongue* (*chig'atoy lafzi*). For example,

Men turkcha boshlabon rivoyat,
Qildim bu fasonani hikoyat.
(Layli and Majnun) [Having begun the tale in Turkic, I told this story as a narrative.]

In his works the poet uses the words and word combinations *turk tili*, *turkiy*, *chig'atoy lafzi* as synonyms of the word *turkcha*. The word *turkcha* first occurs in an Uyghur translated work[Von Gabain,1888]. This linguonym occurs most frequently in

Navoi's works. The word has two meanings. 1. Relating to the Turks, that is, the Uzbeks; pertaining to the Turk (Uzbek) language, literature and culture: Turkcha xat bila xud aslo bitilmasakim, bu bobda qavle dag'i bordur ["It is not written at all in Turkic script; on this matter there is yet another opinion"] [The examples are taken from Alisher Navoi's "Complete Works" (twenty volumes: Tashkent, 1987–2003). The Leiden (L) edition of "Muhokamatul-lug'atayn" (Muhākamat al-Lughataın by Mīr Alīshīr. R. Devereux. Leiden, 1966) and Navoi's works published in Turkey are also used]. *Munshaot, XIV-190*

Va ko'kaltoshni turkcha til bila derlar. [And they call *ko'kaltosh* so in the Turkic language.] *Muhokamatul-lug'atayn (L-15).* 2. Turkic language, that is, the Old Uzbek language

Va qimizni va suzmani va boxsumni va bo'zani dag'i turkcha ayturlar. [And *qimiz, suzma, boxsum* and *bo'za* are also called so in Turkic.] *Muhokamatul-lug'atayn (U.W.-23).* Yana tutmoch va umoch va kumoch va tolg'onni ham turkcha ayturlar. [Likewise *tutmoch, umoch, kumoch* and *tolg'on* are also called so in Turkic.] *Muhokamatul-lug'atayn (L-16).* In such places the synonym "Turk tili" may also be used instead of "turkcha": .. yog'lig' va terlik va qur yo'sunlug' nimalarni borisin turk tili bila ayturlar. [...all things that are oily, sweaty and of dry sort they call in the Turk language.] *Muhokamatul-lug'atayn (U.W.-31).* The linguonym "turkiy" occurs mainly in two meanings: 1. Relating to the Turks, that is, the Uzbeks, to Uzbek literature and language. Qoldi turkiy alfoz bila maqsud adosi va forsiy iborat bila kalom ma'nosi. [What remained was the expression of the intended meaning in Turkic words and the sense of the discourse in Persian phrasing.] *Muhokamatul-lug'atayn (L-15).* 2. Turkic language, that is, the Old Uzbek language

...bularni soir inoyatlari muqobalasida tutub, "Al-mutakallim" ismig'a mazhariyatim uzrig'a turkiy va sort lug'ati kayfiyati va haqiqati sharhida bu risolani jam' qilib bitidim. [Holding these against His other favours, and as an excuse for my being the manifestation of the name "al-Mutakallim", I compiled and wrote this treatise explaining the nature and truth of the Turkic and Sart languages.] *Muhokamatul-lug'atayn(L-38-39).*

Thus, the terms *turkcha* and *turkiy* used in Navoi's works are applied not in the sense of "common Turkic" or "all-Turkic", but to the Turkic language of Mawarannahr and Khorasan of that time, that is, to the Old Uzbek literary language. This is also confirmed by A. M. Shcherbak. He writes: "The ethnic composition of the nomadic Uzbeks and of the Uzbeks who are simply called Turks partly coincided"[Shcherbak,1962]. As B. Ahmedov wrote, "However, in the 10th–15th centuries this people was not yet called Uzbek. It continued to be called by the name of whichever tribe it belonged to, or by the general name Turk"[Ahmedov,op. cit.,p. 54]. M. G. Vahobov also says that the Uzbeks, who have lived since ancient times on the territory of present-day Uzbekistan, called themselves Turks until the 16th century[Vahobov,1961]. But there are also different opinions on this matter. According to the Turkish scholar Z. Korkmaz, the Turkic, Chagatai language was "a term that expressed the spoken language of the Turkic people within the borders of the Timurid state" in Central Asia[Korkmaz,2004]. Elsewhere he writes: "In the works of A. K. Borovkov, N. A. Baskakov and A. M. Shcherbak there were also Turkologists who regarded it (the Chagatai language – B. Yu.) as the initial period of today's Uzbek Turkic and called it *Old Uzbek* or the initial formative period of the Old Uzbek language"[Korkmaz,op. cit.,pp. 67–68]. It is evident that Z. Korkmaz is criticizing the scholars who called Navoi's language Old Uzbek. Besides, in works devoted to the language of Navoi's works in our own country, too, these linguonyms have been interpreted differently. For example, the book "History of the Uzbek Language" by U. Tursunov and B. Urinboev states that "Navoi understands the term *Turkic language* in a broad sense"[Tursunov,1982], and that "in Navoi's time the peoples speaking the Turkic language were diverse and spoke various dialects"[Tursunov,1982]. Thus, by saying that the authors "understand the term *Turkic language* in a broad sense", they mean that *Turkic language* was used here in the sense of the language not of one people, i.e. the Uzbeks, but of several peoples.

The "Annotated Dictionary of the Language of Alisher Navoi's Works" glosses *turkcha* as "*turkcha–turkiycha. ~ til – Turkic language*"[Alisher Navoi,1984]. The word *turkiy* is given as "1. characteristic of the Turks; turkcha, turkiy;"[Alisher Navoi,1984].

In fact, both “turkcha” and “turkiy” should have been given as the Old Uzbek language. Likewise, the fact that the word *turk* is given as “1. Turk, Turkic people” is also an error. This word should be given as “Uzbek”. “*Turkiygo‘y* – one who writes in Turkic, one who recites (poetry, a song) in the Turk language” is explained erroneously in the same way. *O‘zbekcha* should stand in place of *turkcha*, and *o‘zbek tili* in place of *turk tili*. N. Komilov, too, calls Navoi’s language not Uzbek but *Turkic language*: “According to Navoi’s writing, Sayyid Hasan, pointing him to the “way of poverty” – the path of dervishhood – kept inspiring him to write poetry in the Turkic language”[Komilov,2009]. The same can be found in the works of A. Rustamiy. He writes: “Another reason why Navoi took Persian in order to compare Turkic with it was the inclination of Turkic poets to compose mostly in Persian and their ignorance of the merits of Turkic”[Rustamiy,2003].

Many linguonyms, that is, names of languages, occur in Navoi’s works. They are as follows: *arab tili* (XVI-20), *arabiy til* (XVI-11), *ibriy* (VII-217), *ibriy tili* (XVI-109), *rum tili* (XV-166), *rumiy til* (XV-182), *sort tili* (XVI-13), *sort lug‘ati* (XVI-40), *suryoniy* (VII-217), *suryoniy til* (XVI-103), *turk tili* (XVI-20), *turkiy* (XVI-40), *turkcha* (XVI-21), *turkcha til* (XVI-44), *turk alfozi* (XII-298), *turkmoniy til* (XVII-478), *uyg‘ur iborati* (I-14), *forsiy til* (XVI-15), *xorazmiycha turkiy til* (XIII-9), *chig‘atoy lafzi* (XVI-43), *yunoniy* (VII-217) and the like. Among these the most frequent are the linguonyms *turkcha*, *turkiy*, *turk tili*.

The linguonyms *turk tili*, *turkcha*, *turkiy*, *chig‘atoy tili* used by the poet refer not to other languages but precisely to the Old Uzbek language, as is also proved by the following words taken from the poet’s “Muhokamatul-lug‘atayn” in order to show that the Turk language, i.e. Old Uzbek, is superior to Persian: sipqarmoq, tomshimoq, yig‘lamsinmoq, *ingramak, singramak, siqtamoq, o‘kurmak, qizg‘anmoq, telmurmak, qabog‘, meng, cho‘kur;* among homonyms: *ot, tush, bor, ko‘k, o‘t, to‘r and the like.* Suffixes: *-gach, -qach. Bilako‘r, qilako‘r, ketako‘r, etako‘r; -vul: qorovul, bakovul* and the like. These exist in the Uzbek literary language, but in the other Turkic languages only some of them occur.

In “Muhokamatul-lug‘atayn” Navoi compares Persian not with the Turkic languages, but – in the poet’s own words – with Turk, i.e. the Old Uzbek language. That by *turk tili* Navoi mainly meant the *Old Uzbek* language can be seen from the fact that he does not call other Turkic languages Turk, but names them after the respective people. For example, he calls the present-day Turk language, i.e. the Turkish of Turkey, *rum tili*, *rumiy til*:

Sayyid Nasimiy – Iroq va Rum tarafidagi mulkdin erkandur. Rumiy va turkmoniy til bila nazm aytibdur. [Sayyid Nasimi is from the lands on the Iraq and Rum side. He composed verse in the Rumi and Turkmen language.] *Nasoimul-muhabbat, XVII-478.*

He even notes that a work written in the territory of Khorezm was written “in the Khorezmian Turkic language”. In the 1920s, in connection with the questions of spreading a common Turkic language among the Turkic peoples and of adopting it, the linguonyms *turk tili*, *turkcha*, *turkiy*, *chig‘atoy tili* began to be actively used in Uzbekistan among Uzbek intellectuals and writers. This can be observed especially in the works of Fitrat. He keeps using the term *turkcha* both in the sense of “common Turkic” and in the sense of “Uzbek language”. 1. In the sense of “common Turkic”: “The Turkic language is unfortunate. It has been oppressed for a thousand years, but has not come to an end”[Fitrat 2006]. 2. In the sense of “Uzbek language”: “...let us find and use the Uzbek equivalents of foreign words as they come from our ancestors. In order to see the “knowledge” written in our language, I consider it obligatory for every Turkic writer to strive to find the Turkic equivalents, as they come from our ancestors, of the “knowledge words” that we call “scientific terms””[Fitrat 2006].

In the early 20th century the question of the literary language and its name was heatedly discussed not only in Uzbekistan but in all the Turkic republics. Fitrat and others abandoned the terms *turkcha* and *turk tili* and began to use the term *o‘zbek tili*. The linguonyms *turkcha* and *turk tili*, which Navoi used for his mother tongue, i.e. the Uzbek language, have now acquired in Uzbek the status of deceptive words (“false friends”). By the decree of fate, among the present-day Turkic languages they came to be used only with respect to the Turk language, i.e. the Turkish of Turkey.

Conclusion. In short, the linguonyms *turk tili*, *turkcha*, *turkiy* found in Navoi's works are used mainly in the sense of the Old Uzbek literary language.

1. The Old Uzbek literary language emerged in the 14th century.

2. In the naming of the literary language founded by Navoi in the 15th–16th centuries there is no unanimity among scholars.

3. The terms "turkcha" and "turkiy" should be referred to as the Old Uzbek language.

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