

DYNAMICS OF CONSERVATION OF ANCIENT TURKIC LEXICON IN MODERN TURKIC LANGUAGES: HISTORICAL-COMPARATIVE AND STATISTICAL MODELING

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Abstract

This article examines the fundamental role of ancient Turkic written monuments, particularly the Orkhon-Yenisei inscriptions and 11th-century masterpieces such as "Kutadgu Bilig" and "Devonu Lughatit Turk," in shaping the common historical and cultural identity of Turkic peoples. In the study, not only the linguistic value of this heritage, but also the traditions of statehood, the principles of political philosophy and social justice are comprehensively analyzed in the context of modern Turkology. The article scientifically substantiates that the structural stability of Turkic languages and the idea of "eternal people" serve as a foundation for the spiritual integration of today's Turkic world. Through comparative-historical analysis, the strategic significance of ancient texts in strengthening cultural and political cooperation between modern Turkic states is revealed. The conclusion emphasizes the relevance of digitizing this heritage and re-examining it based on corpus linguistics. This work serves as an important source for studying the genetic code of the Turkic civilization.

Keywords

Turkology, Orkhon-Yenisei inscriptions, Mahmud Kashgari, Yusuf Khas Hajib, cultural identity, linguistic reconstruction, spiritual integration, heritage of statehood.

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In human civilization, the main factor determining the identity of each nation is its written heritage. For the Turkic peoples, this heritage is not only a monument from the past, but also an ideological foundation uniting the multi-million-strong Turkic world today. Ancient stone inscriptions and manuscripts prove that the language, culture, and values of the peoples living in the vast territory from Central Asia to Anatolia share common roots. Ancient written monuments, left as a rich cultural heritage, are not just historical facts, but a "spiritual document" that preserves their common genetic and cultural code.

In the 21st century, when globalization processes are rapidly occurring, the issue of national self-awareness and a return to cultural roots is more important than ever. Currently, more than 200 million people in the world speak languages belonging to the Turkic language

family. Finding common points that unite these peoples, scientifically substantiating the unity of their language and culture is one of the priorities not only of Turkology, but also of modern humanities. For a long time, Turkic written monuments were interpreted only in a narrow sense as the heritage of individual peoples. However, the heritage from the Orkhon-Yenisei inscriptions to the monuments of the Islamic Renaissance period forms a single system in terms of language, ideology, and logical consistency. The main problem of this article is to reveal through linguistic and socio-philosophical facts that ancient monuments are a common Turkic heritage.

To show the connection of the ideas of statehood in the ancient Turkic runic inscriptions with the political thinking of modern Turkic peoples, to analyze the commonality of the concepts of language and social justice on the example of the works of Mahmud Kashgari and Yusuf Khas Hajib, to evaluate this written heritage as a scientific and cultural foundation in the process of integration of Turkic peoples. Studying these monuments, reflecting the early stages of Turkic civilization, not only answers the question "who were we?," but also helps us to solve the strategic question "which common values should we unite around in the future?." The comparative-historical analysis method used in this study once again confirms that the cultural unity of the Turkic peoples is not only a theoretical hypothesis, but also a historical-linguistic fact.

Main Part.

The Orkhon-Yenisei monuments (V-VIII centuries), which are the oldest examples of Turkic written literature, testify to the high culture and perfect alphabet (runic script) of the Turkic peoples. The inscriptions "Kultigin," "Bilga Khagan" are not just inscriptions on tombstones, but the first "Constitution" and political testament of the Turkic peoples. [3, p. 12]. Their calls to "not destroy the name and glory of the Turkic people" are in harmony with the sovereignty ideas of today's independent Turkic states. The main ideas are the unity of the people and the preservation of state independence. The texts in the work prove that the morphological basis of modern Turkish, Uzbek, Kazakh, Kyrgyz, Tatar, and other Turkic languages is the same. In particular, the work "Dīwān Lughāt al-Turk," created in the 11th century, systematizes the location, language, and folklore of the first Turkic tribes, while the works "Kutadgu Bilig" demonstrate the scientific potential of the Turkic world. ..."Turkic languages In the study of the written heritage of the Turkic peoples, the following formula is important:

$I = (L + C + H)$. Here:

I - General identity;

L - Language unit;

C - Cultural Heritage;

H - Historical memory.

Ancient written monuments are the main spiritual bridge connecting the Turkic world. Their study and promotion at the international level will serve to strengthen cultural and political cooperation between the Turkic states. Recognition of this heritage as "common" prevents interethnic conflicts and strengthens scientific integration. The linguistic study of ancient Turkic written monuments shows that the differences between modern Turkic languages are dialectal, and their core lexicon and grammatical structure draw water from a single space. The Orkhon-Yenisei inscriptions and the lexicon of "Dīwān Lughāt al-Turk" constitute the "golden fund" of modern Turkic languages. For example, 85-90% of the 500 most active words in the ancient Turkic language are still actively used in modern Uzbek, Kyrgyz, Kazakh, and Turkish. The order of agglutination in ancient inscriptions has not changed even today. For example, the phrase "Turk budun, iltinting, o'kun..." in the Kultegin inscription is almost identical to modern Uzbek literary and dialectal forms [8, p.45]. Comparative analysis table:

Ancient Turkic (VIII-XI centuries)	Modern Uzbek	Kazakh / Kyrgyz	Turkish (Anatolian)	Semantics
Öt-	O‘t- (o‘tmoq)	Ətu	Geç- (Ötmek*)	Movement (to pass)
Sub / Suv	Suv	Su	Su	Water (Hydronym)
Köl	Ko‘l	Kel	Göl	Göl Reservoir
Adaqlıq	Oyoqli (odim)	Ayaqtı	Ayaklı	Supporting organ

Note: Sound alternations in Turkic languages, such as "b-v-p" or "y-j," are subject to regular linguistic laws (for example, "eb" -> "ev" -> "uy").

Turkic languages are among the most conservative languages in the world. The order of agglutination in ancient inscriptions has not changed even today. For example, let's consider the sentence in the "Kultigin" inscription: "Turk budun, iltinting, o'kun..." (Turkish people, you repented, you grieved...) Here "-thing" (proper voice and the second-person past tense suffix) is almost identical to the literary and dialectal forms of modern Uzbek. This phenomenon proves

that language has maintained its internal structural stability for millennia. In linguistics, the most important argument expressing the integration of Turkic peoples is the dichronic sequence. . The transformation of the d sound in ancient Turkic language into y, z, j sounds in different languages (for example: adaq -> oyoq -> ayak) allows determining the geography of language distribution. As a scientific formula, the degree of proximity of languages can be expressed as follows:

$$L = V - V = 100\%.$$

Here:

L-degree of similarity of languages;

V-total number of lexemes;

V-the main vocabulary being compared.

Studies show that the L-index in the Turkic language group is significantly higher than in other language families (for example, Indo-European). Ancient written monuments show not only the past of the language, but also its potential for future unification. Although linguistically Turkic peoples used different alphabets (Runic, Uyghur, Arabic, Latin, Cyrillic), the internal code of the language remained the same. This serves as a scientific basis for the formation of the common Turkic literary language and terminology.

The creation of such works as "Dīwān Lughāt al-Turk" and "Kutadgu Bilig" is considered the "Renaissance" period of Turkic culture in the 11th century. The works created during this period demonstrated the scientific and artistic power of the Turkic language to the world. Through the work "Dīwān Lughāt al-Turk," the author systematized Turkic dialects. This work is the only and primary source for studying the comparative grammar of modern Uzbek, Kazakh, Kyrgyz, Turkmen, and Azerbaijani languages. Kashgari's goal was to prove that the Turkic language was so rich that it could compete with Arabic. The work "Kutadgu Bilig" (Knowledge Leading to Happiness) defines the philosophy of state governance and morality of the Turkic peoples. The symbols of Kuntug'di (justice), Oyto'lди (state/happiness), O'gdulmish (reason), and O'zg'urmish (contentment) are universal spiritual standards for the entire Turkic world. Mahmud Kashgari's "Dīwān Lughāt al-Turk" (1072-1074) is not only a simple dictionary but also the first and most comprehensive encyclopedia reflecting the social, cultural, and geopolitical landscape of the 11th-century Turkic world [1, p. 78]. This work is considered the universal foundation of Turkic culture.

In his work, Kashgari did not simply list the regions of residence of the Turkic tribes, but systematized them on a scientific basis. Mahmud Kashgari's work in this direction is the foundation of modern ethnolinguistics and areal linguistics. Kashgari's goal was to scientifically

prove that the Turkic language could stand on par with the Arabic language (like two racing horses). The author scientifically classified Turkic tribes not simply by geographical location, but based on linguistic features (dialectology) and lifestyle (sociolinguistics). His method of systematization can be divided into three main criteria:

1. "Map of Turkic Languages." The map attached by Kashgari to his work is a unique phenomenon in the history of world cartography, in which ancient Turkic cities were taken as the center of the world, in particular, the vicinity of Balasagun and Kashgar [4, p. 56]. The author consistently arranged the Turkic tribes from East to West. He gave the location coordinates of 20 main Turkic tribes living from the borders of China to the borders of Byzantium. He divided the tribes into two large groups - the Northern and Southern branches.
2. Purity of language and dialectal classification. Kashgari used the criterion of "purity of language" (linguistic purism) in the systematization of Turkic clans. He classified the tribes according to the degree of mixing of their language with other languages (Arabic, Persian) as follows: As the "most open and pure language," he considered the language of the central tribes, such as the Yagma and Chigil, to be the most correct and close to the literary language. He specifically noted the linguistic features of the Kyrgyz, Kipchaks, and Oghuz, who lived intermingled with other peoples. This classification is the first scientific manifestation of the division of modern Turkic languages into Karluk, Kipchak, and Oghuz groups.
3. Ethnographic and social stratification. Kashgari systematized not only the place of each clan, but also their social status and cultural differences. He listed 22 Oghuz clans and cited the tamgas (heraldry) belonging to each of them. This currently serves as the only reliable source for studying the ethnogenesis (origin) of the Turkic peoples. He pointed out the lexical differences between nomadic and settled Turkic peoples. For example, he systematically described the different pronunciation of the same word by the city dwellers and the steppe dwellers (such as the change of "y/j"). Kashgari's systematization proves that in the 11th century, the Turkic world was not isolated tribes, but a vast system with a single linguistic foundation, regulated socially and geographically. His "Divan" remains a methodological basis for modern ethnogeography and comparative linguistics.

Kashgari divided the Turkic peoples into "internal" and "external" groups according to linguistic features, which were the first sprouts of modern dialectology. The scholar was the first in the history of linguistics to apply the comparative-historical method. Using the principles of Arabic lexicography, he demonstrated the richness and complexity of the Turkic language:

Phonetic observations: Scientifically explained sound alternations between different clans (for example, the difference between "j" and "y" dialects).

Grammatical rules: The work systematically describes the morphological structure, verb formation, and conjugation of the Turkic language. Kashgari's goal was to scientifically prove that the Turkic language could stand on par with the Arabic language ("like two racing horses").

The "Devon" is the only surviving source of the earliest examples of oral creativity of the Turkic peoples. The work contains more than 290 proverbs and sayings, most of which are still used today in the Uzbek, Turkish, and Kazakh languages exactly or with slight variations (for example: "A bird with its wings, a man with his horse"). The elegy of Alp Er Tunga, descriptions of nature, fragments of battle epics and wedding songs confirm that the common literary heritage of the Turkic peoples has one root.

The "Devon" provides comprehensive information about the dishes, clothing, kinship terms, holidays, and social hierarchy of the Turkic peoples.

When Kashgari presented his work to the Caliph in Baghdad, he also had a political purpose: to convey that the new owners of the world are the Turkic peoples and that it is necessary to study the languages of these peoples. His quote based on the famous hadith - "Learn the Turkic language, for their rule will last long" - reflects the political and cultural influence of the Turkic peoples of that time. "Dīwān Lughāt al-Turk" is not just a linguistic work, but a document that contains the genetic code of the Turkic civilization. The information contained therein today serves as the main and undeniable source for restoring cultural and humanitarian ties between the **Turkic states**.

Yusuf Khass Hajib's work "Kutadgu Bilig" (1069-1070) is not only a literary epic, but also the first socio-political treatise in the history of Turkic statehood and the foundation of the "Concept of Justice." At the center of his work lies the idea of "knowledge that brings happiness." The author directly links the well-being of society and the stability of the state with social justice. Khos Hajib systematized this idea through four symbolic images. The main character of the work is Kuntugdi, a just ruler, who is the embodiment of the Law (Tora). According to Yusuf Khas Hajib, before justice, the king and the slave are equal. Kuntug'di's words, "In my judgment, there is no difference between relatives and strangers," resonate with the principles of modern rule of law. [2, p. 102]. Justice is the only force holding society together. If justice is violated, conflicts arise in society, and the state faces crisis. Dividing society into different strata (peasants, artisans, merchants, herders, and intellectuals), the author defines the duties of each of them to the state and the state's obligations to them. Yusuf Khas Hajib addressed the ruler: "The people have made you rich, now you must feed the people." Here, the idea of social protection and economic justice is put forward. In governing the state, relying not only on force, but also on reason and knowledge (the image of O'gdulmish) is

considered an integral part of justice. Justice should exist not only in the laws, but also in the inner world of a person. Through the image of Ozgurmish, the author promotes the ideas of conscience, piety, and self-control. The greed and injustice of officials are strongly condemned as vices that destroy the state from within. According to Khass Hajib's views, where there is no spiritual justice, social justice cannot be established. Yusuf Khas Hajib's concept of social justice can be expressed through the following chain: Knowledge - Right Law - Justice - Happy People. If any link in this chain breaks, "kutadgu" (happiness) disappears in society. Yusuf Khas Hajib's work "Kutadgu Bilig" already in the 12th century described the first manifestations of the theory of the "social contract" (Social Contract). Today, in the study of the general legal and moral culture of the Turkic peoples, this work is considered the most important political and philosophical source. The criteria of justice in it are important not only for historical, but also for building a modern democratic society. The commonality of the written heritage of the Turkic peoples can be expressed by linguistic and cultural statistical methods. For example, the coefficient of lexical similarity between the ancient Turkic language and modern Turkic dialects is very high:

Ancient Turkic language	Uzbek Language	Kazakh language	Turkish language
<i>Ten'ri</i>	Tangri	Тәңір	Tanrı
<i>Bitig</i>	Bitig (Yozuv)	Bitik	Bitig (Eski yazıt)
<i>Budun</i>	Budun (Xalq)	Bodun	Budun

This table shows that even after thousands of years, the core vocabulary of Turkic languages has remained unchanged. This confirms the genetic and cultural unity of these peoples. Ancient written monuments are not only exhibits for historians, but also a powerful tool for uniting the modern Turkic world. When presenting the heritage of the Turkic peoples to foreign scientific societies, the following conclusions are important:

1. These monuments prove that the Turkic peoples had a high culture of urban planning and statehood since ancient times.

2. This heritage is not a monopoly of any nation, but is the equal property of all Turkic-speaking peoples.
3. Modern Turkology should enter a new stage by digitizing these texts and studying them using artificial intelligence.
4. The commonality of the written heritage of the Turkic peoples can be expressed by linguistic and cultural statistical methods. For example, the coefficient of lexical similarity between the ancient Turkic language and modern Turkic dialects is very high.

The conducted analyses show that ancient Turkic written monuments are not just a subject of historical archaeology, but a fundamental basis that ensures the cultural and political unity of modern Turkic peoples. The ideas of statehood, originating from the Orkhon-Yenisei inscriptions, the systematized linguistic unity of Mahmud Kashgari, and the concept of justice put forward by Yusuf Khas Hajib, for centuries defined the spiritual map of the Turkic world.

1. Linguistic consistency: The core lexicon and grammatical structure of Turkic languages have maintained their structural stability for thousands of years [5, p.104], which will serve as a scientific basis for creating a common terminological base.
2. Ideological unity: "Kutadgu Bilig" and the humanistic ideas in the inscriptions serve as a system of common values (morality, justice, solidarity) for modern Turkic states.
3. The factor of integration: the study and promotion of the common written heritage is the main condition for the preservation of the cultural identity of the Turkic peoples in the era of globalization and their manifestation on the international stage as a single civilization.

In short, ancient written monuments are a strategic resource connecting the past with the present and future of the Turkic world. Re-examination of this heritage with the help of modern technologies (digitalization, corpus linguistics) remains the most urgent task of Turkology.

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