



# The Phenomenon of Word Appropriation in The Khorezm Dialect and Epics

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**Abstract:** In order to educate the growing younger generation as a perfect person who loves the homeland and is devoted to the country, it is extremely important to study and promote the heritage of our ancestors, whose national identity is being blown away by works created for other purposes, before they have a harmful effect on the minds of young people.

**Keywords:** Khorezm dialect, word appropriation, epic tradition, linguistic variation, oral literature, lexical borrowing, regional speech, folk narratives, cultural identity, language and folklore.

**Introduction:** The language's own layer is a process that arose based on the internal capabilities of each language. In linguistics, the following phenomena are considered the main factors in the development of the lexicon using internal capabilities: 1) enrichment of the lexicon by creating words through internal sources; 2) enrichment of the lexicon based on obsolete, historical and generally old lexical units; 3) enrichment of the lexicon of the literary language due to dialectal words.

Languages in the world are not fixed in one place, in the same form. They are still changing and moving. Accordingly, it is very necessary to improve the lexical norms of our language, to ensure the growth of the literary language lexicon at the expense of the dialect dictionary, to take specific words and terms that are not found in the literary language and introduce them into the literary language. The need to map Uzbek dialects requires a comprehensive lexical examination of large dialects spread over large language areas. At the same time, the works of Prof. F.A.Abdullayev, such as "Khorazm shevalari" (1961), "Khorazm shevalari leksikasi" (1966), are also dialectal in nature and provide very rich lexical material.

The population living in the Khorezm oasis has a long

and ancient history. Their languages also underwent a complex process of development. The language of the Turkic tribes and clans here was in contact with the Iranian-speaking population that had inhabited these territories since ancient times. Historical sources contain information about the widespread use of the Khorezm script in the 7th-8th centuries and earlier. The ancient Khorezm language merged with the Uzbek language in the 14th century [1, 32]. As a result, some lexical units of this language have survived to this day [2, 109].

The languages of the ancient Turkic tribes, mixed with Iranian languages, were also related to the Altai-Mongol languages. These connections were further strengthened during the Mongol conquest of Central Asia in the 13th century. During the period of Arab rule in Central Asia, Uzbek-Arabic language contacts emerged. During this period, Arabic became widespread as the language of state and religion, science and official correspondence. Arabic was forcibly taught to the local population as the language of state and science, and especially as the language of religion. As a result, the local population reached a point where they could write and in some cases speak Arabic alongside their native language.

This is even more evident in the language of Khorezm folk epics, especially those that have survived in manuscript form. They cannot be called examples of pure oral literature or written literature in the full sense. Because their language reflects a synthesis of the features inherent in these two forms of literature. In addition, they often encounter old forms of lexical units characteristic of the ancient Turkic language, dialects, and archaic words belonging to the assimilation layer.

Similar issues create certain difficulties in assessing the units in the lexical fund of the Khorezm epic language as belonging to the native layer or the assimilation layer. Therefore, in order to rely on a certain principle within the framework of our work, we decided to conditionally consider units belonging to non-Turkic languages in the broad sense as assimilation. However, during the analysis, we also noted that these units have long been used in the language of the local population.

At this point, the following thoughts of Otanazar Madrakhimov, a scholar who studied Oghuz dialects, are noteworthy: "...It should be noted that it is not true to say that all words of this category came from the Persian-Tajik language. There are two sides to this phenomenon. First, the Khiva Khanate had economic and cultural relations with Iran for centuries, and secondly, the ancient Khorezmians lived in this region. Historical sources testify that bilingualism (Khorezmian

and Turkic) continued in Khorezm until the 13th century" [3, 18].

The Iranian languages that influenced the Uzbek language in ancient times were Sogdian and ancient Khorezmian. Before the arrival of the Arabs, Sogdian peasants were considered the ruling class. The Arabic language influenced the history of the Turkic languages in the 8th-9th centuries. Later, the Iranian languages regained their position. As a result, in the 9th-10th centuries, the Persian-Tajik literary language and the local Tajik language had a strong influence on the Uzbek language. This influence intensified even more in the 11th-12th centuries.

The Sogdians and the Sogdian language, which were absorbed into the Turkic peoples and languages, did not completely disappear without a trace, of course. A number of words (such as large, short, and many) have been preserved in the languages of Central Asia. In fact, such units are elements of Iranian languages, but some words that are structurally similar to the patterns of those languages, but have existed in the Uzbek language for a long time (but are not Turkic), should actually be the remains of the ancient Sogdian language.

One of the Iranian languages with which the Uzbek language (Turkic language) was in contact in the past is the ancient Khorezm language. The ancient Khorezm language and ancient Khorezm script played a certain role in the history of the peoples of Central Asia. However, the ancient Khorezm language, which was of an Iranian and ancient Khorezmian character, and its influence on the Turkic languages and the elements that entered the lexicon of the Uzbek language have hardly been studied in science. However, some elements of this language have been preserved in the lexicon of the Uzbek language, especially in the vocabulary of folk dialects [4, 95].

The ancestors of the Uzbeks have long lived together with the Iranian-speaking population, merged with them, and mixed with them. The Turkic and Iranian (Sogd) tribes have long been territorially close, lived a similar life, had economic and cultural ties, and fought together against foreign invaders.

By this time, the Persian literary language had supplanted and displaced Arabic, which was the language of state, literature, and religion at that time. During the Samanid dynasty (9th-10th centuries), the Persian language, or the local language called Dari, was widely used as a literary language instead of Arabic. In the 9th-10th centuries, the Iranian-speaking population living in Transoxiana and Khorasan was called Dari or Tajik. The spoken language of the people living in Khorasan was the basis for the "Persian Dari," or Persian literary language. [4, 95].

It is also known from the studies conducted on the Uzbek language and dialects to this day that the place and weight of words belonging to Arabic and Iranian languages in the Uzbek literary language and dialects occupy a very high level. Although the genetics of the Iranian languages and the Turkic languages are different, the main factor determining the amount of Iranian borrowings in the Turkic languages, including the Uzbek language, is the necessity of life, the deepening of cultural-literary and various social relations [5, 103-115].

The ways and factors of the assimilation of lexical units belonging to Iranian languages into the Uzbek literary language and dialects have been shown by our scientists such as F.Abdullayev, O.Madrahimov, A.Ishayev[6, 111]. Persian borrowings in the vocabulary of the Uzbek language are expressed by such terms as "Persian borrowings", "Persian-Tajik words", "Tajik-Persian words". Special attention is also paid to this issue in works devoted to the lexical study of regional dialects.

Now, a word or two about the borrowings specific to the Arabic languages. Arabic words entered the languages of the peoples of Central Asia through written literature, mainly through literature in Iranian languages. [7, 41] Some of the words that historically came from Arabic have been assimilated and are now barely noticeable as having come from another language. Professor F. Abdullayev notes, "...we completely assimilate such words, diversify them as our own, and create new words using formative suffixes..." [8, 89].

The Uzbek language, including local dialects, has been so infused with Arabic words that it is now difficult to distinguish whether Arabic words are Uzbek or Arabic. This can be confirmed by analyzing a number of cases.

To confirm these ideas, the following passage from the introduction to Abulgozi Bahodirkhan's "Shajarayi Tarokima" is particularly valuable: "...You all know that those who told Turkic history before us used to add Arabic dictionaries, and they also added Persian, and they also used Turkish, in order to make their craft and mastery known to the people, but we did none of these things, because the reader and listener of this book will certainly be a Turk. So it is necessary to tell the Turks in Turkic..." [9, 6]. That is, Abulgozi Bahodirkhan says: our predecessors used Arabic and Persian words to show off their knowledge, we did the same, only we said it in Turkic.

In the quoted text, Abulgozi Bahodirkhan himself, without noticing it, used several Arabic words, including *lu'at*, *sa'j*, *halq*, *ma'lum*, *kitab*, etc. This situation itself once again confirms the ideas expressed

by F. Abdullayev. That is, we sometimes do not even notice that Arabic words are used in our language.

As a generalization to the above ideas, it should be noted that the borrowings used in the language of Khorezm epics are mainly units related to the Arabic and Persian languages, while in part they are elements specific to the ancient languages of Khorezm and Sanskrit. Some of them also have forms that are considered "lexical parallelism," so the issue of native and adopted layers in the language of epics is a phenomenon that requires serious analysis.

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