



**PERSIAN-TAJIK LEXICAL LAYER FOUND IN THE DIALECT  
OF UZBEKICIZED ETHNIC ARABS RESIDING IN  
ISHTIKHAN DISTRICT**

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<https://doi.org/10.5281/zenodo.16667891>

**ARTICLE INFO**

Received: 24<sup>th</sup> July 2025

Accepted: 30<sup>th</sup> July 2025

Online: 31<sup>st</sup> July 2025

**KEYWORDS**

*Native layer, borrowed  
layer, common Turkic  
words, Persian-Tajik  
lexical layer, flower, dew,  
sun, hand, spring.*

**ABSTRACT**

*The dialect of the population residing in this area consists of pure Turkic words and a layer of loanwords. The borrowed layer includes words adopted from Persian-Tajik, Arabic, Russian, and through Russian, from other languages. If we analyze the words borrowed from the Persian-Tajik language within this lexical layer, they constitute a significant portion. Words borrowed from this language encompass many aspects of life: everyday lifestyle, professions, and various other fields. Various prefixes such as be-, ba-, no-, ser- have also been incorporated from this language into the dialect. These aspects are highlighted in the article, addressing their unique characteristics.*

As we know, the lexical richness of a language grows through various methods and undergoes different historical stages in this process. During these historical processes, the number of loanwords from other languages increases in both literary languages and dialects. In communication, these words are either retained or completely eliminated depending on their active or passive usage.

Both the Uzbek literary language and the dialects under study consist of 1) a common Turkic lexical layer and 2) borrowed lexical layers.

1) Common Turkic lexical layer. The Turkic language family is a group of languages with ancient roots, spoken by millions of people worldwide. These languages include Uzbek, Kazakh, Kyrgyz, Uyghur, Turkish, Azerbaijani, Tatar, Bashkir, Karakalpak, Turkmen, and many others. Although each of these languages has its own developmental path, one of the important features uniting them is common Turkic words. Regarding words belonging to this layer, N.A. Baskakov noted that "a characteristic feature of the main lexical fund of Turkic languages is its commonality across all Turkic languages." Sh. Shoabdurakhmanov supported this view, stating that "since the Uzbek language belongs to the Turkic language family, many words specific to the Uzbek language and its dialects have etymological unity (similarity) with numerous words in the vocabulary of other Turkic languages." Common Turkic words not only demonstrate that Turkic peoples share a common historical root but also reveal their mutual cultural ties. Many words found in ancient Turkic monuments - such as the Orkhon-Yenisei inscriptions, Kutadgu Bilig, and Diwanu Lughat al-Turk - are still actively used in the languages of Turkic peoples today. Common Turkic words typically express concepts related



to daily life, nature, body parts, basic actions, kinship relations, time, and space. The peculiarity of such words is that, despite phonetic or morphological differences, they retain semantic proximity. For example:

<b>Uzbek (Ishtikhan dialect)</b>	<b>Kazakh</b>	<b>Turkish</b>	<b>Kyrgyz</b>
Qara	qara	kara	Qara
Men	men	ben	Men
Bāš	bas	baş	Bas
Jüräk	žüräk	yürek	Žüräk

From this, we can conclude that such similarities are not mere coincidences, but indicate that all Turkic languages belong to a single family of ancestral languages and share the same root.

Most of the kinship terms, verbs, numerals, and words denoting various attributes in dialects are part of common Turkic vocabulary, and many of these words are similar across other Turkic languages.

2) borrowed lexical layer. From a historical perspective, in the dialect of ethnic Arabs of the Ishtikhan district in Samarkand region, in addition to purely Turkic words, there is a significant number of words borrowed from Persian-Tajik, Arabic, Russian, and other languages through Russian. Such a process occurred not only in the language but also in every dialect of the region.

If we look at history, for a certain period, the Persian-Tajik language dominated the territory of Central Asia and was the main language of communication. Consequently, this language left noticeable marks in trade, daily life, government institutions, science, and almost all aspects of life. Due to the strong influence of the Arabic language in the 8th-9th centuries, Arabic words also became an integral part of our lexicon. Moreover, due to certain circumstances, Russian language and words borrowed from various languages through Russian have taken a deep place in our vocabulary. These borrowed words, along with common Turkic words, serve as very active communication material. Such borrowings also occupy an active place in the dialect of ethnic Arabs of the Ishtikhan district. Below, an attempt was made to study and research such lexical layers.

Persian-Tajik lexical layer. Since ancient times, Uzbeks and Tajiks have lived as neighbors in Central Asia. They established various cultural, educational, trade, and kinship relationships. They lived in mixed communities. For a certain period, it was also considered the main language of communication. Even today, representatives of these nationalities and languages live alongside us Uzbeks in Samarkand, Bukhara, Navoi, Surkhandarya, Fergana, Kashkadarya, and several other regions of our country. Thus, today the elements of the Persian-Tajik language have become an integral part of our language. In dialects, this layer of language borrowing has not been separately covered as a major monographic study, but in the study of dialects, many researchers have partially addressed this aspect in their works. V.V. Reshetov, Sh. Shoabdurahmonov, B. Jo'rayev, M. Mirzayev, S. Rahimov, T. Sodiqov, N. Shoimova, and many other researchers are among them. In these studies, attention is paid to



finding solutions to the lexical and phonetic peculiarities of Persian-Tajik words in the studied dialects.

The proportion of borrowed Persian-Tajik words also forms a distinct layer in the dialect of ethnic Arabs in the Ishtikhan district. This is because bilingualism exists in the Samarkand dialect, similar to regions like Kashkadarya, Bukhara, and Surkhandarya. However, it has not been preserved in this specific area of the Samarkand region. In the spoken language of dialect representatives, these words have been retained either in their original form or after undergoing certain phonetic processes.

Persian-Tajik words used in the area where Ishtikhan ethnic Arabs reside have the following characteristics: 1) Words used in the Uzbek literary language that have not undergone phonetic changes: gul, shabnam, oftob, panja, bahor, begona, gilos, dil, diydor, zambil, dona, dori, yaxna, mezbon, mehmon, zo'r, olcha, tog'ora, sedana, tilla, and others. 2) Words used in the Uzbek literary language that have undergone phonetic changes:

T/r	In dialect	In literary language
1	Ärvä	Arava
2	Apsis	Afsus
3	Bevaš	Bebosh
4	Goš	Go'sht
5	Däröv	Darrov
6	Deväl	Devor
7	Zänjil	Zanjir
8	Sus	Sust
9	Šälvir	Shalvar
10	Käsä	Kosa

Most words borrowed from the Persian-Tajik language are used in accordance with phonetic rules. A significant portion of these words can be found in both the Uzbek literary language and other Uzbek dialects. These differences can be classified as follows:

1. The sound "f" at the beginning, middle, and end of Persian-Tajik loanwords is pronounced similarly to "p": fotiha - pätiha // patai, farzand - parzan, oftob - äptäp, lof - läp, telefon - tilpän, xafa - xapa, etc.

2. The sound "b" in words borrowed from the Persian-Tajik language is pronounced similarly to "p": abzal - äpzäl, ayb - äjp, zardob - zärdäp, namakob - nämäkäp, girdob - girdäp, serob - seräp, gulob - guläb, etc.

3. The sound "t" in Persian-Tajik loanwords is omitted in the pronunciation of some words' endings: mast - mäš, g'isht - yiš, go'sht - goš, rost - räš, do'st - dos, etc.

4. The voiced "d" at the end of Persian-Tajik loanwords is pronounced as a voiceless "t": mard - märt, omad - ämät, baland - bälänt, dard - dart, daromad - därämät, etc.

The Persian-Tajik words in the dialect of ethnic Arabs in Ishtixon can be analyzed more clearly through the following thematic groups:

1. **Words denoting household items:** *parda – pärdä, kosa – käsä, tarozi – tärazi, cho'lpī – čolpī, chinni – činni, xokandoz – xakandaz, xontaxta – xäntaxta, to'rvā – torva, tova- täbā, tog'ora – tayara, rapida – räpidä, oshxona – äšxāna, ombur – ämbir, lagan – lägän, karnay –*



*kärnäj, kalit – kälit, zambil- zämbil, dastarxon – dästixān, darvoza – dārvāza, gugurt- gürgüt, guruch - gurič* and etc.

2. **Words that represent vegetables and melons:** *sabzi – sovzi, sholg'om – šälyām, turp – türp, bodring – bādriņ, no'xot – nuxat, mosh – māš, sholi – šoli, tarvuz – tariz, loviya - lublä* and etc.

3. **Words that represent plants and tree names:** *barg – bāg, pechak – pečāk, beda – bedä, daraxt – dārāx, anor – ānār// ānār, shox – šāx, gilos- gilās, anjir – ānjil, bodom – bādām, zardoli – zāldāri, olcha – ālčä* and etc.

4. **Words representing religious concepts:** *nomoz – nāmāz, peshin – pešin, xo'ja – xoža, eshon – ešān, do'zax – dozax, gunoh – gunāh, banda – bāndä, xufton – xuptān* and etc.

5. **Time-related words:** *hafta – häptä, choshgoh – čäškä, palla – pällä//pillä, zamon – zāmān,* and etc.

6. **Words representing the days of the week:** *dushanba – düšāmmi, seshanba – sešāmmi, chorshanba- čäršāmmi, payshanba – päjšāmmi, shanba – šāmbä.*

7. Suffixes borrowed from the Persian-Tajik language: *-kār, -kär (-kor)*. This suffix is added to words and denotes a person who cultivates the plant mentioned in the root word: *yallakār (g'allakor)* means a person engaged in grain cultivation, *šālikār (sholikor)* means a person engaged in rice cultivation, *paxtakar (paxtakor)* means a person engaged in cotton cultivation, etc. Regarding the use of this suffix in the Samarkand region, Kh. Donyorov wrote: *"-kar (-kor), g'allakar (g'allakor), abikār (obikor)*. As can be seen, the affix *-kār (-kor)* is mainly used in the dialects of the eastern group in relation to land (not to a profession or a person). In the dialects of the eastern group, until recently, the affix *-chi* was used instead of *-kor* in relation to a profession (person). For example, *paxtachi (cotton farmer), g'allachi (grain farmer)*. However, recently, under the influence of literary language and urban dialects, this affix is also being used in the dialects of the eastern group in relation to people." Kh. Donyorov concluded that the affixes *-kor* and *-chi* are used interchangeably. Today, the *-kor* form is predominantly used.

8. *-dār, -där, -dar*: this suffix expresses the meaning of possessing a certain property or the word to which it is attached. In some cases, it can be synonymous with the suffixes *-li* and *ser-*: *šaxdar (shoxdor - horned), bojdar (bo'ydor - tall), guldār (guldor - flowered), etc.* X. Donyorov writes about this affix: *"This affix is mainly used in place of the Uzbek affix -li. But it has its own nuance of meaning. In some cases, this nuance acquires an independent meaning. For example, shaqtar mal (shoxdor mol - horned cattle) does not refer to cattle with horns, but rather to cattle with large horns."*

9. *ser-*: *sersu (sersuv), serqatnāv (serqatnov), sergāp (sergap), etc.* This prefix means abundance of the quality expressed by the word to which it is attached, and in some cases forms synonyms with the suffixes *-li* and *-dor*. *Sersu olma - a juicy apple, sergo'sht ovqat - a meat-rich dish.*

The suffix *-zār, -zar, -zār*, when added to plant names, indicates a place where that plant grows abundantly. For example, *daraxzar (daraxtzor)* is a place with many trees, smaller than a forest; *buydejzar (bug'doyzor)* is a field planted with wheat; *bedāzār (bedazor)* is a field planted with alfalfa, and so on.



be- is a prefix that denotes the absence of the meaning contained in the word it is attached to: behäl (behol) - weak, bemövrüd (bemavrid) - inappropriate, bexavär (bexabar) - unaware, etc.

na-, nä (no-) as in nämälüm (noma'lum) - unknown, natoʻri (noto'g'ri) - incorrect, nätäbi (notabiiy) - unnatural, näinsäp - dishonest, etc.

The prefixes be- and no- are synonymous with the suffix -siz. For example: behol - holsiz (weak), bequvvat - quvvatsiz (powerless), noinsof - insofsiz (dishonest), etc.

Regarding the suffix -xana (-xona), X. Donyorov notes: "The word -қана (хона) is more commonly used as an affix in the dialects of the eastern group. However, its usage hardly differs from that in our literary language. For example: малқана (molxona) - cattle shed..." Examples: gäzxana - kitchen, aʻylxana - barn, atxana - stable, vanaxana (vannaxona) - bathhouse, etc.

Thus, Persian-Tajik words used in the dialect are quite active and widely used in all spheres.

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