



RESEARCH ARTICLE

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ABSTRACT

This article is about the analysis of comparing Indian –European languages to some words of Khorezm dialect. The comparison of the Indo-European languages vocabulary today with the richness of the dictionary provides scientific evidence that Khorezm is a land where various civilizations are united, especially culture, art and language. One of the particular type of the ancient Khorezmian dialects layer is considered onomastic units. We can also discuss about historical lexicon of Khorezm dialects.

INTRODUCTION

Comparison of the Khorezmian dialect vocabulary to the vocabulary of Indo-European languages has been highlighted in some of our literature. Considerable research on the Khorezmian vocabulary can also be an important source for the study of the subject. The comparison of the Indo-European languages vocabulary today with the richness of the dictionary provides scientific evidence that Khorezm is a land where various civilizations are connected. The particular type of the ancient Khorezmian dialects layer is onomastic units. For example, the Zamakhshar toponym is composed of zam (cold, vast place) and urban akhshir (wooden) components. The word is also included in the historic lexicon of the Uzbek language as a *podshoh* (royal) and *shakhriyor* is khan word meaning. According to M. Muin, this word is equivalent to the word *shathr* (city) of the southwestern Iranian language group. In fact, there is a logical connection between the words of the king and the city.

Ancient sources, as well as the development of form and meaning in the ancient Persian language, show that this word is compared to different Iranian languages. *IIIaxp* (*Shakhr*) in Pahlavi *shahr* (property, region), *shathr* (world, the universe) is at the root of *xshahr*. In "Avesto", the word appears in the form of *xshathya*. In Middle Persian language is *shahr*. The word *kshatra* (city) in ancient Hindi is derived from the root *khshi* of kingship, to command, to be powerful.

In modern Iranian languages, the word is used in a number of ways. Among them are poems in Islaki (Persian), farizandiy (farisanian), yarniy (yarnian), in notanziy languages *shâhr*, in Simnoni *shahr*, in surhaida *shar*, in shakhmurzodiy *shar*, in dizfuliy *shaar* and so on.

Literature review: In the Khorezm dialects there are some words with a component that can be substantiated from the substrate. It is no coincidence that the word *Xydo* (God) which is used in many Oriental languages, generally means divine. Because the word Pahlavi means royal and is used as *khvatâya* // *xvatây*. In particular, the book of the history of the Iranian kings was called "Hvataynâmak" (King book). The original meaning of the word *Xvatây* was "owner", "host" and "the host of the house" is expressed in the meaning of words *καδхудо*, *хонахудо* and such kind of words can be seen in the component of istorisms such as *Бухорхудо* (*Bukhorkhudot*). The etymology of the word is particularly remarkable by Iranian scholars such as K. Bartholome. They noted that the genetics of the word *Xvatâya* in Pahlavi originates from the ancient Indian word *svatastâyu* (living on its own) or *svatastâdi* (self-initiated). As mentioned, the word *xydo* (god) is also found in the word *καδхудо* (leader in some works). *Каδхудо* has historically been formed from a combination of two independent words, the part *καδ* means is *kata* "excavated" in "Avesto". In Pahlavi language the word *katak* means "house". Perhaps the noun meaning of this word is related to the styles of homebuilding of the ancient ancestors.

The form of *Кадхудо* in pahlavi is *katakxvatao*, in ashkoniy pahlavi is *kazakxvatayan* ("z" through teeth, in English *th*) or in the form *kazakxvatayan* and means host of the house. In Persian, the word also means "leader," "leader of the tribe," "head of the household," "chief of the family," and "one who is the head of a business.". In Agahi historical novels the word *кадхудо*(*leader*) means and used as *оқсоқол*(*the elder, respectful man*), *leader of a tribe* and in novels their synonyms is used as *оталиқ* (*paternity*), *умдадир*(*leader*): "...Тоғихон қалъа ақобиринаинг олий шони Нури *кадхудо*ни талаби омон ва арзи ислом, қалъадин чиқариб, остони зафар посбон жабҳасолиқиға ирсол қилди". (РД, 259^б) (Togikhon sent out of the castle nobleman Nuri *кадхудо* (leader) is safe and desirable to Islam, and has been appointed as a guard for the tax".

ANALYSES AND RESULTS

In general the word *кадхудо* (*kadhudo*),(*leader*)is expressed the meaning in dictionaries in the following way:

Leader. 2.Head of the family (male). 3. Leader (master in some field of works, qualified, respectful man). 4. King (less), 5. Married man. (That is why in some brochures the combination of *кадхудо*"*kadhudo*" is an euphemistic variant of sex.). 6. In astrology terminology is used as evidence of Spirit.According to him, the predictions of the child's life and future were predicted due to the compatibility of *Kadhudo*, the evidence of the Spirit, and *Kadbonu*, the evidence of the body.Jaloladdin Kazzoziy commenting on the ideas of the French scholars (Corbin Henry: An Islam Iranien, Editions Gallimard, Paris, 1972 vol. 2/11), wrote that the word was used in Latin as colcodea with many phonetic changes. *The use of the word kadhudo as an astrological term can be found in the phrase "The Creation of the Universe" of the "Шохнома"*(*Shokhnoma*) (King book):

(Translation: The zodiacal constellations (abar - upper) were twelve, and the *Кадхудо*й(*Kadhudo*й)were seven, each taking a worthy and compatible position)."*Кадхудо*"(*leader*) *катхуда* form is also assimilated in Arabic languages Nowadays in Khorezm dialectsthe word "Кадхудо"(*kadhudo*) is used in the form of*ка:худа*in the following meanings: 1. Head, especially, head of some area. (*Элат ка:худасы*). 2. Advisor, a person who intervenes in every affairs. (*Маңа ка:худалық этмә* – Don't teach me wisdom. Khorezm–kipchok slang.).3.Masters (*Гурлән ка:худалар йурты*)(*Gurlen* is a place of headmasters). Also, *кадбону* (*kadbonu*)1. Female. 2.Housewife. 3. Master in affairs among the women ,reputational woman. In Khorezm dialectsforms *кэйвәны* (Khorezm-uguz), *кэйвәны* (Khorezm-kipchok slang) are used in the following meanings: 1.Respectful woman among the women, attractive and kind in neighborhood. Аёллар ўртасида обрўга эга, маҳаллада эътиборли, мўътабар аёл. 2. Negative meaning: a naughty woman who teaches wisdom. These words are also reflected in the vocabulary of Khorezm folk songs.

This word is used from the Iranian languages in dizfuliy *kevānī*,in *domgon keybanu*, in kurdish *keouxi, keyauxê*. Z.Safo noted that, this word is used in shakhmirzodiy language in the form of *keveni* , and this form is very close to the use of the word in Khorezm dialects.In the Khorezm dialects, it is worth noting that the words *kadhudo* and *kadbonu* belong to the substrate layer, based on the spiritual features of these words

(gender differentiation, additional meanings) and formality. M. Muin's interpretation of the word *охунд*(*okhund*)is related to the word of *худованд* (god). In his view, the word is a prefix "o" and *хунд*(shortened the word god). The word is also found in the names of Mirhond and Khondamir. Really, we can see that the word *худованд*(*khudovand*)is shortened as a *хованд*(*khovand*). For example, Shaikhi Khovandi Takhur. (one of the district in Tashkent city in Uzbekistan Shaykhontohur relates with this noble man). Also I.Purdovud clarified that , the etymology of this word means *о+хунд* (reading) and expressed as "literate", "educate", "noble man". Indeed, the combination of ancient Persian and Avesto *xv* sounds has become "yes" or "hi" in recent times. This is also illustrated by the substrate layer words in the Khorezmian dialects.For example, the modern basis of the verb *хондан*(*to read*) in Persian is "khan" in "Avesto" in the form of, and in ancient Hindi as *svan* (with ancient Persian and Hindi corresponds to s <x, h).In Khorezm dialects*нахуна* (blind ,blind eye) *hait* means denial particle, *хун* (khon – reading) andoconsisted of (modern participle suffix) and literally means unreadable.

Nowadays this word means as *blind* is changed to the adjective.Ўқу(*read*)- this stem word transparency to the word blind can be explained by comparing it with the word "kara" *қара* (Arabic "read", meaning "reader". That is, illiterate man who cant read is called *нохуно*(*unreadable*) and educated, scholar called *охунд*(*reader*) (compare: in pahlavi *xvantan* - *reading*).In this case the prefix "o" means to emphasize, to strengthen.In the speech of older people in Khorezm, the word *охунд*(*reader*) is sometimes used in *educated and mullo* (smart)means. In Ogahiy's historical writings, the word *охунд* is used as a socio-political word in a socio-religious context. *The word Mapo* is considered one of the Iranian words and nowadays it means "male";"man". This word expressed in pahlavi language *mart*,in "Avesto" as a *martiya* form . And also this word meant in ancient Persian language *martiya* ,in sanscrit language in *marta* form meant the meaning human, universe.Studies show, that the word "die" actually originates from the corpse of a *mar* meaning that human life is transient.So this word is not the first word that meant human.This is because human thinking has to go through a much more advanced phase of thinking and naming in this way.

Mir Jalaluddin Kazzozi notes that most of the Indo-European languages use the word "man" and "male genitalia" and give examples of French, Spanish, English, and German,such as *man, men, hombre, homm*. The word (mardum)*мардум* , which is widely used as a meaning of *халқ*(*nation*)is gathering noun in the literary language of our writers, is also made up of the word "man" and in the Pahlavi language used as a form of *martom*, and it is bold in the monumental texts found in Turfan as *mardohm*.Historically, this word is made up of two components *mard* (brave) and *tom* (*tohm*) (roof), -ancestor and descendants.The word means in modern Persian,tajik,dariy languages as "woman", "female", "spouse", "wife" meanings and also in Pahlavi languages means same meanings as *zhan*, in "Avesto" was used in the forms *jani*. The usage of this word in sanscrit as *jani, janī*, in afgan and (pushtu) languages *jinaī* comparing with Russian *жена* and in Persian language *зан* form are made from one stem. In the Indo-European languages z-zh-j phonetic law also allows this. *The word Kop* (*Kor*) (work) form in Avesto gave the meaning *kar* "working".The root verb and the noun are often of the same shape in Persian

language (as in English). In the Turkic languages, the problems of verbs and noun homonymy was specially studied by A.M.Scherbak. In modern Uzbek literary language there are corporeal and affixed morphemes in the form of *кор*. Expressed the meanings such as 1. Work ; 2. Worry; 3. Cause; 4. Necessity. The following meanings are expressed as Affixal Morphemes: 1. When added to the name of the crop, it means "sower": *cotton growers, rice-growers*. In this case it means *қошман* –stem of the verb sow. Logically in the sense of work and cultivation is one stem of *кор(кор)*, and the link between them, step by step, the chain of meaning, is broken. Polysemia also occurs in Uzbek language: 2. When joining nouns, which imply a particular object, they form a noun in the context of their respective occupations: *кандакор*. In this case it is a phonetic variant of the additive *-зор, -гар*. When it comes to abstract nouns, the person who is accustomed to this concept expresses the same meaning: as a *ситамкор* (reticent), *мададкор* (a supportive).

Conclusion

In the Khorezm dialects, *кар* (ad-орф. *кор*) have a wider meaning (including task; responsibility), and the word *нақара* creates interrogation questioning when asking the profession. It is made in the same style as the *чэқорэ* in this Persian language. Given these peculiarities and, historically, many of the words used in the western and eastern groups in the Iranian languages in close (sometimes identical) forms, we believe that the word *кор* in the Khorezm dialects belongs to the substrate. The word *Bod* "wind" is also used in the word *shabada* "breeze" (actually-*sabboda*). In general, there are more than 20 words in the Uzbek language that describe the concept of "wind", each of which is functionally and semantically different. In this sense, *Bod* had a form of *vāt* in Pahlavi. The word "Avesto", as a related noun, refers to the "wind" as a related noun, and the god of the wind as a proper noun. Abu Raihon Beruni in the book "Monuments from Ancient Peoples" in the Iranian names of months and days list were expressed "бод"; in Sogdians and Khorezmians register as "воз" in the list of month and day. In analyzing the words *ūd // od* in Ossetian language "spirit", "soul" V.Abaev suggested that its roots are related with the ancient Iranian words *wād* – "wind".

The scholar justified with many examples that there are logical connection between the words wind, breathe; soul; force-power *wāt* – "soul" and *w'θ'r* – "creature"; in Arab language *нафс(self)* – "soul" and *нафас* – "breathe";

Comparing the words in Parthian language *wād* – "soul", "spirit", also, in Latin *animus* (soul) are connected to the word *ἀνεμος* (wind) in Greek language. The word *βод(fever)* used in Khorezmian language as *воз* (according to the phonetic system in Khorezmian language "з" interdentally and in Khorezm dialect the word *бад (bad)* (Khorezm –kipchok slang *nam(pat)* is not borrowed, but only substrate element. This word has the following meanings in the Khorezm dialects that prove the validity of V.Abaev's comments.: 1. Force, a blow. He struck with powerful blow (*Бад билан урды*); 2. Quickly, sip. *Бад билан галды* – He came quickly as flying. Also, *бадлы* (in kipchok dialects slang *патлы (patli)*) word means "powerful", "strong", and used in means "reach", "well-being". *Патлы адамға барды* – Got married to the reach man. It is clear that comparing the vocabulary of the Khorezmian dialects to the vocabulary of these dialects based on the material of the spoken language can provide many linguistic facts that remain to be seen.

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