

## THE IRANIAN BORROWINGS IN THE LEXICON OF THE KHOREZM DIALECTS



### Linguistics

**Keywords:** Iranian words, Khorezmian language, dialect, borrowing, factors of borrowing, principles of naming.

Narbaeva Shukurjan

Urgench State University, Uzbekistan

### Abstract

This article analyses words belonging to Iranian languages in the lexical system of the Khorezm dialect and shows their place in the Uzbek literary language and dialects. In addition, analysis of the words ‘zibirdi, zerindi’ and other words revealed that they were based on the principle of naming substances according to their functions.

## INTRODUCTION

Some professional lexical units in the Khorezmian dialect can be used in other Iranian languages, but they have quite different meanings. For instance, the word ‘kurta’ in Tajik means a dress [4, p. 114]. In the Khorezmian dialect, the word ‘kurtä’ means ‘children’s outwear which is sewn by dispersing cotton without its seeds between two clothes, usually without collar and with closed front part’. It had the following collocations: ‘ala kurtä’, ‘quraq kurtä’ [5, p. 146].

In “Farhang-i Rashidiy” (the interpretive dictionary of the Persian language), the word is defined as “a dress and light summer robe”. The investigators claimed that in Sabzavor, the word ‘Kurta’ meant ‘fleece dress’. The ‘Kurdish-French dictionary’, published in 1879, states that the Kurdish word ‘Kurtek’ has the same root as the Russian word ‘кюртка’, which means a jacket.

*Moza Kavush* (To‘rtkol, Saribiy), an archaic word, means footwear sewn from ass skin, as in the lines ‘qichqirsam bermiysan dovush, ayag’inda moza kavush (Saribiy). The word became archaic as the footwear type of this kind became out of use. However, in Persian lexis, the word ‘muze’ meant that ‘boots’ became archaic; instead, the Turkish word ‘chakma’ is used in communication. In addition, in Persian, the word ‘musedoz’, which means shoemaker, became an archaic word [9]. In Old Persian, the word ‘muze’ was used to denote the meaning of boots.

In ‘Burhone Kote’, the word was defined as the name of special type of footwear, and in Turkish, it was called ‘chakma’. Its historical background goes back to the word ‘maos’ proto-indian word moc, and in ‘Avesto’, the word was used as ‘maoc’ or Uzbek ‘kavush kiymoq’ (to wear shoes). In the modern Baluj language, footwear is called ‘mozag’ or ‘mozahagh’, and the word sprang into Arabic in the form of ‘muzaj’ [11].

There are some regional professional lexis that cannot be found in dictionaries of regional dialects and Uzbek people’s dialects and for which investigations have been carried out.

*Zäbärdä*. This word has not been mentioned in any dictionary of professional lexical units of the Khorezmian dialect. In regional carpentry, the tool of the perforator is called the ‘zäbärdä’. The first component of the word is ‘Zäbär’, which can even be seen as a word with the meaning of ‘top’, ‘high tip’; we can say that the component itself consists of two independent words. The first is *Zä*; in the Iranian language, ‘zeh’, it means ‘pretty, kind’. The word ‘zeh’ means ‘design, pattern’ in the regional professional lexis layer as another word denoting the name of the carpentry tool ‘zerändä’.

The second element of the word *Zäbärdä* is ‘bur’, which is often used in the names of tools such as ‘embroid’ and ‘design’. The element *-dä* at first was in the form *dast/das*, which means English’s ‘hand’, and later, the word lost its original meaning in dictionaries and became a suffix. In fact, we can see the shift of the word ‘dast’, which means ‘hand’, to the names of tools and instruments in the example of Persian words such as ‘dasta’ and the Russian word ‘ручка’. We can see the following event in the development of the English word ‘hand’ [7, p. 295].

In general, the word ‘*Zäbärdä*’//‘*Zävärdä*’ means a tool for carving patterns on wood. Naming tools according to their functions in professional lexis proves our hypotheses. The word ‘dast’ is a substrate lexical unit for the regional dialect. This word in Avesto was used as ‘zasta’, and in Old Persian and Sanscrit, it was used as ‘hasta’ [11].

## RESULTS

The analyzed words ‘zibirdi, zerindi’ show that they were based on the principle of naming substances according to their function. We can see the principle of naming personal nouns according to the profession or job they perform, for instance, the nouns ‘peshman’ and ‘Harazman’.

The word ‘*peshman*’, even if the word was defined as the word ‘*pechman*’-a builder who cathe the sord and builds a wall of mud brick [2] by F. Abdullayev, is mainly used in the form of ‘*peshmon*’ in regional dialects. This form was defined by A. Ishaev [4]. He defines the word as a builder of a mud oven and defines the words ‘*pechkachi*’ and ‘*pech quruvchi*’. According to his viewpoints, the word ‘*pesh*’ is a Russian borrowing ‘*pech*’ in changed form and a new word formed by adding the suffix ‘-man’. Both scholars did not mention the main meaning of the word ‘*pesh*’, which is used in regional dialects by people; rather, in regional dialects, the word is used to denote ‘the parts of the mud wall that joined together to build a wall’. The first meaning of the word ‘*pesh*’ is ‘turning’, as in the words ‘*pech*’ in ‘*pechak*’ in chaged phonetic form. Perhaps the word ‘*pesh*’ is formed to show the joining shape or form of pieces of mud.

Second, the word ‘*pahs*’, the phonetically changed form of the word ‘*pakx*’, has a common stem with the word ‘*pakxsa*’. Unfortunately, there is no definition for the etymology of the word ‘*pakxsa*’ in any sources. The suffix *-man* in personal nouns belonging to professional lexical units

as in words ‘dushman, gumon andarmon, pushaymon’ denotes different meanings. The suffix is a phonetic form of the suffix –bon in the present Persian, Tajik, and Dariy languages:

- a) A person’s profession and type of job (e.g., boghbon, darbon)
- b) Names of ranks (marzbon, posbon)
- c) Name the profession or job by adding the suffix to the past form of the verb denoting the function (e.g., didbon)
- d) Name of the substance or thing (e.g., soyabon) [5, p. 141.

The suffix was used in the meaning of ‘security man, defender’ in ‘Avesto’ in the form of ‘pana’. In Sanskrit, it has the same meaning and form. In the Pakhlavian language, it was used as a ‘pan’ [11]. This means that the meaning of the suffix in the word ‘peshman’ is ‘a builder, a creator’.

*Kharazman.* In some sources, the ‘kharaz’ component of the word was defined as follows: khar- means donkeys, and ‘os’ means mills; together, they mean ‘a mill run by donkeys’, and it is said that in the Khorezm region, people turn around by using donkeys. In our opinion, for the word ‘kharaz’, according to its function, based on the principle of comparison, the element ‘khar’ in meaning of connotation denotes ‘large, enormous’ and ‘kharaz’ was different from other small mills, for instance, hand-mills named ‘dastos’ (dast and os). The substances and events of enormous size and amount were first described as giants in myths (the place name Devkala); later, large and strong animals and insects were called with the component ‘Khar’ (e.g., the words ‘Mesakhari’ and ‘kharsang’). Then, the people in high state ranks were called by using the component Shokhbayt.

Studying the etymology of the first component of the word provides a new idea about ‘Khar’. As the word ‘khar’ at first meant the adjective ‘gray’, perhaps, the word ‘kharaz’ means ‘the gray mill’ (considering the color of the stone). The word ‘os’ also means ‘stone’. This word in ‘Avesto’ was used in the form of ‘asan’. Later, the word used in the meaning of ‘mill’ as it was made of stone and used as the word-building element and used in words ‘kharos’, ‘dastos’ (hand-mill), ‘osyob’ (water-mill), and ‘bados’ (windmill). This word was in the form of ‘xar’ in the Khorezmian language, as in the old Persian ‘khara’, in the mid-Persian and pakhlavian languages ‘Khar’, in the baluj language ‘xar, Khar’, in the pushtu language ‘xar’, in the Parfian language ‘Khor’, in the Armenian language ‘xar, Xre’, in the yagnob language ‘xar’, and in the Sughd language ‘xar, Xaro’ [1, p. 177]. V. Abaev explains the usage of the word in the meaning of donkey as the shift of the French word ‘grison’, the Netherlands word ‘grauwtje’ also means gray, and in the proto-Indian language, the word ‘khara’ means ‘gray’ and is accepted in modern India in the form of ‘xar’.

V. Abaev wrote that the word is a component of noun in Ossetin, denoting the name of the plant ‘xærægdym’ (Evonymus europaeus). This fitonym has the same component as the Persian word ‘gandum’ (wheat).

In conclusion, if we analyze the word ‘Kharaz’ based on its lexical meaning, according to the principle of comparison, the naming principle originated. Direct naming can be considered a modern principle. The fact is that it was the first step in the development of ‘onoma’ or name. Naming ‘water pool’ with the component of water and naming clothes with words that have the meaning of ‘clothes’ were the early primitive forms of the development of linguistic units of onomasiology. According to the principle of onomasiology, we believe that the word ‘kharaz’ and its stem relatives ‘bados’ and ‘dastos’ are old lexical units.

*Källäki (Xiva)* is a type of winter cap with a round cap and a small scarlet cloth.

This word denotes another thing in the Uzbek dialect of southern Karakalpakistan. For instance, in the Beruniy district, two tassels are worn on the two sides of a horse’s head with rope [5]. The lexical meaning of the word suits both meanings of the word. The word ‘källäki’ was formed from ‘källä’ (head), and the suffix –ki (äki) denotes the meaning of possessiveness.

*Sandal.* The word ‘sandal’ is derived from ‘sandon’, the name of shoemaking instrument (fasten on ground and used to lean the nail of footwear), and the name of summer footwear is called sandal. In the dictionaries of Navai’s works, the word ‘sandal’ was explained as Arabic word, which means a tree with a trunk that is black–yellow in color and has a pleasant smell [3].

However, we should claim that, in the Khorezmian dialect, there was a homonymic word meaning “*sandal* and *sandon*”. ‘САНДОН’, a word denoting shoemaker’s instrument, as in the dictionaries of Navai’s works, was explained; it is a heavy steel instrument that is used to hammer the metal on it and is usually used by smiths and jewelers (4), and it is correct that the word was historically written in Persian. Even though the word Persian borrows in our language, its genetic etymology is complicated, as the words ‘sadana’ in the Muryaniy, Midiya and Oromiy languages and ‘sadan’ [11] in the Ivrit language have different meanings.

## CONCLUSION

The base of the meaning of ‘a light summer footwear’, as it is written in ‘the dictionary of Navai’s works’, is the name of a tree; in old times, the summer footwears were made of that tree, and the name of the material was shifted to the name of the clothes. However, this word is not pure Arabic; it might be derived from other languages. The words “sandal” in the Greek ‘sandalia’, “Latin ‘sandalium’, “French ‘sandale’, and “English ‘sandal’ [11] suggest this idea. This word has been used since ancient times for both summer footwear type and summer footwear type for women. In modern Persian, the word ‘sandali’ means ‘a chair’, and the investigators

explain it in two ways: 1) usually, the chair was made from sandal trees. 2) The chair where the shahs and noblemen sat to wear the footwear was called the ‘sandaliy’ in ancient times. Later, in the Persian language, the word became ‘sandaliy’ to denote the ‘chair’.

In conclusion, the word ‘sandal’ is a summer footwear type, and ‘sandon’ is a smith’s, jeweler’s or shoemaker’s instrument; etymologically, two different words became homonyms in the Khorezmian dialect.

## References

1. Abaev V.I. Istoriko-etimologicheskii slovar osetinskogo yazika. Tom IV. L.: Nauka, 1989.
2. Abdullaev F. Xorazm shevalari. Toshkent: O‘zbekiston Fanlar akademiyasi nashriyoti, 1961.
3. Alisher Navoiy asarlari tilining izohli lug‘ati. Toshkent: Fan, 1983.
4. Ishaev A. Iz leksiki uzbekskix govorov Karakalpakii//Voprosi tyurkologii. Tashkent: Fan, 1965.
5. Ishaev A. Qoraqalpog‘istondagi o‘zbek shevalari. Toshkent: Fan, 1977.
6. Karimov I.A. O‘zbekiston XXI asr bo‘sag‘asida. Toshkent: O‘zbekiston, 1997.
7. Noveyshiy anglo-russkiy russko-angliyskiy slovar. Moskva, 2011.
8. O‘rozov E. Janubiy Qoraqalpog‘istondagi o‘zbek shevalari. Toshkent: Fan, 1978.
9. Persidsko-russkiy slovar. Tom I, II. Moskva: Russkiy yazik, 1983.
10. Zaboni adabii hozirai tochik. Dushanbe: Irfon, 1973.
11. شمس الدين محمد بن خلف تبریزی . برهان قاطع. با اهتمام دکتر محمد معین. تهران. امیر کبیر. ۱۳۸۶ . جلد ۱. ص ۲۲۸