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Gradual Stages of Word Adoption into Uzbek

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Abstract: This article discusses the gradual stages of word adoption into the Uzbek language. In particular, structure and content of the words, such as *garm, farsang, baxshish, daha* were analyzed in terms of etymology and semantics.

Key words: Dictionary fund, word, borrowed word, substrate layer, Khorezmian language, Sogdian language, inter-Persian layer, native layer.

The adoption of words into the Turkic language, especially the Uzbek language, has existed since the time of the ancient Turkic language. We know that no language can develop on its own, without contact with any language. This incident is closely related to the people who speak that language. For example, no nation can move forward without establishing economic, military, political, social, trade and other ties with other nations. This law has existed in human times. From this point of view, the Turkic language cannot be excluded from the phenomenon of adoption of words from other languages.

The periodicity of word adoption in Turkic, especially Uzbek, is pretty relative. Because there are several approaches to systematize them. Some scientists suggest defining it with languages, some define it with centuries, some define it with the periods of Turkic (Uzbek) language[1]. We prefer to classify words according to the period that the adoption occurred.

1) The first stage of word adoption into Uzbek. It is the initial stage, whichincludes old Persian, Khorezmian, Sogdian, and Chinese borrowings. They can rightly be called the first loanwords.

2) The middle period of word adoption into Uzbek. The borrowings of classical Persian and Arabic can be traced back to this period.

3) The last stage of word adoption into Uzbek. These include borrowings from the last quarter of the 18th century that came from Russian and through European languages.

4) A new period of word adoption into Uzbek. This period includes the borrowingsin the Uzbek language in the first twenty years of the XXI century.

Taking the scope of the study into consideration, we found it appropriate to analyze some of the first borrowings in the Uzbek language.

The first inter-Persian borrowings.

*Garm (*hot). This word was adopted from Persian into old Uzbek literary language. Its original formis almost not used in modern Uzbek. It is only survived in the content of words, such as *garmsel*(khamsin)*, garma* (a type of melon), *garmdori* (pepper), and *garmiyon*[2] (raisins made from some types of grapes in a special way). The word is used very actively in Agahi's historical work. For example, the following part is givenin "Riyazu-d-davla":

*"…Turfaroq budurkim, bovujudi qish, havo mizoji **garm**lik izhor qilib, andoq yog'ish yog'dikim, hamul qorni eritib, bir damda mafqudu-l-osor va tog' julgalarin bahri zaxxor, balki hazrati Nuh to'fonin oshkor qildi…"[3]*

The word "garm" played an important role in the formation of such words as *garmjavlon, garmguftor, sargarm, garmrav* in Agahi's historical works. Research on the genesis of this word has led to the following conclusions: the origin of this word goes back to Indoeuropean word*g*w*her[4],* which means hot, boiled.Later, the word was used in the Oriy language in the form of*ghar, gar* (to burn), in ancient India in the form of

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[1]Mahmudov R. Methods of teaching the first borrowings in the history of the Uzbek language. Methodological manual. Khiva. 2021. –p. 3-4.
[2]Annotated dictionary of the Uzbek language. Volume 1. –T.: National encyclopedia of Uzbekistan. 2006. –p. 488.
[3]Muhammad Rizo Erniyozbek ogli Agahi. Works. Issue IV. Riyozu-d-davla. Editor: A. Urozboyev. Tashkent: 2020. – p. 287.
[4]Mayrhofer M. EtymologischesWörterbuchdesAltindoarischen. Heidelberg, 1986. –P. 7, 513.

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gharma[1] (flame, heat). On the basis of*gʷher*in Indoeuropean language, words*gʷher-mo, gʷhor-mo*(hot), *gʷher-os, gʷhor-os (*temperature, heat, flame) appeared. Later, the word spread throughout European languages. In particular, the Greek verb ὕέρομαι (to turn into heat, to be hot), the noun ὕερμά (*hot river, hot country), the adjectiveὕερμός (*hot, boiling)appeared on the basis of the *gʷher*, which we are analyzing. In addition, the Old Irish verb*fo-geir* (to get hot), the Lithuanian word *gāras (*steam), the Old Prussian word *goro*[2] (heat), the Church Slavonic words *goritь, gorěti (*to burn); *grějǫ, grěti, grьnь, grьnilo, požarь (*fire, flame); ancient Russian words *греть, гореть*[3]are connected with the same base.

Based on the root of the words *gʷher* or *gʷhormo*in the inter-Persian language, *ghar-ma*in the Oriy language, *gharmá*(heat of the sun, heat of the fire, hot season, day) in old Indian, *sarme (*hot*)* in Tokhar language came into the existance. From this point of view, the genesis of the Greek word ὕερμός (hot, boiling) is also logically clarified. Nowadays, European words, in particular, *warm* in German, *warm* in English, *gorme(*heat*)* in oldPrussian,*термос, жар (жара)*in Russian originated from the same ancient Greek transit and on the basis of the inter-Persian word*gʷher*.

In "Avesto",the words *garəma*[4] *(*hot, boiling), *garma*[5](hot, fire) in old Persian were ued in the formation of the combination*garma-pada*[6]. The compound is usedfor defining the hottest months of the year, June-July.

We encounter the analyzed word *"garm"* in different meanings and in different phonetic pronunciations in middle Persian word *garm*(hot, boiling),in Moni texts *grm*[7](hot),in the classical Persian language *garm*[8](hot, warm, boiling),in Baluchi*garm*[9](hot, warm), Kurdish, Kurmanji and Sorkh words *garm*[10](hot, boiling, resurrected),in Sogdian*yrm*[11] *[yarm]*(hot, boiling), in Khorezmian*yrm [yrmnd* – root word*]* (hot, fire), in Khorezmian*cwbyrmncy*[12](hot water), in the Ossetian language *qærm / yar(m) (*hot), *qærmk*[13](to burn).These analyzes above show that *garm* is a universal basis, and that in all Persian languages today, as well as in all European languages, it has undergone various phonetic changes in the form of words or components, having undergone a certain development of meaning.

Firstborrowings in "Avesto".

Farsang. It belongs to the historical layer of modern Uzbek lexicon. In the modernmeasurements, it is equal to about 6 kilometers. The word has been used passively in Agahi's historical works. For example, in works such as "Gulshani davlat", "Riyazu-d-davla", "Jome'u-l-voqeoti sultoniy" the original form of this word is not found, but the changed form is used: in particular, in "Gulshani davlat", it is possible to observe the changed form "farsax":

*… Koʻkcha mavze'idin bir **farsax**liq ilgariroq oʻtub, bir joyga tushub, forigʻ va beparvo yotmish erdilar…*

The original form of *farsang*was used in one place in "Shohidu-l-iqbal", in two places in "Zubdatu-t-tavorix", and in four places "in Firdavsu-l-iqbal". For example, in "Shohidu-l-iqbal":

*…Hiloliy qal'asining gʻarbiy jonibida chahoryak **farsang**lik yerda ekin arosigʻa tushub, oʻbalarin qoʻndurub, gʻorat va torojgʻa mashgʻul boʻldilar*[14]*…*

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[1]Bailey H.W. Dictionary of Khotan Saka. Cambridge-London-New York-Melbourne, 1979. –P. 81.

[2]Pokorny J. IndogermanischesetymologischesWörterbuch. Bern, 1959. –P. 493-495.

[3]Mayrhofer M. EtymologischesWörterbuchdesAltindoarischen. Heidelberg, 1986. –P. 7, 513.

[4]Sokolov S.N. Language of the Avesta (study guide). L., 1964. –p. 246.

[5]Kent R. Old Persian (Grammar, Texts, Lexicon). New Haven, 1950 (2nd ed., 1953). –P. 183.

[6]Brandenstein W., Mayrhofer M. Handbuch des Altpersischen. Wiesbaden, 1964. –P. 120-121.

[7]Boyce M.A. Word-list of Manichaean Persian and Parthian. Téhéran-Liège, 1977 (ActaIranica, sér. 3, vol. 2, Suppl.). –P. 42.

[8]Horn P. Grundriss der neupersischenEtymologie. Strassburg, 1893. –P. 203.

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[10]R.L. Tsabolov Etymological Dictionary of the Kurdish Language. T. I. (A-M). M., 2001. -p. 370-371.

[11]Gershevitch I.A. Grammar of Manichean Sogdian. Oxf., 1954. –P. 80.,Gharib B. Sogdian Dictionary. Sogdian-Persian-English. Tehran, 1995. –P. 39.

[12]Humbach H. Choresmian. — CLI. Wiesbaden, 1989. –P. 198.

[13]V. I. Abaev Historical and etymological dictionary of the Ossetian language. T. II. L., 1973. -p. 266-267.

[14]Muhammad Rizo Erniyozbek ogli Agahi. Works. Issue VII. Shohid- uliqbol. Editor: N. Shodmonov. Tashkent: 2019. – p. 110.

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This means that the original form of the word, *farsang*, and the changed form, *farsax*, were used interchangeably in the old Uzbek literary language.

The genesis of the word is related to the word *fra sanga* in the Avesto and the word *farsang* in Pahlavi. The word consists of two parts, the previous part *fra* means to fly, to shoot. The word is derived from the word "farishta"(angel)[1]. The second part *sang*is associated with the Avestain *sang*, which means stone, and the inter-Persian word*sanga*[2]. The two parts come together to mean a distance measurement. In ancient Persia, the word was used in the form *fra sanga* and also entered the Greek language in the form *parasághghês*. In modern Persian, the word is used in the form of *farsang*. In the ancient Armenian language, the word was used in the form of *hrasax* on the basis of *farsang*[3] in Pahlavi and meant a measure of distance[4]. The word has a wide range of distribution, including the Greek word *parasághghês*, which later became known throughout Europe. So we can associate the word *fra sanga* in Avesto with *форсаж*in Russian, *καυστήρας*in modern Greek, *согорувач*in Macedonian.

The first Khorezmianborrowings.

Baxshish. The word means gift, alms, charity[5]. The word is widely used in the old Uzbek language. Baxshish*is* adopted from Old Uzbek from Persian and serves as the root of words such as *baxsh, baxshanda, baxshida*. In modern Uzbek literary language, its form "*baxsh*" is more active in words such as*baxsh, orombaxsh*. In Agahi's historical works, the word *baxshish*was used independently or as a component in the formation of several words, such as *baxshetmoq, jonbaxsh, lazzatbaxsh*. In particular, in "GulshaniDavlat":

…*Uljazratshikorgohdinqaytibshahargakelgandinso'ngg'ikunkim,* *panjshanbaerdi, aniko'rinushioliyg'aundab,* *ahvolpurusliqmarosimidinso'ngnavozishvabaxshishlarko'rguzub, hurramvaxushholqildi[6]…*

Baxsh or baxshish*was* used in the first stage of the Khorezmian language in the form *ßx-[vaxx-]* and expressed the meanings of giving, sharing, dividing; transmitting. In the Avesto it occurs in two phonetic forms:

1) to present the previous form *bag[7]*(a share); to appoint a share, to be given as a share;
2) the second form *baxš[8]*- to have a part, a share.

This means that words such as *baxsh, baxshish, baxshida*, which are derived from the Persian language, have existed in the Khorezmian language since ancient times. For example, the root of *ßx* in*ß'x(y)n[9]*(I presented) and *mnßxdy-ü y'bdw[10]*(he shared the property)in the Khorezmian language, is the basis of the baxsh we are analyzing. There is no doubt that nouns *ßyd, fyd[11]*(present)isderived from this stem.

The first Sogdian borrowings.

Daha. The village. In the Central Asian khanates: an administrative-territorial unit consisting of several villages in rural areas and several neuborhoods and districts in large cities. It is widely used in both Old Uzbek and modern Uzbek. In particular, we have seen that the word is actively used in Agahi's historical works. For example, in Riyazu-d-davla:

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[1]Mahmudov R. Avestisms in the Uzbek language. Monograph. Khiva. KhorezmMamun Academy Publishing House, 2020. -p. 92.,Mahmudov R. Avestisms in the Uzbek language. The dissertation for the degree of Doctor of Philosophy (PhD) in Philology. Urgench. 2020. –p. 81.

[2]شمس الدین محمد بن خلف تبریزی . برهان قاطع. با اهتمام دکتر محمد معین. تهران. امیر کبیر. ۱۳۸٦ . در جلد سوّم. ص. ۱٤٦۲.

[3]Nyuberg H.A. Manual of Pahlavi. Pt2. Glossar. Wiesbaden, 1974. –P. 73.

[4]Hübschmann H. Armenischegrammatik. I.TheilArmenishcheetymologie. Leipzig. 1897. –P. 818.

[5] Annotated dictionary of the Uzbek language. Volume 1. –T.: National encyclopedia of Uzbekistan. 2006. –p. 488.

[6]Muhammad Rizo Erniyozbek ogli Agahi. Works. Issue VI. Gulshanidavlat. Editor: A. Urozboyev. Tashkent: 2019. – p. 240.

[7]Bartholomae Chr. AltiranischesWerterbuch. Strassburg, 1904 (repr.: Berlin-NewYork, 1979). –P. 921.

[8]Kellens J. Le verbeavestique. Wiesbaden, 1984. –P. 72.

[9]Benzing J .ChwaresmischerWortindex (miteinerEinleitung von H.Humbach). Wiesbaden, 1983. –P. 272-273.

[10]Samadi M. Das chwaresmische Verbum. Wiesbaden, 1986. –P. 43.

[11]MacKenzie D.N. The Khwarezmian Glossary. — BSOAS. II — 1971, vol. 34 ,pt 1. –P. 76.,Humbach H. Choresmian. — CLI. Wiesbaden, 1989. –P. 201.

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... Tonglasi panjshanba kuni Xiroj elotin koʻchurub, Vaysniyozboy bila Xorazm jonibigʻa irsol qildi. Juma kuni ul manzildin fath-u nusrat haminonligʻi bila azimat yakronin surub, Tepak dahasining muqobalasigʻa tushdi[1] ...

Here, too, the word is used to mean an administrative unit consisting of several neuborhoods mentioned above. When we made a geniological analysis of the word *daha*, we came to the following scientific conclusions: this word is one of the elements of the Sogdian language and was formed on the basis of the words *dah, deh* in the rural sense. It is also known that in Persian the word ده means village. In the Sogdian language, the word is used in the form *dyxʼw*[2] or *dyxw*[3] *[δixâu]*, meaning village. At the same time, the word *dahyu, dahyav, daiṇhav*[4] in the Avesto, which means country, region, territory, people, people of the country, has the same origin. The Sogdian *dah, deh*, and Avestain *dahyu* are based on inter-Persian *dás*, meaning the country or region. In Oriy language, the same root is used to express the meaning of the word *dásiu* - people, country, region. In ancient Persian, the word was used in the form of *dahyu*[5], *dahyav*[6], meaning country, region, province. In the Median language, there is the word *dahyu* - province, which is often used in the combination of *dahyu-farnah*, which originated under the influence of the Elamite language, and serves to express the meaning of a happy ruler or a happy people. *Dahyuvraisa*[7] is used to mean a person that travels across the country. In Middle Persian it means *děh*, in Monavian texts *dyh*, in classical Persian *dih*, in Dariydeh (in conversation *dě*), in Tajik *deh*, in Bactrian *deh* - country, place of residence, province, region. It should be noted that the word *dehqon*, which is actively used in the modern Uzbek language, is a combination of the Sogdian (inter-Persian) *deh* - province, country and Turkish *qaon* - khan, khokim.

From the above it can be concluded that the analysis and study of the stage of mastering the Uzbek language in the lexical layer, the delineation of the substrate layer of the Uzbek language, the perfect study of the units of the tag layer, the phonetic allows to determine the laws of change in the language layers. This, in turn, will enrich the etymological dictionaries with important information.

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