

**FORMATION OF THE NATIONAL AUTOCHTHONISM THEORY ON THE  
ARRIVAL OF CENTRAL ASIAN PEOPLE IN THE 20<sup>TH</sup>-40<sup>TH</sup> CENTURIES***(The studies of foreign scientists)***Nurbek Sattorov Abdurazzoqovich****Nizami TDPU****“World history” Department**[beksattoroff@gmail.com](mailto:beksattoroff@gmail.com)

**Abstract:** in this article, the issue of ethnogenesis regarding the origin of peoples in the Soviet era is covered on the agenda based on the research of foreign scientists. The ethnic issues of Central Asian peoples were considered as the main issue not only for the purpose of in-depth study of the history of these peoples during the Soviet period, but also to prove the error of the "Migration" theory used in Europe in the beginning of the 20th century in relation to the Slavic peoples. This article analyzes the researches of foreign scientists about the origin of the Uzbek people, that is, its long ethnogenesis stage.

**Key words:** Ethnogenesis, ethnic history, "Migratsya" theory, tribe (plemya), people (narod) and nation (nation), autochthonous theory, "eastern" people, session in Tashkent.

**Аннотация:** в данной статье на основе исследований зарубежных учёных на повестке дня освещается вопрос этногенеза относительно происхождения народов в советскую эпоху. Этнические вопросы народов Центральной Азии рассматривались в качестве основного не только с целью углубленного изучения истории этих народов в советский период, но и для доказательства ошибочности теории «мигрatsiи», используемой в Европе в начала 20 века по отношению к славянским народам. В данной статье анализируются исследования зарубежных учёных о происхождении узбекского народа, то есть его длительном этапе этногенеза.

**Ключевые слова:** Этногенез, этническая история, теория «Мигрatsiя», племя (племя), народ (народ) и нatsiя (нatsiя), автохтонная теория, «восточный» народ, сессия в Ташкенте.

The issue of the ethnogenesis of the Uzbek people as an integral part of the Central Asian peoples began to be studied from the end of the 19th century to the beginning of the 20th century. Initially, the ethnogenesis of the Uzbek people was studied by Russian and Soviet scientists in order to carry out national-territorial delimitation in 1924, eliminate the leadership

of the Uzbeks in Central Asia, and create national republics for all the peoples of the region named after their own peoples. At the same time, it was also intended to deal a blow to the widespread theory of "Migration" on the origin of peoples in Europe in the 1920s. The Soviets conducted a number of studies in an effort to substantiate their plans scientifically. A special commission was created from among Soviet scientists to study the history and ethnology of nations within the Soviet state. Initially, this commission was headed by Nikolai Marr<sup>1</sup>.

French historian Bertrand Fredrik, who conducted research during this period of the Soviet state, notes in his work that the main task of the special commission for the study of nations headed by N. Marr was to study the characteristics of peoples on the basis of the ideas of Marxism, demanding that their existence be based on a temporary direction<sup>2</sup>. On the basis of ethnological studies carried out by a special commission, the development of national communities was studied in very specific stages: tribe (tribe), people (narod) and nation (natsiya)<sup>3</sup>. Each of the stages is in one of the historical stages of human development proposed by Marxist-Leninist science: primitive communal system, feudalism, capitalism, socialism and communism. The members of the special commission emphasize that it arose through socio-economic, economic and cultural development. As a result of subsequent research by a special commission, only in the science of ethnology of the Soviet Union was the theory of the origin of peoples on the basis of the theories of Marxism-Leninism created - the theory of autochthony by N. Marr<sup>4</sup>.

N. Marr's ideas of autochthony about the historical development of people by stages and their formation as a people through the social development of the population living in one territory were so successful that they destroyed the views that had existed in ethnology until that time. Also, N. Marr's assertion at the end of the 1930s that "the formation of the population living in one territory as a people has no direct impact on the evolution of language<sup>5</sup>" served to create a new science, "ethnogenetics" (ethnogenesis). Thus, ethnogenesis, which studies the origin of peoples, took its place as the main object of research in Soviet ethnology. One of the main reasons for the emergence of this scientific direction was, as we noted above, the conduct of national delimitation on the territory of the multinational USSR and a clear classification of

<sup>1</sup>Marlen L. Central Periphery Nationhood in Central Asia. – London, 2021. – P. 23.

<sup>2</sup> Bertrand F. Une science sans objet? L'ethnographie soviétique des années 20-30 et les enjeux de la catégorisation ethnique. – Cahiers dumonde russe, № 44. 2003. – P. 93-110.

<sup>3</sup>Bertrand F. Une science sans objet? L'ethnographie soviétique des années 20-30 et les enjeux de la catégorisation ethnique. – Cahiers dumonde russe, № 44. 2003. – P. 93-110.

<sup>4</sup> Marlen L. Central Periphery Nationhood in Central Asia. – London. 2021. – P. 23.

<sup>5</sup> Shnirelman V. Aryans or Proto-Turks? Contested Ancestors in Contemporary Central Asia. Nationalities Papers. – London, 2009. № 37. – P. 557-87.

the population of the USSR, consisting in studying the history of the emergence of peoples and determining their ethnic identity, the second the reason was the emergence of autochthonous theories in the USSR in the second half of the 1930s against the pangermanist theories about the origin of the Eastern Slavs.

Faced with the pangermanist theory, which in medieval Western sources represented the Slavs as an "eastern" people who came from the depths of the Asian steppes during the Bronze Age, Soviet science, on the contrary, sought to show that they (i.e., the Germanic tribes) arose in the East. Naturally, the theory of "Migration", according to which the Germans were interpreted by Soviet scientists as nomadic peoples who had migrated to Europe from the Slavs, met with strong opposition from Soviet scientists. Soviet scientists rejected the migration theory of German ethnologists. Soviet scientists argued that the stages of human development are determined not by innate biological characteristics, but by socio-economic conditions<sup>6</sup>. Soviet scientists have conducted numerous studies to substantiate their views scientifically. Ethnological studies were carried out not only within the framework of the Slavic peoples, but also within the framework of all the peoples of the USSR. From the ongoing research, the center pursued not only a scientific goal, but also political and economic goals, namely, research was also carried out as one of the factors that make it possible to develop the territories of national republics. In the 1940s, the concept of "national autochthonism"<sup>7</sup> developed by A. Yu. Yakubovsky became the main idea in the sciences studying the origin of peoples. According to the research work of the American historian Terry Martin, who studied the history of the USSR in the 1930s and 1940s, based on the theory of "autochthonism", each of the Soviet peoples was granted cultural and linguistic rights on the basis of the principle of uniqueness<sup>8</sup>. Another American historian, Francine Hirsch, emphasizes that the concept of autochthonism served as the main idea for Russian ethnologists and local intellectuals in studying the history of the ethnic origin of indigenous peoples<sup>9</sup>. Yuri Slezkine, an American ethnographer of Russian nationality, conducted research on the ethnological situation in the Soviet state and emphasized that in the

---

<sup>6</sup>Hirsch F. Empire of Nations: Ethnographic Knowledge and the Making of the Soviet Union. – New York: Cornell University, 2005. – P. 231-272.

<sup>7</sup>Автохтон (юн. autochthon – маҳаллий, шу жойга хос) этногенези маълум бир ҳудудда содир бўлган гуруҳлар, маҳаллий халқлар // Қаранг: Асқаров А. Ўзбек халқининг келиб чиқиш тарихи. – Тошкент, Ўзбекистон, 2015. – Б. 39-43.

<sup>8</sup> Terry M. The Affirmative Action Empire: Nations and Nationalism in the Soviet Union, 1923-1939. – New York: Cornell University, 2005. – P. 39.

<sup>9</sup> Hirsch F. Empire of Nations: Ethnographic Knowledge and the Making of the Soviet Union. – New York: Cornell University, 2005. – P. 29-34.

Soviet state in the pre-war period, science, the political environment, and the development of social sciences were subordinated to politics<sup>10</sup>.

Historical research in the 1930s and 1940s shows that the concept of autochthony, based on the combination of archaeological, anthropological, linguistic, and topographic research in each republic with the principle of ethnogenesis, made it possible to strengthen the understanding of the true historical connection between the people, its territory, and its state. However, the socio-political changes in the USSR during this period accelerated the process of delimitation among the peoples of Central Asia and the nationalization of their republics. This, in turn, led to serious attention to the issues of the origin of peoples in the USSR at that time. In 1934 and 1936, the political leadership called on historians to write a new history of the USSR, focusing on the history of all the peoples of the Soviet Union.

Scientists in the commission headed by N. Marr conducted numerous studies on the problems of ethnogenesis and came to a number of conclusions. Of the scientists in the commission, historian Alexander Bernshtam put forward the idea that the migration theory of the Germans was developed under the influence of Western bourgeois science, their goal was to reduce the place of the Soviet peoples in world history<sup>11</sup>. The famous anthropologist G.F. Debets expressed the following opinion: in bourgeois Western anthropology, the main attention is paid to the issues of racism, while Western anthropologists deny the connection between race and language in their views on the origin of peoples. Soviet science, on the other hand, correctly demonstrated "the correspondence between anthropological types and linguistic, cultural and ethnic groups", it was precisely this correspondence that proved to be "the main means of a multifaceted analysis of ethno genesis processes"<sup>12</sup>. In the autochthonous theory developed by Soviet scientists against the migration theory of the origin of peoples put forward by Western scientists, Western ethnologists are criticized for not sufficiently taking into account the economic and economic elements that are the main factor in the development of peoples. Soviet scientists emphasize that "ethnic history cannot be reduced to migrations caused mainly by political events and military confrontations. Such an approach cannot be scientifically correct"<sup>13</sup>. The above ideas of German scientists, originally used for the Slavic peoples, were later used for

---

<sup>10</sup> Slezkine Y. Arctic Mirrors: Russia and the Small Peoples of the North. – New York: Cornell University, 1994. – P. 101.

<sup>11</sup> Шахматов В.Ф. К вопросу об этногенезе казахского народа. – Алма-Ата, 1950. №. 6. – С. 81.

<sup>12</sup> Дебетс Г.Ф. Антропологический материал как источник изучения вопросов этногенеза // Советская этнография. – Москва, 1952. – С. 1.

<sup>13</sup> Абрамзон С.М. Киргизы и их этногенетические и историко-культурные связи. – Ленинград: Наука, 1971. –С. 28.

all the peoples of the Soviet Union on the eve of the Second World War. These were views that were completely contrary to science. Historians of each people included in the Soviet Union were instructed by the Soviet government to focus on the autochthony theory of the origin of peoples and to reject migration theories. In 1936, at the initiative of academician Ya. Gote, the book "Ancient History of the Peoples of the USSR" was published. The USSR Academy of Sciences decided to continue this initiative and, under the leadership of A. D. Udaltsov, organized four conferences on the ethnogenesis of the peoples of the USSR: the first, in 1940, was dedicated to the peoples of the Far North, the second, in 1942, to the peoples of Central Asia, the third, in 1943, to the Slavs and the last, in 1944, to the Indo-European problem. The conference on Central Asia was held in Tashkent on August 21-29, 1942, and was attended by about 15 researchers, mainly Russian scientists<sup>14</sup>:

At the session, a number of scientists presented their scientific views. A.D. Udaltsov "Theoretical Foundations of Ethnogenetic Research", S.P. Tolstov "Main Problems of Central Asian Ethnogenesis" and "Areal of Aral Ethnogenetic Processes", L.V. Oshanin "Anthropological Data on the Ethnogenesis of the Peoples of Central Asia", K.V. Trever "Ethnic Composition of the Population of Central Asia in the VI-V Centuries BC", I.I. Umnyakov "The Problem of the Tokharians", A.N. Bernshtam "Ancient Turkic Elements in the Ethnogenesis of Central Asia", N.A. Kislyakov "On the Issue of the Origin of the Tajiks", V.V. Ginzburg "Anthropological Data on the Ethnogenesis of the Tajiks", A.Yu. Yakubovsky "From the History of the Ethnogenesis of the Turkmen People in the 8th-10th Centuries" themes and identified the main directions and scientific and methodological foundations of the ethnogenesis and ethnic history of the peoples of Central Asia<sup>15</sup>. As a result of the session, based on the views of scientists, A.Yu. Yakubovsky's views were developed in the science of Soviet ethnography (ethnography) a scientific concept about the ethnic origin of the peoples of the Central Asian republics. In fact, the concept developed by A.Yu. Yakubovsky not only scientifically reflected the historical truth, but also expressed the Leninist national policy of the former Soviet government. The concept developed by A.Yu. Yakubovsky proved the groundlessness of such chauvinistic and nationalist theories as pan-Turkism, pan-Iranism and pan-Islamism that were widely developed at that time, and gave the right scientific direction to the issue.

All the scientists who participated in the Tashkent conference emphasized that each nation is formed as a result of the merger of multi-component ethnic units. As a result, at the end

<sup>14</sup> Шониёзов К.Ўзбек халқининг шаклланиш жараёни. – Тошкент: Шарқ, 2001. – Б. 17.

<sup>15</sup>Қилинган маърузаларнинг тўлиқ мазмуни // Советская Этнография. – Москва, 1947. № 6-7. – С. 301-326.

of the scientific session, this scientific work, which provided a theoretical and scientific-methodological basis for solving the problems of the origin of the peoples of Central Asia and Kazakhstan, received the name "national autochthonous concept" in the science of ethnology<sup>16</sup>. The reports of the scientists who spoke at the session were published in a short form in the chapter "Ethnogenesis of Central Asia" of the book "Soviet Ethnography", published in 1947<sup>17</sup>. This conference defined the principles of ethnogenesis for Central Asia. At the same time, a demand was made to determine the final period of the historical formation of each republic's local population as a people and its dynastic character. Thus, among other peoples of the Great Turkistan, the issue of the ethnogenesis of the Uzbek people was definitely put on the agenda and its ideological basis was created.

#### List of references used:

1. Асқаров А. Ўзбек халқининг келиб чиқиш тарихи. – Тошкент, Ўзбекистон, 2015. – 680 б.
2. Bertrand F. Une science sans objet? L'ethnographie soviétique des années 20–30 et les enjeux de la catégorisation ethnique. Cahiers du monde russe, 44 (1) (2003): 93–110.
3. Debes G.F. Antropologicheskii material kak istochnik izucheniia voprosov etnogeneza'. Sovetskaia etnografiya. – Moskva, 1952. – 11 s.
4. Yengheta Naser. 50 ears history with the Pan-Iranists. –Los Angles, 2004. –P.216.
5. Hirsch F. Yempire of Nations: Yethnographic Knowledge and the Making of the Soviet Union. – NY: Cornell University Press, 2005. P-231-272.
6. Marlen L. Central Periphers Nationhood in Central Asia. – London, 2021. P-23.
7. Shnirelman V. Aryans or Proto-Turks? Contested Ancestors in Contemporary Central Asia. –London, 2009. –P. 557–87.
8. Terry Martin. The Affirmative Action Yempire: Nations and Nationalism in the Soviet Union. – NY: Cornell University Press, 2001.P.39.
9. Yuri Slezkine, Arctic Mirrors: Russia and the Small Peoples of the North –NY: Cornell University Press, 1994. -P.101.
10. Сагторов Н. Ўзбек халқи этногенезига оид маълумотлар таҳлили// Хоразм Ма'mun akademiyasi axborotnomasi. – Xiva, 2022. №8 /3. – Б.144-147.

<sup>16</sup> Асқаров А. Ўзбек халқининг келиб чиқиш тарихи. – Тошкент: Ўзбекистон, 2015. – Б. 12.

<sup>17</sup> Советская Этнография // Сессии по этногенезу Средней Азии. – Москва, 1947. – С. 18-21.

11. Шониёзов К.Ш. Ўзбек халқининг шаклланиш жараёни. – Тошкент: Шарк, 2001. – 438 б.