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THE KARLUK DIALECT IN UZBEK DIALECTOLOGY: GENEALOGICAL CLASSIFICATION AND DIALECTOLOGICAL APPROACHES

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Annotation. This article analyzes the Karluk dialect, which has a complex and multi-layered structure of Uzbek linguistics, from a genealogical and dialectological perspective. The phonetic, morphological and lexical features of the urban dialects (Tashkent, Fergana Valley, Bukhara, Samarkand, etc.) within the Karluk-Chigil-Uyghur dialect, which played an important role in the formation of the Uzbek literary language, are studied in depth. The article sheds light on the historical roots of the Karluk dialect and the classification process based on the works of such scholars as Mahmud Kashgari, V.P. Nalivkin, Y.D. Polivanov, V. Radlov. The study shows the differences between geographical and genealogical approaches to classifying dialects. The weakness of synharmonism, the vowel system, phonetically specific features, and "Iranianized" features of the Karluk dialect in comparison with other dialects are indicated as the main distinguishing criteria. The author emphasizes the need to base the classification of Turkic languages on genealogical, phonetic, and grammatical criteria, rather than geographical ones, when determining differences between dialects. The article aims to reveal the central place of the Karluk dialect in the study of Uzbek dialectology and the development of the literary language.

Keywords: Qarluq dialect, Uzbek linguistics, dialectology, genealogical classification, Turkology, phonetic features, morphological differences, synharmonism, historical-dialectal analysis.

Dialectological research in Uzbek linguistics is considered a highly complex scholarly endeavor. The primary reason for this complexity lies in the fact that the Uzbek people possess one of the most intricate ethnic compositions and historical formations among the Turkic peoples. Consequently, the Uzbek language exhibits remarkable dialectal diversity, having been influenced by both related and unrelated languages, while also displaying significant linguistic differences among its regional dialects and vernaculars.

During the 1920s and 1930s, extensive scholarly discussions were held regarding the formation of the modern Uzbek literary language and the selection of its base dialect. Within these debates, the prominent Turkologist Y. D. Polivanov expressed the following view: "No Turkic language demonstrates dialectal differentiation as profound as that of Uzbek. In other words, no other Turkic language possesses such a distinctive degree of dialectal diversity. Naturally, this makes the selection of a single dialect as the basis of the literary language an exceptionally difficult task."

Polivanov's observation serves as an important theoretical foundation not only for the classification of Uzbek dialects but also for the linguistic and dialectological grouping of dialects within a particular dialectal branch or geographical area. Despite this complexity, Uzbek dialectology continues to conduct research based on the widely accepted conclusion that the Uzbek national language consists of three principal dialect groups.

These theoretical considerations are equally applicable to the Karluk (Chigil–Uyghur) dialect of the Uzbek language, which constitutes the subject of this chapter. Like the other major dialect groups, the Karluk dialect is characterized by a complex internal structure, extensive regional variation, and distinctive linguistic features, making it an important object of dialectological investigation.

The classification generally regarded as the most comprehensive, primarily based on the

historical-genealogical characteristics of the language, distinguishes three major dialect groups. Although the numerous dialects within these groups differ from one another in terms of phonetic, lexical, and, to some extent, morphological features, they have all contributed, to varying degrees, to the formation of both the Uzbek national language and the modern Uzbek literary language.

Virtually all dialectological studies acknowledge that the dialects belonging to the Karluk–Chigil–Uyghur dialect group constitute the foundation of the present-day Uzbek literary language. These primarily include the urban dialects of Tashkent, Namangan, Jizzakh, Andijan, Margilan, Fergana, Kokand, Samarkand, Shahrisabz, Navoi, Kattakurgan, Bukhara, and Qarshi. In establishing the norms of the Uzbek literary language, the Tashkent dialect has traditionally served as the phonetic basis, whereas the dialects of the Fergana Valley cities, particularly Fergana and Andijan, have been regarded as the morphological basis. As discussed in the first chapter of this study, this principle has remained unchanged since the formation of the modern Uzbek literary language.

For this reason, the investigation of the Karluk–Chigil–Uyghur dialect may, in many respects, be regarded as the study of the literary language itself. Furthermore, since the emergence of Uzbek dialectology as an independent field, the Karluk dialect has consistently occupied a central position. Materials from other dialects and vernaculars have generally been examined through comparative analysis with this dialect.

The Karluk dialect also served as the principal reference point in the earliest classifications of Uzbek dialects. First, although the phenomenon of o-vocalization (o-lashish) is not an inherent characteristic of Turkic languages in general, the distinctive features of the Karluk dialect were taken as the norm, and the contrasting phenomenon of a-vocalization (a-lashish) was consequently established as an important classificatory criterion. Second, in classifications based on the influence of non-Turkic languages, the Karluk dialect occupies a distinctive position, as it has undergone a greater degree of Iranian linguistic influence than the other major Uzbek dialect groups. Third, the relative weakening and gradual loss of vowel harmony (synharmonism), the near absence of the j-pronunciation (j-lashish), and the predominance of a six-vowel system constitute some of the principal distinguishing features of the Karluk–Chigil–Uyghur dialect.

As noted above, it may be argued that the study of Uzbek folk dialects began with the investigation of the Karluk dialect. In the first major Turkic linguistic work, Dīwān Lughāt al-Turk by Mahmud al-Kashgari, particular attention was paid to the Karluk, Uyghur, Chigil, Yaghma, and Khalaj dialects. The Turkologist Akartürk Karahan conducted a detailed analysis of the dialectal linguistic units recorded in the Dīwān. According to the researcher, alongside other Turkic dialect groups such as Kipchak and Oghuz, the work contains valuable linguistic data relating to the Karluk dialect and its associated varieties, including Chigil, Uyghur, Yaghma, and Khalaj.

The studies of the Russian military officer, historian, linguist, and ethnographer V. P. Nalivkin, particularly his first Russian–Sart (Uzbek) dictionary, may likewise be regarded as one of the earliest investigations of the Karluk dialect of Uzbek. Together with his wife, M. A. Nalivkina, Nalivkin carried out extensive ethnographic research in the Turkestan region, mainly within the territory of the former Kokand Khanate. They investigated the history of the region, examined the political and social life of its inhabitants, taught at Russian-native schools established for the local population, and, most importantly, conducted systematic research on the Uzbek language and its dialects, analyzing their distinctive features and compiling a bilingual dictionary.

The works produced by V. P. Nalivkin and M. A. Nalivkina contain some of the earliest scholarly observations on the Uzbek language, the Karluk dialect, and the distinguishing as well as common features of the dialects within this dialect group. They also provide numerous examples of dialect-specific lexical items. Among their most significant works are A Russian–Sart and Sart–Russian Dictionary of Common Words with a Brief Grammar of the Namangan Uyezd Dialects and The Indigenous Population Then and Now: Ethnographic Essays on the Turko-Mongol Peoples of

Turkestan, both of which contain valuable information on the Uzbek language and its Karluk dialects.

It should be noted that the term Sart was used throughout these works to refer to the Uzbek people, reflecting the terminology of that historical period. In the dictionary, Russian lexical items are translated into Uzbek using several dialectal variants. This demonstrates that the author possessed a thorough knowledge not only of the dialect spoken in the Nanay area of present-day Namangan Region, where he lived for five years, but also of the dialects spoken in many other regions of Uzbekistan.

Academician V. Radlov classified the Turkic languages into four principal groups: the Eastern, Southern, Western, and Central Asian groups. Although he attempted to classify the Uzbek dialects, he did not identify their distinctive linguistic characteristics or establish clear criteria for differentiating them. In his classification, the Chagatai language, the Northern Uzbek dialects, the Kokand dialect, the dialects of the Zarafshan Valley, and those of Bukhara and Khiva broadly correspond to what is now recognized as the Karluk dialect group.

V. Bogoroditsky, who proposed a typological classification of the Turkic languages into seven groups, relied almost exclusively on geographical criteria. He placed only the dialects of the peoples inhabiting Central Asia within the Central Asian group, without considering genealogical factors such as the Karluk, Kipchak, and Oghuz affiliations or the phonetic, morphological, and lexical characteristics of the dialects. Experience has shown that classifications based solely on the geographical distribution of dialects have not always proved satisfactory in dialectological research.

Other Turkologists, including F. E. Korsh, G. Kh. Akhatova, A. N. Samoylovich, and N. A. Baskakov, also attempted to develop classifications of the Turkic dialects. However, their systems likewise placed primary emphasis on geographical factors, while the natural linguistic characteristics of the dialects—their phonetic, grammatical, and lexical features—received comparatively less attention, resulting in certain inconsistencies. Similarly, Ser Ali Lapin classified Uzbek dialects according to their geographical distribution rather than on the basis of their phonological systems, vocabulary, or grammatical structure.

I. I. Zarubin divided the Uzbek national language into four dialect groups, but his classification did not take into account their historical development or genealogical relationships. Moreover, it failed to encompass all Uzbek dialects. Although Zarubin employed a geographical approach and focused primarily on the territories associated with the Karluk dialect, he did not explicitly use the term Karluk.

Y. D. Polivanov referred to this dialect group as Chagatai and classified it into seven subtypes: (1) Samarkand–Bukhara; (2) Tashkent; (3) Margilan–Kokand; (4) Andijan–Shahrixon; (4A) Chartak (umlaut) dialects; (5) the vowel harmony (synharmonic) rural dialects of Kokand, Andijan, and Naryn; (6) the Northern Uzbek urban dialects (Chimkent and Turkistan); and (7) the Northern Uzbek rural dialects (Mankent). In developing this classification, Polivanov placed greater emphasis on external influences affecting the national language and its dialects than on their internal linguistic development and historical evolution.

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