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ETIMOLOGICAL ANALYSIS OF ARABIC LAYER WORDS IN KHOREZM DIALECTS

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ANNOTATION

This article examines the influence and adaptation of Arabic-origin words in Khorezm dialects, highlighting their phonetic and semantic variations from their literary Uzbek counterparts. The study identifies and categorizes these words into basic and derived forms, as well as semantic dialectal variations. Particular attention is given to the cultural, historical, and linguistic significance of Arabic words that have undergone semantic shifts to reflect local expressions and traditions. Examples such as bodiya ("desert") evolving into badya ("clay bowl") and other terms like vapir, talxiyn, and valatizina illustrate the dynamic interplay between Arabic lexicon and the linguistic environment of Khorezm. The article underscores the enduring relevance of Arabic lexical layers in shaping Uzbek dialects and the broader cultural landscape.

KEYWORDS: *Khorezm dialects, Arabic lexicon, phonetic adaptation, semantic variation, linguistic influence, cultural integration, lexical layers, Old Uzbek, language evolution, etymological analysis.*

The Arabic lexical layer has been studied to some extent in our linguistics, and significant scientific conclusions have been presented on the topic [3,13,18]. One of the main characteristics of words historically belonging to the Arabic lexical layer in dialects is their frequent divergence from their original lexical meanings to serve as expressions specific to the local cultural environment. For example, in Old Uzbek, *bodiya* meant "desert" or "wilderness," whereas in Khorezm dialects, *badya* refers to a "clay bowl' or "large dish" (*bȉr badya borak, ortasinda chərək* Riddle – sky, moon and stars). This word was also widely used in the sense of *desert* in the works of Munis and Ogahiy: "*bu mavsum taqozosi bila beparvolig' bodiyasida jununtoz erdim*" [17].

Vapȉr [Vopir] – meaning abundance or plentiful, corresponds to the meanings of sufficient found in Arabic and Old Uzbek [5]. It is primarily used to describe water abundance. For instance: *bȉ yȉl suv vapȉr boladȉ oxšidȉ* (This year, the water seems to be abundant) (from conversation). In our classical literature, one of the names of the aruz poetic meters is wafir. This name was attributed to it because of the high number of syllables in its feet.

F.Abdullayev notes that the word *boyra* in the literary Uzbek language appears in the forms *boryä [borya]* in Urgench and Khiva dialects [3]. In Khorezm dialects, this word takes the form *boyra [boyra]*. Historically, because corpse washers (ghassals) used to wash the deceased on a bo'yra mat, one of the curses used by the elderly includes the expression: *boyrädä čopqȉγaysan* (you shall be struck on the boyra mat). The term boyra (referred to as bo'riyo in Old Uzbek) holds a specific symbolic meaning in Sufism. The following couplet by Mavlono Vafo, included in Muzakkiri Ahbob and later in Firdavsu-l-Iqbol, illustrates this:

Nemiz boru nemiz bor, bir namad bo'ryomiz bor,
Seningdek podshohlarg'a duoi beriyomiz bor.

Vaxȉm [Vaxim] – This is the dialectal form of the word *vaqf*. For instance: *Vaxim yerlarga tiymanglar* (Do not touch the vaxim lands). In lexicons, the word vaqf means "to stop" or "to withhold." In Islamic jurisprudence, it refers to holding the principal property while using its benefits for purposes that draw one closer to Allah. The income generated from vaqf properties is used for the specific religious or charitable purposes determined by the vaqf donor, and the donor earns spiritual reward for this act. Vaqf properties cannot be sold, gifted, or inherited. During the time of the khanates, there was an official known as mutavalli, who was responsible for supervising vaqf properties, including their revenues, expenditures, and management. The mutawalli was appointed by the khan to oversee the vaqf properties. According to Z.Dusimov, the term *vaxm*, along with place names like *Vaxmyop*, *Vaxm*, appears in the composition of dozens of toponyms. Based on their etymological typology, these names can be traced back to an intermediary historical period [10].

The Arabic word *valad*, meaning "child" or "offspring," is noted by F.Abdullayev to carry the meaning "illegitimate child" or "born out of wedlock" in the contexts of Urgench, Khiva, and Khonqa regions [3]. Interestingly, the word *välät* is also recorded to mean "local (resident)," "native," or "someone born in the area" [3], which is a fascinating fact. In Khorezm dialects, the word as described by the scholar is found in its full form as *valatizina*, which in a figurative sense can also mean rude, shameless, or rebellious. The term is actually a syntactic unit formed from two Arabic words—valad (child) and zina (adultery)—connected through a Persian izofa construction.

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Similar to the Oghuz dialect, the term *ɣaravaxana* [*g‘aravaxana*] in Khorezm dialects means *ruined place*. This word originates from the Arabic word *garib* (*stranger*) in its plural form g‘urabo and the Persian word *xana* (*house*), which together form *gurabaxana* (*house of strangers*). The assimilation of the classical Uzbek term *gurabo* into dialects is not unusual, as the word still has active usage. For instance, when reciting a prayer (fotiha), speakers in Khorezm often say: *ɣāribŭ ɣārābalär rāvïnï šad et* (May the spirits of the poor and strangers be gladdened). Similarly, in the dialect, other Arabic words with broken plurals, such as *fuqaro* (*poor people*) and *ulamo* (*scholars*), are actively used in their original Arabic forms.

In Khorezm dialects, the word *dabbï [dabbi]* is also connected to the Arabic term *dobbatun* (دابه), which refers to an animal, particularly a beast of burden or a transport animal [14].

F.Abdullayev, based on the speech patterns of the residents of Urgench, Khiva, and Qo‘shko‘pir, describes the word *jon’-tyn* as meaning “the essence of the soul” (*жонъ-тыйнь вълән ишли:дъ, хожайаз дәйәнън*). If we interpret this word as originating from jon-tan (soul-body), the transformation of the vowel “a” in tan to “ъ” seems less convincing. It is possible that tyn is related to the Arabic word *tiy:n* (طين), meaning *clay* or *earth*. This connection is further supported by its relation to the term *tiynat*, which refers to nature or disposition. In this sense, jon’-tyn may have evolved to convey the meaning of existence or being, shifting from its original association with clay to a broader concept of creation and essence.

The word *Ǯïrïm [Jirim]* in Khorezm dialects means “flaw” or “deficiency”. For example: *бечараның тыккән әдькында жырьм йоқ әкән, бър йил олдъ, мулк әтмьйдь; jirimli* (The poor man’s effort had no flaws, but still, it didn’t yield any results this year); jirimli means deficient" or flawed: *и:шың жьрьмль дәп айтқаннъ башшъ бәлада* (The one who calls your work flawed causes great trouble) [4]. This word originates from the Arabic term *jirm* (جرم), meaning “*sin*” or “crime” [5]. It is widely used in the speech of older generations, particularly in Khonqa district, where the folk etymology of the toponym *Jirmiz* is linked to the term *jirimsiz*, meaning “sinless” or “innocent”. This connection further highlights its Arabic origin and historical usage in the region.

The word *Qubur [Qubur]* in Khorezm dialects has the following meanings:
A stone storage structure. A mausoleum or tomb [4]. Etymologically, this term originates from the Arabic word *qabr* (grave), with *qubur* being its broken plural form. For example: *qŭbŭrdï ičïndä gäplämiydïlär* (*It is not spoken in the qubur*) refers to maintaining decorum and silence in a mausoleum or sacred burial site (where saints are buried). In Khorezm dialects, the phrase ahli qŭbŭr (*people of the qubur*) means “those who have passed away, the people of the cemetery”. It is a common tradition to recite a saying when passing by a cemetery: “Assalomu alaykum, ahli quburlar, qiyomat yaqindir, sabr qilinglar! Siz ham edingiz bizingdek, biz ham bo‘larmiz sizingdek” (“Hi, people of the graves. The Day of Judgment is near, be patient! You were once like us, and we shall become like you”). This phrase underscores respect for the deceased and serves as a reminder of mortality.

The word *Laɣva [lag‘va]* in Khorezm dialects has the following meanings: Talkative, a chatterbox, someone who speaks nonsense without hesitation. Frivolous or careless person [4]. In Arabic, *lag‘v* means “meaningless words” or "idle talk" [5]. The significance of this concept can be understood through the following verses: “Indeed, the believers have succeeded—those who humble themselves in prayer, and those who turn away from idle talk”. (Surah Al-Mu’minun, 1–3). The phrase “those who turn away from idle talk” is a direct reference to the Arabic word *lag‘v* and its translation into Uzbek as *behuda narsalar* (useless matters). This encompasses any unproductive or meaningless activity. The fact that turning away from laghv is mentioned as the second characteristic of true believers in the Quran highlights its profound educational and moral significance [2].

The term *Ladan* in Khorezm dialects means “fool” or “ignorant person”. For example: *hämmägä yār učrāsā, bïzä lādān učrādï*. In Khorezm dialects, a significant portion of Arabic-origin words differ phonetically from their literary Uzbek counterparts. For instance: *Ma:mïla* [muomala] – “interaction” or “treatment”: *сәныңдьйн йүз мьң иккьсьнә дад-мәмлә әтәмән* (I will deal justly with the two hundred thousand you entrusted). In Khorezm dialects, the paired phrase dad-məmlə conveys meanings such as “to match” or “to argue effectively”. The element dad in this phrase is considered a substratum term. Historically, dod in Old Uzbek meant “justice”, originating from the dāta form in the Avesta, which refers to law, system, or justice. The word dod is also found in Persian words like dodras (inspector) and bedod (oppression, injustice), retaining meanings related to justice, forgiveness, and clemency. This illustrates how Khorezm dialects preserve and adapt Arabic and Persian linguistic layers with unique phonetic and semantic transformations.

The term *Mässï* [Massi] in Khorezm dialects corresponds to mahsi (traditional leather footwear). For example: *қара мәссь ғьйыздьлә айақа, алтън йүзүк сал дәдьлә бармақа* (Put black massi on the feet and a gold ring on the finger) [4]. The example highlights the cultural practice of wearing mahsi, which symbolizes becoming a bride. Even today, when brides leave their parental home, they are traditionally made to wear mahsi. It is noteworthy that they step out wearing mahsi without kovush (overshoes).

Patrat [Patrat] – This term means complicated, confusing, or chaotic. For example: *сән бърдьйн патрат и:ш атьб йурьйсан; үзь патратнъ и:шә:м патрат* [4]. The word originates from the Arabic *fatarot* and appears in a dialectal form. This term is not found in The Dictionary of Navoi’s Works or The Explanatory Dictionary of Alisher Navoi’s Language. However, in Old Uzbek, fatarat carried meanings such as “war, battle, and conflict” as evidenced in the following excerpt from Baburnama: “Sultan Ahmad Mirza’s youngest daughter, Ma’suma Sultonbegim, was brought to Khurasan by her mother Habiba Sultonbegim before these wars (*fatarat*). One day, when I came to visit my brother, she arrived with her

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mother and saw me". [11]. In the lexicon of Khorezm dialects, the term retains the meaning of "complicated situation". For example: *Bʻinʻiŋ bir patrati bor* (This has a complication).

Paxʻir [faqir] – In literary Uzbek, this word means poor or destitute [4]. In Khorezm dialects, it also conveys meanings such as "helpless" (e.g., *bala paxir uxlab qaldi – the poor child fell asleep*) and "humble" (e.g., *paxir kishi panada – a humble person stays in the background*).

Ray – This dialectal term means desire or will, as in the phrase: *rayina tiyma (do not oppose their will)* [4]. It derives from the Arabic word *ray* and has variations in Old Uzbek, such as roy (as in *xudroy* and *nekroy*).

Tavsan [Tavsin] –the word appears as tavsin with the meaning idle or lying around without working (applied to both humans and animals). F.Abdullayev provides the example: *тавсън атиъ арвага қошъпәдьк, дәрә йатъп қалдъ* (We hitched the idle horse to the cart, and it collapsed by the stream). The word retains some of its Old Uzbek meaning, though there is disagreement about its linguistic origin. Some sources list it as an Arabic word, while others attribute it to Persian. A.Urazboyev states that *tavsan* (توسن) is described in The Dictionary of Navoi's Works as a Persian word meaning spirited horse, playful horse, or "energetic colt [12]. L.Budagov also considers it a Persian loanword in Turkic languages [9]. M.Mu'in, referencing Devonu Lugat it-Turk, notes that while the term appears in Persian texts, its absence in other Iranian languages suggests it may not be originally Persian [16].

Talxiyn – This term means "song or melody" and originates from the Arabic word *talqin*. Interestingly, in Old Uzbek, this word also referred to the performance of songs or recitations without accompaniment, specifically to commemorate the deceased. Its original meaning stems from the phrase describing the "repetition of known words (kalimoti ma'luma) by an imam at a graveside during burial". This practice derives from the Arabic verb *laqina* (لقن), meaning to teach or to instruct [7]. Based on this, the term *talxiynchi* came to mean "singer or bard".

Uns – In Old Uzbek, the word uns (friendship, kindness) retained meanings such as hope, desire, or aspiration [4]. This is notable in the following verse by Munis Khorezmi:

Iting ko'rsam manga *uns* aylagay deb,
Berarman goh ko'ngulni, goh bag'irni.
("When I see your dog, it will bring me hope,
I will offer it sometimes my heart, sometimes my chest".)

Xilt chiqarmaq – The compound verb xilt chiqarmaq means to make a sound or to utter a word. F.Abdullayev explains this phrase using the example from Khiva dialects: *мың гәп айтсаңам хылтънъ чиқармъйдъ* (Even if you say a thousand words, he won't make a sound). The same example, adjusted for phonetic variations, is also characteristic of Khorezm dialects. The term *xilt* (خلط) in Arabic means mixture and was originally a classical medical term referring to the four essential humors in the human body: blood, yellow bile, black bile, and phlegm [5]. Its plural form axlot is used in literary Uzbek as *axlat* (waste). The presence of this term in dialectal lexicon highlights the advanced medical culture of our ancestors. It is not surprising to find many words in dialects that appear in the works of classical writers. These writers were representatives of their people, and words they used gradually gained popular usage, contributing to the growth of borrowed vocabulary in dialects. For example, in Khorezm dialects, when someone complains about exhaustion or lack of financial capacity, people might say: "*hali holati nazrga bormaγansan*" (You have not yet reached the state of nazr). In Khorezm dialects, haläti näzr means a desperate situation or an extremely dire state. However, its origin lies in the phrase *holati naz'* (حالت نزع), where naz' means extraction, pulling out, or taking life [5]. Thus, halati nazr actually refers to halati naz', meaning "the state of giving up one's soul". This expression was used by Alisher Navoi in his description of Abdurahman Jami's final moments: They were in a state of *naz'* (soul leaving the body) and *sakarat al-mavt* (the agony of death), and no hafiz (reciter) was present to recite the Quran at their bedside. [6].

In Khorezm dialects, Arabic-origin words can be categorized as either **basic** or **derived** terms.

1. **Basic words** consist of a single lexical meaning and lack derivational affixes, such as *kitâb* (book), *ishq* (love), and *muhabbat* (affection). However, many words considered simple in both Old and modern Uzbek are actually derived forms created through Arabic internal flexion rules. Since these words were adopted into Uzbek as ready-made lexemes without undergoing Turkic derivational processes, they are treated as simple words. Only through structural analysis can their derived nature be revealed.
2. **Phonetic adaptations** of Arabic words in Khorezm dialects include examples like *dövlät* (state), *avliyā* (saint), *täviʻip* (doctor), *dövra* (gathering), and *ārvā* (cart).
3. **Dialect-specific Arabic terms**, which do not appear in literary Uzbek, include *bällʻi* (mark, sign), *bällʻi-kűllʻi* (completely, entirely), *nä:l* (horseshoe), *γässal* (lazy, in this context), *ravat* (destination), and *ǯűbbä* (children's clothing).
4. **Semantic dialectal variations**, where Arabic-origin words differ in meaning between literary Uzbek and Khorezm dialects, such as *äyyam* (allaqachon, "already") instead of its literary meaning ("holidays") or *vaǯ* (narsa, "thing").

An example of phonetic variation is the word *arava* (cart), which appears as *arva* or *arba* in Khorezm dialects. In expressions, this word forms phrases like *arvanʻi avdarmaq* (to cause unnecessary trouble), equivalent to the literary phrase *ko'rpaga o't qo'ymoq*.

Similarly, *arsh* in Khorezm dialects refers to "cart axle" but retains its literary meaning as "throne" in phrases like *allanʻi aršʻi qozγaladʻi* (Don't say that; it disturbs Allah's throne).

Over centuries, philosophical and educational terms from Arabic have also been incorporated into Khorezm dialects. For example, *ādl* (عدل) means "justice" or "righteousness" and

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appears in expressions like: *Här ìšdä ādìl bolìš käräk* (In every matter, one must be just).

In conclusion, the significant presence of Arabic-origin words in Khorezm dialects is unsurprising, as Arabic has a substantial influence on the lexicon of literary Uzbek. Words used by individuals gradually became localized and gained widespread usage, contributing to the expansion of borrowed vocabulary in dialects.

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