LOANWORDS IN UYGHUR IN A HISTORICAL AND SOCIO-CULTURAL PERSPECTIVE (1)

[Araştırma Makalesi-Research Article]

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Abstract

Modern Uyghur is one of the Eastern Turkic languages which serves as the regional lingua franca and spoken by the Uyghur people living in the Xinjiang Uyghur Autonomous Region (XUAR) of China, whose first language is not Mandarin Chinese. The number of native Uyghur speakers is currently estimated to be more than 12 million all over the world (Uyghur language is spoken by more than 11 million people in East Turkistan, the Uyghur homeland. It is also spoken by more than 300,000 people in Kazakhstan, and there are Uyghur-speaking communities in Kyrgyzstan, Uzbekistan, Tajikistan, Pakistan, India, Saudi Arabia, Turkey, Mongolia, Australia, Germany, the United States of America, Canada and other countries).

The Old Uyghur language has a great number of loanwords adopted from different languages at different historical periods. The loanwords come from sources such as ancient Chinese, the ancient Eastern Iranian languages of Saka, Tocharian and Soghdian of the Tarim Basin. Medieval Uyghur, which developed from Old Uyghur and Karakhanid Turkic, is in contrast to Old Uyghur, is a language containing a substantial amount of Arabic and Persian lexical elements. Modern Uyghur was developed on the basis of Chaghatay Turki, which had also been heavily influenced by Arabic and Persian vocabularies. After the beginning of the twentieth century, however, the strong Arabic and Persian lexical influence weakened and, instead, modern scientific and technological vocabulary got borrowed from European languages via Russian and Central Asian Turkic languages began to increase in proportion. From the end of the 1950s to the beginning of the 1980s, the lexical influence of Chinese became increasingly stronger. Since the middle of the 1980s, on the other hand, there has been a tendency to replace Chinese loanwords with indigenous word formations, loaned translations or international terms copied from Russian.

This paper will discuss the loanwords in the Uyghur language and their historical and socio-cultural backgrounds. At the same time, we will clarify these loanwords by looking at the basis of current Uyghur studies and other sources for the purpose of elucidating the historical and socio- cultural backgrounds of Uyghur linguistic development.

Keywords: *Uyghur Loanwords, Language Contact, History, Socio-cultural Background, Etymological Analysis.*

TARİHİ VE SOSYO-KÜLTÜREL AÇIDAN UYGURCADA ALINTI KELİMELER (1)

Öz

Çağdaş Uygurca, yerel ortak dil olarak hizmet eden doğu Türk dillerinden biridir. Bu dil, ilk dili Mandarin Çincesi olmayan Çin'in Sincan Uygur Özerk Bölgesi'nde (XUAR) yaşayan Uygur halkı tarafından konuşulmaktadır. Uygur Türkçesini konuşan insanların sayısının şu anda tüm dünyada 12 milyondan fazla olduğu tahmin edilmektedir. (Uygur dili, Uygur vatanı olan Doğu Türkistan'da 11 milyondan fazla kişi tarafından konuşulmaktadır. Ayrıca bu dil, Kazakistan'da 300.000'den fazla kişi tarafından konuşulmaktadır ve Kırgızistan, Özbekistan, Tacikistan, Pakistan,

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Hindistan, Suudi Arabistan, Türkiye, Moğolistan, Avustralya, Almanya, Amerika Birleşik Devletleri, Kanada ve diğer ülkelerde Uygurca konuşan topluluklar vardır).

Eski Uygur dili, farklı tarihsel dönemlerde farklı dillerden benimsenen çok sayıda alıntı kelimelere sahiptir. Alıntı kelimeler, Tarım Havzası'ndan Sogdça ve Toharca, Saka'nın antik Doğu İran dilleri, eski Çin gibi kaynaklardan gelmektedir. Eski Uygur ve Karahanlı Türkçesinden gelişen Ortaçağ Uygurcası, Eski Uygurcanın aksine, önemli miktarda Arapça ve Farsça sözcük öğeleri içeren bir dildir. Modern Uygurca, Arapça ve Farsça kelime dağarcığından da etkilenen Çağatay Türkçesi temel alınarak geliştirildi. Bununla birlikte, yirminci yüzyılın başlangıcından sonra, güçlü Arap ve Farsça sözcüksel etki zayıfladı ve bunun yerine, Rus ve Orta Asya Türk dilleri aracılığıyla Avrupa dilinden ödünç alınan modern bilimsel ve teknolojik kelime orantılı olarak artmaya başladı. 1950'lerin sonundan 1980'lerin başına kadar, Çinlilerin sözcüksel etkisi gittikçe güçlendi. 1980'lerin ortalarından bu yana, Rusçadan kopyalanan uluslararası terimler veya ödünç çeviriler ve yerel kelime oluşumları ile Çince alıntı kelimelerin yer değiştirme eğilimi vardır.

Bu makale Uygur dilindeki alıntı kelimelerini ve onların tarihsel ve sosyo-kültürel geçmişlerini tartışacaktır. Aynı zamanda, Uygur dil gelişiminin tarihsel ve sosyo-kültürel arka planlarını açıklamak amacıyla mevcut Uygur araştırmalarına ve diğer kaynaklara dayanarak bu alıntı kelimeleri açıklayacağız.

Anahtar Kelimeler: *Alıntı Kelimeler, Dil İletişimi, Tarih, Sosyo-kültürel Arkaplan, Etimolojik İnceleme.*

Introduction

Modern Uyghur is a Turkic language of the Eastern or Chaghatay branch. Now it is commonly known as "Uyghur" (there are several different English spellings, such as 'Uighur', 'Uygur', 'Uyghur' and so on). The word is the designation of the modern Turkic language（'*Uyğur tili*' or '*Uyğurčä*'）which is used by the majority of the Turkic-speaking sedentary population in Uyghur homeland. Among Western scholars, it has been referred to by a number of names, the most frequently used being "*East(ern) Turki*" in general, and "*Taranchi*" in reference to the Ili dialect. It belongs to the southeastern group (Karluk or Qarluq group) of Turkic languages of the Altaic language system (It was based chiefly on the fact that these languages share three features: agglutination [Subject + Object + Verb], vowel harmony and lack of gender). As such, it is most closely related to the modern Uzbek language (Hann, 1991: 3-5).

The number of native Uyghur-speakers is currently estimated more than twelve million. Modern Uyghur does not serve as the official language of any independent nation. It does, however, serve as the regional official *lingua franca* among the various ethnic groups in the Xinjiang Uyghur Autonomous Region who do not use Mandarin Chinese as their first language. The new, Modern Uyghur language was born in the early twentieth century. In 1921, an assembly of Soviet Uyghur delegates in Tashkent decided to adopt the historical designation of "Uyghur" for the groups of speakers of Eastern Turki in Soviet Central Asia. This name was officially accepted in Xinjiang (East Turkistan) in 1934. In the meantime, the establishment of a Uyghur standard language started, particularly on the basis of the northern dialect (or Taranchi dialect) that was spoken in the Ili region. This standard language was called "New Uyghur". It became one of the Turkic national languages that succeeded Chaghatay Turki as a written medium in East Turkistan at the end of the 19th century and the beginning of the 20th century.

The Uyghur standard language was thus mainly developed on the basis of the northern dialect or central dialect and its standard pronunciation originated from the Urumqi and Ili accents. After the Ili revolution and establishment of the East Turkistan Republic (1944-1949) in Ili, and especially after the establishment of the Xinjiang Uyghur Autonomous

Region (XUAR) under the Chinese communist regime in 1955, this dialect began to be popularized.

The currently valid pronunciation of the official standard language was formalized in a dictionary first published in 1987 and revised in 1997 (Ghappar & Osmanov, 1987, 1997). It deviates a good deal from the pronunciation heard in the standard language used in the capital Urumqi, and still more from the pronunciation in most dialects.

Uyghur as an Turkic language has experienced three historical stages and development processes: Old Uyghur, Chaghatay Turki or Medieval Uyghur, and Modern Uyghur.

Old Uyghur is the first historical stage of the Uyghur language. It had once been used by the Turkic-speaking ancient Uyghur tribes, first, in the territory of today's Mongolia where the Old Uyghur tribes established their first nomadic empire (744-840, AD) and ruled for almost a hundred years. And, later, in the territory of today's XUAR (East Turkistan) and Gansu, Old Uyghur continued to be used by the sedentary Uyghur until the fourteenth century. Old Uyghur is a Turkic language purer than either Chaghatay Turki or Modern Uyghur, in the historical sense. It was used for comprehensive literary productions, which were related to various subjects.

Chagatay Turki or Medieval Uyghur was a literary written language for the sedentary Turkic peoples, which was developed on the basis of Karakhanid Turki and Old Uyghur. In the mean time, this language absorbed very strong lexical influence from the Persian and the Arabic languages. During the Chaghatay period (1260-1347) the term used was "Čaǧatay tili" (Chaghatay tongue) which was later replaced by "Čaǧatay Türkčisi" (Chaghatay Turki). When slowly the Mongolian domination weakened the prefix "Chaghatay" was dropped and "Turki" became the designation of this language, and began to serve as a written language for the sedentary Turkic peoples, especially the Uyghur, and it continued to be used until the early twentieth century.

Modern Uyghur is a contemporary Uyghur language which was developed since the early 1930s and serves one of the important regional official language in the Uyghur homeland.

Today, Modern Uyghur includes three dialects: the Central Dialect, the Khotan Dialect and the Lopnor Dialect.

The Central Dialect is composed of the Ili Dialect (Taranchi Dialect), Eastern Dialect (Turfan and Qomul sub-dialects), Northern Tarim Dialect (Aksu, Kucha and Korla sub-dialects) and South-western Dialect (Kashgar and Yarkand sub-dialects). The Central Dialect was, and is still, commonly believed to be the standard dialect of Modern Uyghur.

There are several small subgroups which, although ethnographically distinct from the main oases populations, are today included within the Uyghur nationality. These small groups speak separate dialects and their local cultures are somewhat different from those of the Uyghur oases farmers. In the Awat, Maralbashi, Mäkit areas and some of the villages of the Yarkand oasis live the *Dolans* who were traditionally semi-nomadic cattle-breeders and peddlers. Another distinct subgroup is the Lop people or *Loplyks*, who once lived around Lopnor Lake and the Könchi River. They were mainly fisherman, hunters and gatherers whose customs have been reported by Nikolai Prejevalsky and Sven Hedin in the late 19th century (Prejevalsky, 1879; Hedin, 1940). Finally, another small group of interest is the so-called *Abdal* or *Eynu*, a special group living in the southern edge of the Tarim Basin. Their language is characterized by a vocabulary somewhat different from that of normal Modern Uyghur. Its speakers, all adult men, use a special vocabulary of non-Turkic, partly Persian origin, when they want their conversation to be unintelligible to outsiders. Whenever this is unnecessary, for example, at home, they use normal Modern Uyghur. All of the small

subgroups mentioned above are today included in the Uyghur population (Benson & Svanberg, 1988: 22).

Before the advent of Islam, Old Uyghur had its own highly developed literary language and Soghdian style script system. In pre-Islamic history, the Uyghur had used this script system for a very long time during which they had produced the most colorful literature. After the tenth century to somewhere around the fourteenth century, the written language began to use the Arabic script which was adopted along with the Islamic religion. Until the beginning of the 1930s, Eastern Turki or Uyghur was written in an "unreformed" orthography in the Arabic script. A major reform of this traditional orthography was implemented in the early 1930s. Another major orthographic change took place in the early 1950s.

When Modern Uyghur literature and newspapers began to develop in the 1930s and 1940s, the Northern (Ili) Dialect and the Arabic-based "reformed" script of New Uyghur were adopted as the written form of the language.

Early in 1955 there had been plans to abolish the revised Arabic alphabet in use in XUAR in favor of a modified Cyrillic alphabet which had been adopted in the late 1930s for the different Modern Turkic Languages of Soviet Central Asia. This modified Cyrillic alphabet was in its "Xinjiang-form" designed for Uyghur, Kazakh, Kyrghyz and other minorities. In 1958, the Chinese Government adopted the project for the Romanization of the Chinese language and called it *pin-yin*. It also became the basis for the Romanization of the minority languages of China. In December of 1959, the Xinjiang Uyghur Autonomous Region decided to adopt a new Romanized alphabet for Uyghur, based on *pin-yin.* From the middle of the 1960s until the beginning of the 1980s Modern Uyghur was written with the so-called *Yengi Yeziq* (New Script), based on the *pin-yin* system. The new Romanized alphabet for Uyghur consisted of 33 letters. Since the experiment was unsuccessful, the so-called *Kona Yeziq* (Old Script), was restored to its former status as the standardized script of the Uyghur language. It is based on the Arabic alphabet but provided with certain diacritic signs that make it less ambiguous. Finally, the Arabic-based modern Uyghur script was reformed again in 1984 (Jarring, 1981: 230-245).

Since the popularization of the computer and the Internet among the Uyghur intellectuals, which began in the late twentieth century, some of the intelligentsia requested a return to the Latinized new Uyghur script. They recently produced *Latin Härpliri Asasidiki Uyğur Kompiyoter Yeziqi* (Latinized Uyghur Computer Script), but the XUAR Government has not yet made any decision about the matter.

At the end of the nineteenth century and the first-half of the twentieth century, European scholars and Turcologists, came to play important roles in the linguistic discovery in the southern part of East Turkistan. In the 1850s, three Germans, the Schlagintweit brothers, were the first modern Europeans to penetrate East Turkistan where they gathered a formidable body of information which they subsequently published in four volumes (Schlagintweit, 1861-1866:vol 4). Robert Barkley Shaw, an English political agent and explorer who visited southern part of East Turkistan several times at the end of the 1860s and the beginning of the 1870s, compiled and published the first *Eastern Turki-English Dictionary* in 1880 (Shaw, 1880:vol 1).

The pioneer in the linguistic field was Gustaf Raquette (1871-1945), a Swedish medical missionary who, after many years of work in southern part of East Turkistan, became active as a lecturer at the University of Lund. He published the first *Eastern Turki Grammar Book* and the first *English-Eastern Turki Dictionary* (Raquette, 1912-1914). Raquette's scientific work was continued by his student Gunnar Jarring (1907-2002), an internationally famous diplomat, Swedish ambassador, and also a famous Turcologist. Gunnar Jarring had been in Kashgar in 1929-1930 to study the Uyghur language and collect material. The months spent

in Kashgar were the beginning of Jarring's long and successful career as a Turcologist. Outside of the Uyghur world, Gunnar Jarring is probably the person who loves the Uyghur language the most. Dr. Jarring has published numerous works in Uyghur linguistic and ethnographical fields, and had continued his research and writing during his years in the diplomatic service (Jarring, 1933, 1946-1951, 1964, 1991, 1997).

The German Turcologist, Wilhelm Bang and his pupil Prof. Annemarie von Gabain (1901-1991) were also very active in the studies of Old Uyghur and Turfan documents. They published several volumes of works on ancient Turfan texts, which have become indispensable to the linguistic studies of Old Uyghur. Prof. Gabain continued her scientific research on Uyghur until end of her life (Gabain, 1950, 1974), and is referred to by the respected name of "*Mariam Apa*" by the Uyghur and other Turkic peoples.

In the twentieth century, former Soviet Union scholars, such as Malov (Malov, 1954), Emir Nadjib (Nadjip, 1968), Kajdarov (Kajdarov, 1988), Sadvakasov (Sadvakasov, 1976) had also published numerous works on Modern Uyghur.

As to Turkic languages, especially Old Uyghur, the Chinese Turcologist Geng Shimin distinguished himself through studies on Old Uyghur and has become a leading scholar in the field of Turfanology in China (Geng Shimin, 1981, 1999, 2006). Modern Uyghur studies in Xinjiang owe their solid foundation to the legendary scholar Prof. Hämit Tömür at the Central University for Nationalities in Beijing who has published specific works on Modern Uyghur. (Tömür, 1987, 2003) Professor Mirsultan Osman, who is also very active in Uyghur dialect studies and Chaghatay Turki research, has also published several important works in these fields (Osmanov, 1990, 1998, 1999, 2004, 2006).

American contribution to the research on Modern Uyghur was made by Professor Reinhard F. Hann (Hann, 1991) at the State University of Washington.

Human civilizations are enriched, developed and influenced through mutual contact, transfer and exchange in their history. It is obvious that the different cultures of different peoples and regions initially communicated with each other via language. To some degree, language is a medium for communication and it is also a bridge to various civilizations. Language contacts are actually dialogues between different cultures and different nations.

East Turkistan, the Uyghur homeland, was not only the pivot of the Eurasian Continent, but also an important route of the ancient Silk Road. Great civilizations and several ancient language systems had converged in this region throughout history. Among them, the Altaic, Indo-European and Chinese-Tibetan language systems were most typically and frequently used in communication. As the Chinese scholar Ji Xianlin had pointed out, "In the whole of China, Xinjiang is a special region which has numerous favorable conditions for the study of comparative linguistics that other regions lack. Obviously, Xinjiang has been a bridge between Oriental and Occidental civilizations. Several ancient civilizations had converged on the Silk Road which passed through Xinjiang. Although many of those ancient nations and people no longer exist today yet we can still find traces of their cultural heritage in Xinjiang" (Ji Xianlin, 1991:140).

Uyghur as an ancient and important Turkic language in Central Asia, has had contact with the numerous languages in its long history. For example, with ancient Chinese, the dead languages of the Tarim Basin, such as Saka, Tocharian, Soghdian and others like Medieval Arabic, Medieval Persian, Modern Russian and European languages via Russian, Modern Chinese and so on. Uyghur had also absorbed phonetic and lexical elements from these languages throughout its history. During this process, the Uyghur language gradually developed its vitality, and, at the same time, it had also influenced other languages of Central Asia while playing an important role in advancing its own cultural characteristics.

Language is the sign system of a culture. We can say that the language history of a nation is actually its cultural history. Uyghur, being one of the ancient languages of Central Asia, has had a very complicated history and cultural background. The Uyghurs situated at the eastern part of Central Asia has had contact with several great civilizations of the Old World, such as the Chinese civilization, Indian civilization, Arabic-Islam civilization and Greek-European civilizations which had all converged in this region, and merged with the Central Asian regional and local civilizations to create a new and unique civilization. The Uyghur language was able to develop itself in this environment and in the process absorbed various nourishment from the different languages and cultures. In addition, in the formation and development of the Uyghur nationality, various ethnic groups and tribes in Central Asia, such as the Hun (Xiongnu), Turks, Sakas, Tocharians, Soghdians, Tanghuts, Tibetans, and the Persian-speaking peoples and Mongolians assimilated with the Uyghur and enriched them with their ethnic and cultural elements. Today, looking back on the history of Uyghur lexical progress, we will find various kinds of loanwords in the Uyghur vocabulary which were derived from different languages at different times. The Uyghur people had embraced various kinds of religions such as Shamanism, Zoroastrianism, Manichaeism, Nestorian Christianity, Buddhism and Islam one after another. Obviously, these religions have also influenced and enriched the Uyghur language and culture.

Therefore, studies on the language contacts between Uyghur and various languages in Euro-Asian continent down through history, first and foremost, are not only important to Uyghur linguistic research, but also has great value in the understanding of the cultural exchanges between various civilization systems in Innermost Asia.

1. Loanwords in Old Uyghur in Pre-Islamic Times

1.1. Old Uyghur and Ancient Chinese

Chinese is considered one of the important languages in East Asia which had contact with the Altaic languages, especially the Turkic languages in Central Asia in ancient history. Among the Turkic languages, the Uyghur language was one of the old languages which had direct contact with ancient Chinese and adopted some vocabularies from it.

According to Chinese historical documents, the *Hun* (Xiongnu) was an ancient nomadic people in Northern Asia who had maintained a close relationship with ancient Chinese Dynasties for economic and trade purposes. Although countless wars and collisions continued for several centuries between the Hun and the Two-Han Dynasties, yet the cultural exchange between them continued. Therefore, the Northern Asian nomadic culture and the Inland China agrarian culture prevailed for mutual benefit.

The Huns, as an ancient nomadic people in northern Asia who appeared in Asian history from the 5th century B.C. to the 3rd century A.D., made their living around the northern border of China and the Gobi Desert. The Huns dominated the Gobi Desert for more than 500 years and influenced Chinese history not only through countless wars and attacks but, more importantly, through their nomadic culture.

Regarding the Hun language, there is little, if any, recorded material available today. Research into the language contact between the Huns and the Chinese is a difficult field for linguists and historians. Only the name of Hun emperors and some titles and nouns have been recorded in ancient Chinese (Two-Han Dynasties) documents. For example, *chanyu* (单于 'king or emperor'), *jinglu* (径路 'knife'), *juci* (居次 'girl'), *qilian* (祁连 'God'), *biyu* (比余 'comb'), *xubi* (胥纰 'holy animal'), *funi* (服匿 'china'), *tengli* (撑犁 'tengri-god'), *gutugutu* (孤涂孤屠 'son'), *maodun* (冒顿 'holy, hero or brave'), *yanshi* (阏氏 'queen, wife'), *touman* (

头曼 'head or ten thousand'), *douluo* (逗落 'pig'), *tuji* (屠稽 'paragon of virtue and talent'), *aba* (阿爸 'father'), *aiqi* (唉起 'mother'), *bagei* (霸给 'uncle'), *gegei* (歌给 'son'), *wuxi* (吾希 'girl'), *lahusai* (拉虎赛 'mule'), etc (Lin Gan, 1988:117, 210).

Looking back to the word roots, it is not hard to find their connection to the ancient Turkic or Mongolian vocabularies. Today most of the linguists firmly believe that the Hun language had had close relations with the Turkic or Mongolian languages, especially with the Turkic languages. A retrospection of the roots of some of the Hun words which are recorded in the ancient Chinese documents will enable us to find their connection to Modern Mongolian or Uyghur words (Han Jinglin, 1993/5). For example,

Hun words

recorded in

Chinese historical

Documents	Modern Mongolian	Modern Uyghur	English meaning
单于	tengirxu:d	tängriqut	emperor
居次	?	qïz	girl
撑犁	tenggir	tängri	God, Heaven
孤涂孤屠	xŭxɛd	qut-qut	son, happiness
冒顿	mɛden	batur	holy, hero
头曼	tŭmɛn	tümän	ten thousand,
霸给	abaga	bäg	gentleman

Even if we lack written materials to describe the close contact between ancient Chinese and the Hun language, we cannot doubt that they had had remarkable political and trade connections in ancient history.

The power of the Huns began to decline as a result of internal division, natural calamities and attacks from Chinese troops from the 3rd to 5th centuries A. D. The first Turk Empire was founded in 552, and erected its capital on the Mongolian plateau and Gobi Desert. The empire inherited the territory and nomadic culture from the former Hun Empire and expanded further west to the Tarim Basin and the Ferghana Valley. A rich nomadic Turkic culture emerged during this period. Although countless wars and conflicts took place between the Turk Empire and Chinese Dynasties, yet their trade and cultural relations never ceased.

The Turk Empire exchanged their horses and livestock for inland China's agricultural and technical products, such as grain, silk, iron weapons and articles for daily use. Furthermore, the political system, regime structure, daily culture, technical knowledge and other knowledge of the Chinese dynasties continuously entered the Turk territory via the routes of diplomatic missions or by marriage links. As a result, this relationship strengthened the Chinese cultural influence on the Turkic culture.

As Xue Zongzheng pointed out, there had existed close connections and long-term communications between the Turks and the Chinese Dynasties. Hereby the ancient Turkic language absorbed some degree influences from the Chinese language. Turkic languages originally lacked words to describe abstract phenomena, but after the establishment of the Turk Empire, such words began to surface and increased with the sway of the Chinese language. Among them were many political terms borrowing from the ancient Chinese language. For example, the ancient Turkic word *turtun*, means *commander* or *ambassador*, derived from Chinese word *tutun*/吐屯 or *doutong*/都统), *bu(t)un*, literally means *folk* or *people*, derived from the Chinese word *buzhong*/部众 (Xue Zongzheng, 1992:718).

The German Turcologist, Annemarie von Gabain also mentioned some of the ancient Turkic words derived from Chinese. For example, *bit* (to write) · bi (笔，p. 303), *čiq* (rule) · chi (尺，p. 307), *xua* (flower) · hua (花，p. 309), *la* (mule) · luo (骡，p. 318), *lü* (dragon) · long (龙，p. 318), *miγ* (honey) · mi (蜜，p. 318), *sanγun* (general) · jiangjun (将军，p. 333), *tan – si* (emperor) · tianzi (天子，p. 340), *tutuγ* (governor) · doudu (都督 p. 348), etc. (Gabain, 1950, 1974).

The ancient Turkic language absorbed ancient Chinese influences while the ancient Chinese language also absorbed some words from ancient Turkic. For example, *gan* (甘) · qam (shaman), *han* (汗) · xan (king), *kehan* (可汗) · qaγan (emperor), *wuliuzhu* (乌留珠) ·oγul (crown prince), *juci* (居次) · qïz (princess), *chuwei* (厨维) · küyew (princess), *touman* (头曼) · tüm · n (ten thousand cavalryman), etc. (Chen Zongzhen, 1982: 527).

The Uyghur Empire was set up in 744, and had its base by the Orkhon River on the Mongolian highland. It inherited the territory and nomadic culture of the former Turk Empire (552-744 A.D). At this time, the Tang Dynasty in China was undergoing a decline, and the newly established Uyghur Empire expanded further to the west of the Tengritagh (Tianshan) region. Eventually, the oases of the Tarim Basin and the northern part of the Tengri Mountains were also consolidated into the Uyghur Empire.

There had existed dual external policies and attitudes between the Uyghur Empire and the Tang Dynasty of China. This phenomenon resulted in a complicated relationship of peaceful and friendly communications on the one hand, and undergoing wars and conflicts on the other. These were reciprocal rather than unidirectional.

The Uyghur Empire imported necessities such as grain, textiles and other commodities from the Tang Dynasty and the Tang Dynasty, purchased furs, skins, wool, domestic animals and poultry products from the Uyghur Empire.

In 755-757 AD, the An Lushan Rebellion broke out in the Tang Dynasty which led to a desperate time for the Tang nobilities, and they had to ask for support from the Uyghur Empire to put down the rebellion. 4000 Uyghur soldiers were sent to the south and soon the rebellion was crushed. In 762 AD, Bögü Kaghan, the Uyghur Emperor, personally commanded troops to suppress other revolts there, and, in return, on his way back to the north from Luoyang, Bögü Kaghan brought along four Manichean monks with him. These monks played a key role in the spread of Manichaeism among the Uyghur.

If we look at the historical and archaeological documents of that era, it is easy to find traces of adopted Chinese color schemes in Uyghur architectural styles which appeared in the northern cities of Khanbaliq, Khatunbaliq and Karabalghasun. Moreover, archeologists have not only discovered the stone monument of Bilgä Kaghan which was unearthed near the

Orkhun River and had Chinese characters written on one side, but they had also turned up creative styles and carving techniques with heavy Chinese influence (*Weiwuerzu Jianshi*, 1991: 40).

If we study the lexical system of the stone monuments and other documents of the Uyghur Empire, we would find that there were surprisingly fewer loanwords from Chinese in the vocabulary of ancient Uyghur than in the modern one. Nevertheless, relatively speaking, the number of loanwords from Chinese still exceeded those borrowed from other foreign languages. The following can be good examples of the loanwords from ancient Chinese in Old Uyghur: *lü* (dragon) ⬚ long (龙), *sanɣun* (general) · jiangjun (将军), *santung* (the eastern province of the China) · shandong (山东), *taluɣ* (river) · daliu (大流), *tabɣač* or *takpat* (northern China or Han Chinese) · tuobashi (拓跋氏), *tan-si* (king, prince) · tianzi (天子), *tutuq* (governor, army commander) · dudu (都督), etc. (Geng Shimin/Yakup, 1999: 92).

Chen Zongzhen mentioned about loanwords from ancient Uyghur which were used in the ancient Chinese vocabulary, are the following: *bäg* (gentlemen) · boke (伯克), *xua* (flower) · hua（花）, *kimbaɣ* (golden belt) · jinbo (金箔), *kög* (melody) < qu (曲), *likžir* (calendar) < liri (历日), *mekkä* (ink) < mo (墨), *pi* (third of the ten Heavenly Stems) < bing (丙), *çiɣ* (rule) < chi (尺), *buši* (give alms) < bushi (布施), *lim* (wooden material) < lin (檁), *saŋ*（storehouse）< cang (仓), *samtso* (Tripitaka) < sancang (三藏), *tayto* (Tang dynasty) < dating (大唐), *tayši* (great master) < dashi (大师), *titsi* (pupil) < dizi (弟子), *inçü* (pearl) < zhenzhu (珍珠), *qungqo* (one kind of musical instrument) < konghou (箜篌), *toyïn* (Taoist priest) < daoren (道人), *qunçuy* (princess) < gongzhu (公主), *çamquy* (confess) < chanhui (忏悔), *süy* (guilt) < zui (罪), *manta* (steamed bun) < mantou (馒头), *çang* (a kind of musical instrument) < zheng (钲), etc. (Chen Zongzhen, 1982: 511-512).

It can be concluded that Chinese have had a great influence on the Old Uyghur language. It is highly difficult that a language can influence another's syntax and morphological structure, but we can say that, especially from the point of view of the vocabulary, Chinese was very influential. For instance, not only nouns, adjectives and even formal names were derived from the Chinese, but also some verbs with Uyghur suffixes, resulting in some very Uyghur-like terms as *yala* < [ya (押) + la] , 'to escort'；*sola* < [suo (锁) + la] , 'to lock'；*tongla* < [dong (冻) + la] , 'to feel cold'；*pala* < [fa (罚) + la] , 'to punish'；*tingla* < [ting (听) + la]，'to hear'；*çilla* < [qing (请) + la], 'to invite', etc. (Chen Zongzhen, 1982: 514).

Uyghur power began to decline in the mid-ninth century as a result of court intrigues and natural calamities. In 840 AD, the decadent Uyghur Empire was attacked and defeated by the Kyrghyz troops. The Uyghur were forced to move and disperse in various directions. Some of them migrated down to the northern borderlands of China and left the Mongolian steppes for good. Most of them moved down to the Tengritagh (Tianshan) Region and the Turfan Basin and blended with the local Uyghur-Turkic tribes.

In their new territories, the Uyghurs established three Kingdoms. They established the Ganzhou Uyghur Khanate in the east which is today's Gansu province of northwestern

China, in 850, which never gained importance and finally succumbed to the Tanguts at the end of the 12th century.

Larger group of Uyghur moved into the Tianshan Region where they mingled with the local Turkic tribes and other sedentary populations and settled down in the Turfan and Qomul (Hami) Basins. The new Uyghur power in this territory was called the Kocho Kingdom (866-1250) with Turfan as its capital. This close relationship was built on the grounds of a lingual interaction between the Uyghurs and the other people and we can still see traces of the great harmony between the different cultures and religions. A rich sedentary culture emerged at this time. Buddhism was the predominant religion while Manichaeism and Nestorian Christianity also had many followers. It was under such a multi-cultural environment that the realm expanded to northern parts of the Tarim Basin. However, conditions changed when the Mongolian invaders appeared in the middle of the thirteenth century. In spite of it, the area existed for some time as a semi-autonomous status under the Mongol Empire. For example, the Kocho Kingdom then functioned as an important link between the West and the East, and the Uyghur played an important role as the intermediary in the expansion of Buddhism to China.

The third kingdom, the Karakhanid, was established in the southwestern part of the Tarim Basin and the western part of Central Asia and designated Kashgar and Balasaghun as its capital. The Karakhanid existed during the years of 870-1212 AD. Satuk Bughra Khan, the king of Karakhanid converted to Islam in 957 and Kashgar developed into the leading Islamic center of the East. It was there that an Islamicized Uyghur Turkic culture developed which differed considerably from the Uyghur Buddhist culture of the Kocho Kingdom in the Turfan area. From the second half of the tenth century onward, a large part of the western Tarim Basin was Islamicized, even the predominantly Buddhist regions of the Uyghur (Weiwuerzu Jianshi, 1991: 43-44).

During the time of the Kocho Kingdom around the years of 850-1250, the Uyghur enjoyed a new development in language and culture. Especially when the culture of Buddhism emerged in the Turfan Basin, it brought new meaning and energy to the process of Uyghur language development. Its vocabulary was enriched through loanwords and their usage turned positive. Some of the sedentary populations, such as the Tocharians, Soghdians and local Turkic people who had settled down in the Turfan Basin before the establishment of the Kocho Uyghur Kingdom, were mingled with the Uyghur during the long period of agrarian culture which brought their languages and cultures together. The eastern neighbors of the Kocho Kingdom were the Khitan (Liao dynasty, 916-1125) and Song Dynasty (960-1127). As far as we understand, especially when we think of the political, economic and cultural connections, there was a close relationship between the Uyghur and these people, which was based on their lingual interaction. The Uyghur of the Turfan Basin were able to enrich Buddhist literature after they were converted to Buddhism.

Scholars and translators have introduced a great deal of literature from Sanskrit, Tocharian and ancient Chinese regarding Buddhism, however, most of the original texts no longer exist, what we now have are translations from Chinese. This phenomenon is responsible for the great number of loanwords from ancient Chinese in Old Uyghur.

The Kocho Kingdom was driven into a depression by the newly strengthened Mongolian Empire in the first half of the thirteenth century. Along with the Mongolian invasion to the western part of Central Asia, many Asian nations and cultures were forced to mix with each other in a huge step during this time. Among the Mongolian armies, there were many people of different ethnicities from Kocho (Turfan) and the Tarim Basin as well as Han craftsmen from the China who brought with them their splendid culture and handicrafts. This phenomenon led to a number of loanwords in the Uyghur language while each nation was

obtaining fresh meaning from each other's culture in this lumping Mongolian assimilation. As matter of fact, there were many terms and phrases borrowed from Medieval Chinese in the secular documents which were discovered in Turfan, dated around the thirteenth and fourteenth centuries. These loanwords and loanphrases from ancient Chinese were related to many aspects of Uyghur social life in Kocho kingdom during the reign of the Mongolian Empire. The following are typical examples of the loanwords which had smoothly entered the Old Uyghur vocabularies in 13th -14th century:

Terms relating to commerce and economy: *boČo* (bank note, paper money) < baochao (宝钞), *pošin* (guarantor) < baoren (保人), *täypošin* (deputy guarantor) < daibaoren (代保人), *Čaw* (currency, paper money) < chao (钞); Terms related to national，administrative affairs and legislation: *änČasi* (an official title) < anchashi (按察使), *Čuŋtoŋ* (an official title) < zhongtong (中统), *quvar/quvpar* (oral punish) < koufa (口罚), *šutza* (seat of honor) < shouzuo (首座), *täysaŋ* (big storehouse) < dacang (大仓), *vap* (law, method) < fa (法), *vuČuŋ* (null and void) < buzhong (不中), *yaŋza* (shape, appearance) < Yangzi (样子), *totuq* (governor, army commander) < dudu (都督); Terms related to everyday life and articles: *Čašam* (tea cup) < chazhan (茶盏), *latay* (silk ribbon) < luodai (罗带), *qupiŋ* (wine bottle) < hupin (胡瓶), *so* (to lock) < suo (锁), *sïr* (varnish, lacquer) < qi (漆); Terms related to weights and measurements: *sïɣ* (unit of capacity) < shi (石), *šiŋ* (unit of capacity) < sheng (升), *sïČï* (the four boundaries of a piece of land) < sizhi (四至); Terms related to other aspects: *käv* (religion) < jiao (教), *qa* (family) < jia (家), *qay* (street) < gai (街), *qïday* (Khitan) < qidan (契丹), *taydu* (capital city) < dadou (大都), *täŋ* (be equal) < deng (等), *toyïn* (a Taoist priest) < daoren (道人) and so on. (Yasin, 2001: 70).

At the historical time around the ninth to thirteenth century, there appeared the Karakhanid Kingdom (parallel existing with the Kocho Uyghur Kingdom) in the southwestern part of the Tarim Basin and in Central Asia. Soon after that, Islam began to spread and eventually became the national religion of the kingdom. As a matter of fact, the eleventh century was the Golden Age of the Karakhanid Kingdom regarding the aspects of economy and culture when many splendid academic and literary works appeared which hold a place in the literary treasures of the world. The typical ones are *Divan lughat-at Türk* written by Mahmoud al-Kashgari and *Kutadgu Bilig* by Yusuf Khass Hajib. According to some linguists, there were around 240 loanwords from Ancient Chinese in *Divan lughat-at Türk*. There were also a smaller number of Chinese loanwords in *Kutadgu Bilig* and *Atabat-al Heqayiq* (Zhao Mingming, 1991/4; Yu Jie & Zhang Qinghong, 1991/4; Xing Guozheng & Yang Laifu, 1994/2).

During the time when Chaghatay and his descendants ruled over the whole of Central Asia, Chaghatay Turki (Medieval Uyghur) showed a trend of borrowing Persian and Arabic words into their vocabulary, and Chinese loanwords relatively decreased in number, but never completely disappeared. There were certain numbers of loanwords adopted from Chinese into Chaghatay Turki and occasionally used in literary works presented in Chaghatay written literature. For example: *ɣaŋza* (tobacco pipe) < ganzi (烟袋秆子), *jaŋza* (manor) < zhuangzi (庄子), *yambo* (gold ingot used as money) < yuanbao (元宝), *yala* (to escort) < ya (押), *pala* (to punish) < fa (罚), *yamol* (government office) < yamen (衙门), *Čaŋza* (window)

< chuangzi (窗子), *xoxänzä* (hero) < haohanzi (好汉子), *mäŋ* (spot, speck) < ban (斑), *mäŋz* (face) < mianzi (面子), *injü* (pearl) < zhenzhu (珍珠), *yäŋliɣ* (shape, appearance) < yang (样), *loyi* (master, lord) < laoye (老爷), etc. (Polat, 1994:166-167).

Uyghur scholar Imin Tursun gives the following examples of Chinese loanwords used in the 15th century by the Turkic poet Alishir Nawayi in his literary works: *mäŋz* (face) < mianzi (面子), *injü* (pearl) < zhenzhu (珍珠), *jäŋ* (war) < zhan (战), *räŋ* (dye) < ran (染), *päy* (arrange, put in order) < pai (排), *tuŋ* (tub, pail) < tong (桶), *yäŋliɣ* (shape, appearance) < yang (样), *tiŋla* (to hear) < ting (听), *toŋla* (to be frozen) < dong (冻), etc. (Tursun,1998/2). But other linguists believes that some of the above mentioned words such as *jäŋ* (war), *räŋ* (dye) borrowed from Persian, not Chinese (Abdulla, 1999/6). Clauson emphasized that the verb *toŋla* (to be frozen hard) was Turkic origin (Clauson, 1972: 515).

It is easy for us to find that a certain number of Chinese loanwords had been used by the Uyghur in the seventeenth and eighteenth centuries, if we look at the *Gaochangguan Za Zi* (高昌馆杂字, "Idiqqut House Vocabulary") published in the Ming Dynasty and *Wu Ti Qing Wen Jian* (五体清文鉴 "Comparative Dictionary for Five Languages of the Great Qing Dynasty") from Qing Dynasty from the following examples: *bändiŋ* (wooden bench, stool) < bandeng (板凳), *čay* (tea) < cha (茶), *xäy* (shoe) <hai (鞋), *saŋza* (deep-fry noodles) < sanzi (馓子), *mantu* (steamed bun) < mantou (馒头), *puŋ* (cent) < fen(分) (Polat, 1994:166). Such loanwords could even be found in classical poems written in Chaghatay Turki literature as the following:

Taj ilä kiswätkä tärtib äyläban,

*Bari **kimsan** birlä täzhib äyläban.*

The word "*kimsan*" in this poem originated from the Chinese word *jinxian* (金线) means "golden thread".

In 1759, the Qing Empire initially consolidated East Turkistan into its realm and thus the political, social and cultural relationship between inland China provinces and the Uyghur homeland increased. In 1877, the Qing army invaded second time in East Turkistan and crushed the Altäshähär Kingdom (1865-1877) which was ruled by Yakub Beg, and established Xinjiang province in 1884. After that, language and cultural contacts between the newly established far-western province of Xinjiang and inland China improved with surprising speed. Political, economic, social and cultural relationships reached new heights. Therefore, many terms in politics, law and regulations, positions, food, vegetables, tools and instruments were adopted from Chinese into Uyghur. Even some of the Chinese loanwords were being commonly used in Uyghur folk literature. The following are examples of Chinese loanwords which appeared in folk songs composed by the Uyghur legendary national hero, Sadir Palwan, who was famous in the struggle against the Manchu-Chinese rule in the seventies of the 19th century:

*Sepil yaqisi **potäy**,*

*Yurtning kattisi **dotäy**.*

Dillar su ičmidi munda,

Män ämdi qayan ketäy.

(The cannon was by the rampart, the dotäy is the head of my town; how do I stand with what I have, tell me where should I stay?)

Yamol*ğa solap qoydi,*

*Qolumğa saldi **tičänzä***.

Härgiz nalä qilmaydu,

*Özi batur **xoxänzä***.

(They sent me to prison, manacled my hands; never did I sigh because of it, as the hero inside me just doesn't care.)

Sadirni tutup bärgän,

*Aq **jangzi****diki **šangyo***.

Jan baqmaq üčün sattim,

*Qomul šähridä **yangyo***.

(Shangyo, who lives in the white house, showed me the way to the Chinese jail; life is hard anyway and selling potatoes in Qomul was how I earned my living.)

Yamol*ning yağačlari,*

*Igiz qariğay **čängzä***.

Yamol*ni tešip čiqqan,*

*Sadir özi **xoxänzä**.*

(All I can see are the evergreen trees, in the ceiling of the prison, remember, I once dug out of here and that's how I got my name)

Words like *potäy* (fort) < paotai (炮台), *dotäy* (administrative head) < daotai (道台), *yamol* (administrative office) < yamen (衙门), *tičänzä* (pincers) < tieqianzi (铁钳子), *xoxänzä* (hero) < haohanzi (好汉子), *jangza* (manor) < zhuangzi (庄子), *šangyo* (head of village) < xiangyue (乡约), *yangyo* (potato) < yangyu (洋芋), *čängzä* (rafter) < chuanzi (椽子) in the above historical folk song are loanwords from Chinese. Those folk songs were created in the second-half of the nineteenth century and commonly song by the Ili Uyghurs during the time of the rebellion against the Mancu-Qing Dynasty.

In addition, popular folk songs appearing in contemporary Uyghur society also included many Chinese loanwords. For example:

Xang*ning iči qarangğu,*

*Qolimizda **dingxolo**.*

Dingxolo*ni öčürüp,*

*Qoğlap čiqti **mingxolo**.*

 (So dark inside the mine, we dig with kerosene lamps in our hand; the flame was wiped out by the poisonous gas and we fled away from the mine.)

*Išik aldi **jüsäy****lik,*

Säyli*misängmu **säylä****klik.*

Sän yaratmisang meni

*Zapas yarlar **bäylä**klik.*

(There is a leek plot by my door, you never need to grow it again; you don't like and I don't care, many back ups are already there)

***Bäsäy** yämla **sasong**mu,*

Som häjlämla altunmu.

***Xasing** alğan täxsigä,*

Alma alsam turmidi.

Nadan ikan bu čokan,

Meni közgä ilmidi.

(Want cabbage or scallion? Want money or gold? I tried to change peanuts into apples in my plate, finally I realized I failed. How foolish young women are! They never show me their feelings.)

*Birimizdur **šang**da,*

*Birimizdur **xang**da,*

*Ketäy desäm čapinim **dang**da.*

*Kečisi qilimiz **säypung**luq,*

Kündüzi qilimiz qassapliq.

(Some are in *šang* and some in the mine. I can't leave, my coat is in the pawnshop; I make my living as a tailor at night, butchering is my job in the day.)

***Läğmän**ingni yimäymän,*

*Sirkäng bilän **laza**ng yoq.*

Ämdi kälsäng unimayman,

*Burunqidäk **yangza**ng yoq.*

(Your noodles are tasteless, if there is no pepper and vinegar; you are no longer in my heart, as you have lost your beauty)

*Tömür xälpä **xoxän**dur,*

Yawğa oqlar yegüzdi.

Män-män degän darinni

Qarang, xoš-xoš degüzdi.

(Tömür Hälpä is a hero, good at shooting enemies; lost is the Daren's pride in war, and they are no longer insolent)

The above are popular folk songs which appeared in the Qomul (Hami) and Turfan areas in recent times. These regions are geographically closer to China's provinces than other places of Uyghur homeland and some amount of Chinese population has been living there since the occupation of Qing Empire. Thus Chinese influence on the local Uyghur language and culture of the Qomul-Turfan area is heavier than in other parts of the East Turkistan. Words in the above folk songs such as *xang* (mine) < kuang (矿), *dingxolo* (kerosene lamp) < denghulu (灯葫芦), *mingxolo* (thousand lamps) < ming (葫芦), *jüsäy* (tuber) < jiucai (韭菜), *säylä* (to sun-dry) < sai (晒), *bäylä* (to arrange) < bai (摆), *bäsäy* (Chinese cabbage) < baicai (白菜),

sasong (scallion) < shacong (莎葱), *xasing* (peanut) < huasheng (花生), *šang* (countryside) < xiang (乡), *dang* (pawnshop) < dangfu (当铺), *säypung* (tailor) < caifeng (裁缝), *läğmän* (noodles) < lamian (拉面), *laza* (peppers) <lazi (辣子), *yangza* (appearance) < yangzi (样子), *xoxän* (hero) < haohan (好汉), *darin* (Excellency) < daren (大人) were commonly used by the Uyghur and became important elements in their vocabulary.

Results of language contacts and interactions are frequently considered to be mutual. Along with the close relationship between the Chinese and the Uyghur in recent times, the Uyghur language and culture have, at the same time, left their imprints on Chinese as well. If we look back at the historical documents from the Qing Dynasty, we would find that many Uyghur terms had been adopted into the northwestern Chinese dialect. For example, *aqimuboke* (阿奇木伯克) < hakimbäg (local administrative head of Uyghur Region at the time of the Qing Dynasty), *kaerjing* (卡尔井) < kariz (underground water conduit in Turfan and Qomul area), *maola* (毛拉) < molla (Islamic intellectual), *ahong* (阿訇) < axun (Islamic scholar), *kantuman* (坎土曼) < kätmän (a kind of mattock or hoe used by the Uyghur farmers), *kankan* (砍砍) < kaka (small axe), *qiapan* (袷袢) < čapan (coat), *agan* (阿干) < aka (elder brother), *balang* (巴郎) < bala (children), *bayi* (巴依) <bay (rich man), *qiamagu* (恰玛古) < čamğur (local turnip), *yanggangza* (洋岗子) < yänggä (wife), etc.

According to the statistics gathered from *Hanyu Wailaici Cidian* (the Dictionary of Chinese Loanwords), there are more than 10,000 loanwords from different languages which have been adopted in modern Chinese. Among them loanwords from Uyghur and other Turkic languages are around 91 to 105. These terms are mainly related to the titles of administrative posts, kinship, local products, religious names, local festivals, entertainment and musical instrument names, etc. (*Hanyu Waicaici Cidian*, 1987) In the Chinese documents presented to the Qing Dynasty, there were also some loanterms adopted from Uyghur according to Chinese transliteration, such as the following: *taha* (塔哈) < tağar (sack; bag), *yumizhou* (玉米粥) < umač (cornmeal gruel), *piyazi* (皮牙孜) < piyaz (onion), *nang* (馕) < nan (bread), *ziran* (孜然) <zirä (caraway; *Cuminum cyminum*), *dawazi* (达瓦孜) < darwaz (tightrope walker; acrobat), *dutaer* (独塔尔) <dutar (a plucked two-stringed musical instrument, one of the most popular among the Uyghur, Uzbek and Tajiks), *huda* (胡达) < xuda (God), etc.

In *A Variety of Poems of the Western Territories* written in the Qing Dynasty, there are even some phrases in semi-Uyghur and semi-Chinese style. For example, *yi xi ke ya pu* (一昔克讶普) < išik yap (close the door), *qi la ke yang dou* (契喇克央朵) < čiraq yandur (light the candle or lamp), *ke ke si sha lang* (克克斯沙浪) < kigiz seling (to lay the rug), *xiang dan dou weng* (享单朵嗡) < šamdanni püwlä (blow out the candle or light) , etc.[1]

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[1] *Xijiang za shu shi* 西疆杂述诗 (*The various poems of Western Region*), Vol. 3, pp. 35-36 〚You you ban hui ban han zhi qu, ru yi xi ke ya pu men guan shang, qi la ke yang dou da dian shang, ke ke si sha lang zhan pu shang ya! Xiang dan dou weng pu gai gai shang deng lei. Ze shang ban ju hui yu, xia ban ju han yu, mei shi chong yan, yi fan

Such phrases were adopted and came into use in written Chinese according to transliteration from oral Uyghur. Lin Zexu (1785-1850), a famous Chinese national figure who led the patriotic movement of Prohibition of Opium, used many Uyghur words in his famous *The Bamboo Poems of the Muslim Region[2]* when he was exiled to Uyghur Region (Zhou Xuan, 1997: 271-279).

Zhao Shijie pointed out that Lin Zexu had used 25 Uyghur words in his famous poem – *Huijiang Zhu Zhi Ci*. "In my opinion, Lin Zexu can be considered the Chinese poet who had used the most loanwords from the Uyghur language than any other poet in China. Also he created the top record in writing poems by using Uyghur words in that style. It is hard to preserve both the original meaning of Uyghur and its lingering charm in a seven-line poem of Chinese classical poetry. This not only shows the great literary talent of Lin Zexu but also his admirable spirit and literary skills in the research and use of the Uyghur language." (Zhao Shijie, 1994/4).

In this poem, he used Uyghur 25 loanwords. They are the following: *beiyinboer* (别音拨尔) < päyğämbär (prophet), *hezhuo* (和桌) < xoja (Islamic master), *alin* (阿林) < alim (scholar), *hate* (哈特) < hät (character), *maola* (毛喇) < molla (Islamic intellectual), *aqimu* (阿奇木) < hakim (local administrative head), *agechou* (阿葛抽) < ağiča (Madame; lady; aunt), *ananpu* (阿南普) < anapul (capital; funds), *balangpu* (巴郎普) < balapul (gains; benefit; profit), *pulugan* (普鲁干) < purqan (Islamic book), *ruze* (入则) < roza (Ramadan), *aiyidi* (爱伊谛) < heyt (Islamic festival, Eid), *namazi* (纳玛兹) < namaz (prayer), *mazhaer* (麻乍尔) < mazar (grave, tomb), *bashan* (八栅) < bazaar (market), *tongliu* (通溜) < tünglük (sky-light), *nang* (馕) < nan (bread), *baling* (巴郎) < bala (children), *yangge* (秧哥) < yänggä (wife), *hutong* (胡桐) < otun (firewood), *wuqiake* (务恰克) < očaq (furnace), *qilin* (麒麟) < čilim (Chinese unicorn), *qilinqi* (麒麟契) < čilimči (chilim smoker), *zhada* (扎答) < yada taš (rain-stone), *liangga* (亮噶) < länggär (ancor) (Zhao Shijie, 1994/4).

Huijiang Zhu Zhi Ci is a poem with 24 quatrains. Among them, Uyghur words appeared in 14 quatrains which make up 58.3% of the entire poem. 25 Uyghur words in this poem are expressed using 58 Chinese characters which make up 14.8% of all the Chinese characters in the entire poem of 392 characters (Zhao Shijie, 1994/4).

Thus it can be shown that the Uyghur language not only adopted loanwords from other languages in order to enrich its own vocabulary, but it also strongly influenced the Chinese language which had always repelled foreign intrusion. Generally speaking, the Uyghur language is considered a bridge between the Chinese and other Turkic languages in their contact with each other.

1.2. Old Uyghur and the Ancient Languages of the Tarim Basin

There had lived some particular ethnic or linguistic groups in the southern part of the Tengri (Tianshan) Mountains, especially in the Tarim Basin whose native languages belonged to

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yi yi fang he bi zhi fa ye (又有半回半汉之曲，如一昔克讶普门关上，契喇克央朵打点上，克克斯沙浪毡铺上呀，享单朵嗡铺盖盖上等类。则上半句回语，下半句汉语，每事重言，一番一译仿合壁之法也。)》

[2] Lin Zexu, Huijiang zhu zhi ci 回疆竹枝词 (The Bamboo Poems of Muslim Region), original poem as following: 别音拨尔教初开，曾何中华款塞来。和桌运终三十世，天朝辟地置轮台。

the Indo-European language system such as Tocharian, Saka, Soghdians, etc. From the end of the nineteenth century to the beginning of the twentieth century, European explorers had discovered a great many ancient documents in Central Asia and the Tarim Basin. These discoveries show the languages of the various ancient peoples which had once lived in the different oases of the Tarim Basin, like the Tocharian, Saka and Soghdian. Linguists today classified these languages as extinct ones since they were not able to exist due to the spread of Islam and the Turkicized phenomenon at the end of the first millennium. It also meant that they were forced to blend into the Uyghur ethnicity and as a result, their culture and language, especially their lexical terms, naturally entered the Uyghur vocabulary. Even today, it is not difficult to find traces of these languages used as toponyms in many parts of the Tarim Basin.

Unfortunately, there has never been any good research in Turcology about the inter-influence phenomenon between ancient languages which have become extinct and the Uyghur language. However, it is important to delve into the relationship between extinct languages such as Tocharian, Saka and Soghdian and ancient and medieval Uyghur languages from not only a cultural and anthropological perspective, but also from a socio-linguistic one.

A great number of ancient documents which have been discovered in the Tarim Basin since the second-half of 19th century were written in different languages and scripts. In 1905, Albert von Le Coq and his German expedition team discovered traces of an old library in the ancient city of Idiqqut in Astana of Turfan. Those documents were written in twenty-four kinds of scripts and in seventeen languages which show that the Tarim Basin was once a place where people whose native languages belonged to the Indo-European language system (Lin Meicun, 1995:133).

The ancient sedentary populations there were the main ethnic groups who had contributed to the resplendent Tarim culture. It was in the 6th century AD that the Turks initially appeared in the Tarim Basin and around the southern parts of the Tengri (Tianshan) Mountains that the Turkicizes process of the population began. Along with the western migration of the Uyhgur in 840 from the Orkhun Valley in western Mongolia to the Tengritagh (Tianshan) area and the Tarim Basin, the language of the Turkic-speaking peoples naturally replaced and all the local languages and, with time, the local populations integrated with the Turkic-speaking people at the middle or the end of the first millennium, resulting in a growth of the Uyghur language and culture.

According to some linguists, the ancient population which lived in the oases of the Tarim Basin are divided into two different language groups, that of Tocharian and Saka.

The Tocharian language belongs to a separate branch of the Indo-European language system. The texts in Tocharian, all written in the Brahmi script were found in the beginning of the twentieth century along the northern rim of the Tarim Basin, mainly in Maralbashi, Kucha, Karashahar and the Turfan Basin. These scripts were written in two dialects which are usually referred to as *Tocharian A* and *Tocharian B* (Enwall, 1999:121). *Tocharian A* was pervasively used in Karashahar and the Turfan Basin, and it was called *Eastern Tocharian* or the *Agni (Karashahar)* language. *Tocharian B* was mainly used in the Kusen (present-day Kucha) area and called *Western Tocharian* or *Kusen (Kucha)* language (Lin Meicun, 1995:134). The influence of Tocharian on neighboring languages and peoples can, however, be traced further back in time, both linguistically and through comparative mythology.

Another way of investigating the whereabouts of the Tocharians prior to the period of the unearthed texts is to look at the loanwords in the Prakrit language used for administrative purposes in both the northern settlements, like Kucha, and in the Luolan (Kroraina) kingdom, including Niya. Many important terms were borrowed from Tocharian, which

again show that it must have been a prestigious language. A problem of interpretation is, nonetheless, posed by the fact that the Tocharian variety supplying loanwords to Niya and Loulan (Kroraina) Prakrit was not identical with either of the Tocharian dialects used in the texts found in the north. There was, most probably, a southern dialect which was the substratum language in the kingdom of Kroraina and in Niya, but which was not committed to writing. In Kumarajiwa's translation of the Buddhist sutras into the Chinese in the late fourth century, we can also find in his choice of terminology, evidence of the fact that his mother tongue must have been Tocharian (Enwall, 1999: 121-122).

The second biggest language group which was discovered in the unearthed documents in the Tarim Basin was the Saka. All the documents in the Saka language were recorded in Brahmi script, which were mainly discovered around the western and southern parts of the Tarim Basin, in Maralbashi, Khotan, Keriya, etc. The language culture of the Khotan area in pre-Islamic times was directly related to the Saka language. The Saka people living in the Khotan area have been relatively well documented in both Chinese and Tibetan chronicles. Furthermore, after the early twentieth century discovery of texts in the Khotan Saka language, an Iranian language until then unknown, the knowledge about Khotan has been greatly increased (Enwall, 1999:124; Bailey, 1982:14).

The aforementioned name Khotan appears in Prakrit texts from Kroraina, while the indigenous name for the country was *Hvatana*, a name of disputed etymology. The above-mentioned texts in Khotanese Saka – or rather, texts discovered in the sand since the beginning of the twentieth century – date from the fourth to eleventh centuries. (Enwall, 1999:124).

The Soghdians were a people who spoke middle Iranian language which belong to the Indo-European language system. They had lived in the lower reaches of Oxus River long before Zhang Qian, the Han Dynasty's agent headed for the *Xiyu* (Western Territories), their tracks had already merged into the trade route between Samarkand and Loulan (Kroraina). They had even successfully expanded their commercial activities to the Kök Türk Empire (552-744, AD) in the Mongolian highland at the end of the sixth century. In other words, the Soghdian language can be considered an early international commercial language of the Silk Road. Soghdian missionaries had started to enter inland China since the 7th century AD. Some Soghdian merchants had settled down in the capital of the Tang Dynasty – Chang'an (today's Xi'an) and the nearby city of Luoyang. In 758, after the rebellion of An Lushan, the Tang Court asked the Uyghur Empire for military support, and Uyghur troops liberated Luoyang in 762. During their five months' occupation of the city they came into contact with Manichaeism and subsequently brought with them four Manichaean monks of Soghdian descent to their capital of Karabalghasun where Manichaeism was proclaimed the state religion. After the fall of the Uyghur Empire in 840, Manichaeism was brought to Kocho near Turfan where it continued to be practiced, albeit alongside Buddhism and Nestorian Christianity. Subsequently, Manichaeism also spread to Khotan. In the eleventh century the Soghdian language died out in the Tarim area and was replaced by the Uyghur language (Enwall, 1999:123).

Furthermore, old languages such as Gandhari, Bacterian, Sanskrit and Ancient Syrian which belong to the Indo-European language system, were also used in the Tarim Basin. During the long process of being Turkicized and Islamized, ancient languages which had been used in the Tarim Basin since the sixth century AD, were replaced and assimilated with the Turkic languages. Therefore, it is worthwhile to research on the influence that the dead languages of the Tarim Basin had on subsequent Turkic languages, especially the Uyghur language.

At present, strange toponyms which are unfamiliar to Turkic languages in place names in the Tarim Basin show us the fact that the ancient languages which had once been used in

this area have deeply influenced the culture of East Turkistan. For example, *Yarkänd*, is known in ancient Chinese as *Shache* (莎车), it originated from the term of *Saku* or *Saka* in the Saka language. *Kashgar Old City* (today *Toqquzaq* county) was known in ancient Chinese as *Shule* (蔬勒), originated from *Soghdaq* in the Soghdian language. The name *Khotan* also got its root from *Hvatana* in ancient Saka language. *Kucha* was known as *Qiusi* (龟兹) in ancient Chinese, originated from *Kutsi* in the Tocharian language and the term *Küsün* in Old Uyghur. *Qarashähär* was known as *Yanji* (焉耆) in ancient Chinese, originated from *Agni* in Sanskrit. Also *Čärčän* was known as in ancient Chinese as *Qiemo* (且末) originated from the word *Čalmadana* in the Saka language. *Päyziwat* (Päyzabad), known as *Jiashi* (伽师) in ancient Chinese, originated from *Kascari* from the Saka language (Niu Ruji, 1993/3:37-39).

The etymology of some place names appearing in the Khotan area of the southern rim of Takla-Makan Desert is still a mystery in toponymy. There are still some place names in Khotan of which etymology cannot yet be clarified, if we only rely on the information from Turcology.

Among them, toponyms which end the multi-cultural and language structures of the Khotan area. For example, there are at least hundreds of place names which end with the vowel <-a> as, *Guma, Niya, Čira, Buya, Nawa, Jiya, Zawa, Toxula, Kuya, Gulaxma, Yawa, Peshna, Mokuyla, Piyalma, Rukiya, Muĝalla, Čonäkla, Taqayla, Puka, Kampa, Yilwa, Buda, Ziwa, Sopla, Čoruqla, Ketikla, Tosalla, Sampula, Duwa, Čuda, Kula, Langqa, Soma, Pohunda, Duwula, Kasa, Čaqma, Sawa, Poska, Čotla, Gura, Gola, Solwa, Gapa, Šiyna, Salja, Xada, Oyla, San'ga, Gija, Guwa, Jawa, Hanggiya*，etc. There are also other place names which end with "uy" like *Hanggiy, Zangguy, Lasguy, Gaduy, Kusuy* and "o" as *Damiko, Sanjo, Langro* (Sulaiman, 2002:138).

We can see that most of the place names mentioned had originated from the Khotanese Saka language and this accounts for the fact that these place names, with traces of dead languages belonging to the Indo-European language system, had once been used by people of the Tarim Basin.

The influence of ancient languages of the Tarim Basin on the Old Uyghur language can also be seen in the Buddhist and Manichaean documents from the Kocho Uyghur Kingdom which were excavated from the Turfan Depression. During the time when the cultures of Buddhism and Manichaeism were being disseminated and interacted with the local culture of the Kocho Kingdom, the Uyghur language absorbed religious terms from languages such as Sanskrit, Tocharian and Soghdian. Looking back on the development of the Uyghur language, it is not difficult to see that the language contacts had contributed colorful elements to the Uyghur language through loanwords which had enriched its vocabulary. As a matter of fact, each language enriches its lexical development by not only relying on its internal lexical sources but also relying on external factors, such as contacts with other languages.

Most of the ancient religious works on Buddhism in the Kocho Kingdom were translated into Old Uyghur from Sanskrit and as a result some professional religious terms were naturally adopted by Old Uyghur. Writers and translators of that time pervasively used these terms in their essays. For example, the word *ačari* originated from *ačarya* in Sanskrit, meaning "master". The word *Sastïr* originated from *sastra* in Sanskrit meaning "theory". The word *arzi* originated from *rsi* in Sanskrit, means "God, Celestial Being". The word *bali* originated from *bala* in Sanskrit, meaning "power". The word *kiltï* originated from *kotï* in

Sanskrit, meaning "hundred million". The word *widjir* originated from *vajra* in Sanskrit and meaning "Buddha's warrior attendant" (Zhao Yonghong, 1997:108).

In the religious works of the Kocho Kingdom, professional names, such as place names, personal names, names of the Buddhist sutras and names of gods or goddesses were adopted by Old Uyghur from Sanskrit according to transliteration and semi-transliteration methods. For example, there are loanwords completely transliterated from Sanskrit, such as the following: *maha* originated from *maha* (big, great, huge)；*yäksa* originated from *yaksa* (name of god)；*wasu* originated from *wasu* (personal name)；*utpada* originated from *utpada* (reason). The semi-transliterated ones are the following: *samadi* originated from *samadhi* (pass, view or opinion)；*kašip* originated from *kasyapa* (name of the Buddha) *čadik* originated from *djataka* (story, legend)；*čakir* originated from *čakra* (wheel) etc. (Zhao Yonghong, 1997:102-103).

There are other examples of typical religious terms written in Sanskrit in Buddhist documents which have been directly used in Old Uygur such as *samsara, nirvana, amitaba,* etc*.*

Besides Sanskrit, Soghdian was also considered the second important language which had a big influence on Old Uyghur, especially evident from documents on Buddhism and Manichaeism discovered in Turfan, we find religious terms directly adopted from Soghdian. This language functioned as the international commercial language of Central Asia along the Silk Road and has left behind its clear "footprints" in Old Uyghur documents from the Kocho Kingdom. For example, the word *nom* in Old Uyghur documents originated from *nwm* in Soghdian, meaning "scripture or volume"；The word *Samananč* originated from *smn'nč*, meaning "clay"；*az* originated from *z*, meaning "desire, wish or aspiration"；*noš* originated from *nwš*, meaning "eternal, perpetual"；*tamu* originated from *tmv*, meaning "hell"；*nïzwani* originated from *nyzß'n* , meaning "vexation" (Zhao Yonghong, 1997:102-103).

Yusuf Khass Hajib produced his well-known work *Kutadğu Bilig* (Wisdom of Royal Glory) in Kashgar, capital of the Karakhanid Kingdom around the eleventh century, in which he used some loanwords from Sanskrit and Soghdian languages. This shows us that the Uyghur were still using loanwords from the ancient languages of the Tarim Basin even after they were converted to Islam. For example, some of the terms adopted from Soghdian into Medieval Uyghur like *čärik* (2333, "soldier"), *sart* (2745, "merchant"), *känd* (488, "town"), *ažun* (488, "world") appeared in *Kutadğu Bilig* (Yusuf Khass Hajib, 1984).

The documents recorded in Old Uyghur script and discovered in Turfan date back to the Mongolian Empire of the thirteenth and fourteenth centuries. They had loanwords from Sanskrit, Soghdian and Tocharian, such as the following: *abita* was originated from Sanskrit *amitabha*, *ačari* from *ačariya* ("Master, Sir"), *maharač* from *maxaraja* (god's God"), *patir* from *part* ("a kind of cup used by Buddhist monks"), *sanïsdvi* from *samghasthavira* ("senior monk"), *sazïn* from *sasana* ("religious doctrine"), *virxar* from *virhara* ("temple"), *nom* from *nwm* ("scripture, volume"), *pïryan* originated from Tocharian *paryan* ("small room"), *sïtïr* originated from ancient Greek word *statir* (weight unit)etc. (Yasin, 2001:78-79).

Thus, it can be seen that even in the thirteenth and fourteenth centuries, Sanskrit, Tocharian, Soghdian and other eastern Iranian languages had continued their influence on Old Uyghur which was used by the people who had settled down in the Turfan area. However, loanwords adopted from the above-mentioned languages mainly surfaced in Old Uyghur documents which were related to the fields of Buddhism and Manichaeism. Only a

small portion of loanwords were used in the basic vocabulary of Medieval Uyghur. The influence of Indo-European languages on Old Uyghur was phased out along with the spread of Islam to eastern part of East Turkistan. As a result, ancient languages which belong to the Indo-European language system and spoken by the sedentary population around the Tarim Basin have completely disappeared from history since the eleventh century. All related languages and cultures during this age blended into Medieval Uyghur which later resulted in a reliance on the Arabic and Persian languages which had come from the West with the Islamic religion. This phenomenon lasted for a thousand years.

2. Loanwords in Medieval Uyghur

2.1. Medieval Uyghur and Arabic

When it comes to the interactive history of the Uyghur and Arabic languages, we need to retrace its history to the Uyghur conversion to Islam. As a worldwide religion which originated from the Arabian peninsula in first-half of the seventh century, Islam was able to unite the various Arabic tribes who lived scattered on the Arabian deserts, and was able to eventually build a great Arabic Islamic Empire which conquered several continents. In its historical process, different nations and cultures were united to create a brand-new medieval Islamic civilization. According to history, when the Arab invaders crossed over to the Iranian territory and entered Central Asia in the middle of the eighth century. (Hitti, 1995, Vol.1:243). Sutuq Bugra Khan (942/43-955 AD.), the king of the Karakhanid Kingdom was the first convert of Islam among the Uyghur of the Tarim Basin.

Great historical changes had begun to take place in the political, economic, social and cultural structures of the Tarim Basin from the middle of the ninth century. The non-Turkic local populations such as the Saka, Tocharian, Soghdian and others were integrated with the Turkic tribes, especially with the Uyghur. This integration had a strong linguistic influence because it triggered a big language shift. Large numbers of sedentary populations who spoke Indo-European languages had been Turkicized long before the Uyghur exodus from the Mongolian steppes. Later on, large groups of Turkic-speaking people, such as the Qarluk and the Uyghur settled in the western part of the Tarim Basin and quickly grew in number to become a dominant group of people (Johanson, 2002-2003: 257-266).

All these historical changes, to some degree, are directly related to the Karakhanid Kingdom (870-1212), which had succeeded the Qarluk rule to become the first Islamic Turkic state in Central Asia in the middle of the tenth century when Kashgar developed into the leading Islamic center in the East. (Johanson, 2002-2003: 257-266). Since Islam was designated as the national religion of the Karakhanid regime, it was able to successfully expand to the eastern and northern parts of the Tarim Basin. During the long war which lasted for 24 years, the Karakhanid Islamic army was able to capture Khotan which was a predominantly Buddhist region. Thus, the southwestern part of the Tarim Basin was now completely Islamicized. Hereon, warring between the Islamicized Karakhanid Kingdom and the Buddhist Kocho Kingdom (850-1250) of the Turfan Depression continued. No matter how hard the Karakhanid army fought, it was unable to capture Kucha. The two completely different two religions – Islam and Buddhism – separately dominated these two kingdoms which designated Kucha as their borders, and remained in that campaign position for almost two centuries.

The Mongolian invasion and the breakdown of the Kocho Uyghur Kingdom made the eastern expansion of Islam easier. The Mongolians conquered the whole of East Turkistan which was under their rule during the years of 1227-1261. From 1260-1347, Uyghur homeland was ruled by the Turkicized Chaghatay branch of the Mongolian Empire. When Tughluk Temor Khan, a Turkicized Mongolian ruler of the Eastern Chagatay Khanate and his descendants were converted into Islam, conditions became favorable for Islam to

expand to the northern Tengritagh (Tianshan) region and the Turfan Depression. Turfan, in the fifteenth and sixteenth century, and Qomul (Hami), in the end of the sixteenth and the beginning of the seventeenth century were the last places of East Turkistan to be conquered by Islam. This conversion process took almost 600 years, beginning in the middle of the tenth century with Kashgar and ending in the middle of the seventeenth century with Qomul.

During this long historical process, the Arabic language and the Islamic culture had a great influence on the language, culture, and social ideology of the Uyghur in East Turkistan. After the tenth century to after the fourteenth century, the written form of the Uyghur language used the Arabic script, which was adopted along with the Islamic religion. Not only did it greatly influence the religious belief and cultural structure of Uyghur, but at the same time it also replaced the Soghdian style Uyghur script and created a new Islamic script which was based on the Arabic script. Arabic, being a holy language, used to honorably record the *Holy Koran* and the memorandum of the Prophet Mohammed, smoothly became the common language for the Muslim World. As Feng Jiasheng has mentioned, the Arabic language serves as an international common language for all Muslims of the Orient just as Latin had served the same for Christian Europe. (Zhao Mingming, 1987:18). At a later stage of the Arab Empire, Arabic was able to increase its influence from the Tarim Basin in the East to Morocco and the southern part of Spain in the West. Therefore, it is not difficult for us to understand Philip Hitti's view that the victory of Islam, in a strict sense, is the victory of a language or a classical book (Hitti, 1995:Vol.1:105).

The language contact between Turkic languages and Arabic started from the tenth century. The Arabic Abbasid Empire of that age was on the wane which later led to a big loss of their power in Iran and Central Asia. Local independent kingdoms like, Saffarids (861-900), Samanids (875-999), Ghaznavids (998-1186) appeared one by one owing to the decline of that Empire. Soon after, Saldjukids (1037-1194) and the Karakhanid Kingdom, established by the Turkic- speaking people, replaced the principalities. Hereon an interesting phenomenon appeared in Baghdad, the political and cultural center of the Islamic world, first it was politically entrenched by the Arabs, then by the Persians and lastly by Turkic peoples in the different processes.

Mahmoud al-Kashgari wrote his famous work *Divan lughat-at Türk* at a time when "the sun is rising on the Turkis' sky" (Kashgari, 1983:Vol.1: 02)[3] around 1072, in Baghdad. He mentioned that the key reason he contributed this famous work was to support the fact that the Turkic and Arabic languages were charging ahead just like two rival flying horses with the same surprising speed (Kashgari, 1983:Vol.1:04).

Divan lughat-at Türk is the first comparative dictionary of the Turki and Arabic languages. It opened a path to the contact and dialogue between these two languages which lasted all through the Middle Ages. The second famous literary work written in Karakhanid Turkic in Kashgar in the eleventh century was *Kutadgu Bilig* which also contained many Arabic terms and its publication supported the big influence that the Arabic language had on Uyghur society in the Karakhanid Kingdom.

Linguists have different opinions about how many words have been adopted from the Arabic and Persian languages that appear in *Kutadğu Bilig*. Emir Nädjip, the former Soviet Union linguist, has mentioned that there were 94 Arabic loanwords used in *Kutadğu Bilig*, which means that most of the loanwords from the Arabic language in the Uyghur language belong to the late medieval times (Nadjip, 1954:18). Another former Soviet linguist, Sultanov, said that there are more than 400 loanwords from the Arabic and Persian

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[3] See, the original sentence that "*sältänät quyaši Türklär burčida jäwlan qilğan…*", quote from Mähmud Qäšqäri, *Divan lughat-at Türk*, Ürümči: Šinjang Xälq Näšriyati, 1983, Vol. 1, p. 02.

languages used in *Kutadğu Bilig*. These figures cannot be considered as big as the ones seen in Turki literary works which were produced during the fourteenth century. In all, the use Arabic and Persian words in *Kutadğu Bilig* far exceeds those used in Mahmoud Kashgari's *Divan lughat-at Türk* which were only around 20. (Sultanov, 1984/4). According to translators of the Chinese version of *Kutadğu Biliğ,* there are around 500 Arabic and Persian loanwords in this book, citing A. Caferoğlu's submission (Caferoğlu, 1968).

Chen Zongzhen has summed up his conclusion in a related article which said that he had made an investigation into the modern Uyghur version of *Kutadgu Bilig* with Latin transcription (Beijing: Millätlär Näšriyati, 1984) and found that there were 384 Arabic and Persian words in the entire book. Among them, pure Persian words or words which have Persian roots were 69. Besides, there were 136 additional words of later input which appears in the foreword, list, subtitles, proper nouns, and other hand-written copies appended by others. So the number of loanwords can add up to around 520 (Chen Zongzhen, 1997:126-127).

Thus it can be seen, during the early stage of Islamization of the Karakhanid Kingdom, the Uyghur written language was forced to adopt some religious, political and abstract terms from the Arabic language. However, that number at this earlier age was not very excessive. Ahmed Yükneki composed his distinguished work *Atabat-al Heqayiq* (The Entrance of Truth) near the end of the Karakhanid times and it was recorded as a book at the beginning of the thirteenth century. There were more than 200 Arabic or Persian loanwords in this poetical work which was written in 512 lines (Geng Shimin, 1981:Vol.3).

Since the fourteenth century Islam started to expand its influence to Kucha and the vast region east of Kucha. Accordingly, the Arabic language and culture naturally greatly influenced the regions of the eastern and northern parts of East Turkistan. It is not difficult to find Arabic terms used in economic and social documents which were discovered in Turfan that date back to the thirteenth and fourteenth century. For example, *häqq* (fee, cost), *qissä* (story, legend), *kidab* (book), *mal* (goods), *qäršliğ* (cost, expenses), etc. (Yasin, 2001:78-79).

To all appearances, the Arabic language has played a key role in the popularization of Islam among the Uyghur people and their classical culture. During the medieval years, the religious schools used Arabic in teaching. Therefore, writers and poets tried to write their works not only in their own language but also in Arabic. While the religious principles taught in religious schools infiltrated people's minds the Arabic language also served to record all the principal inflow in people's daily vocabulary. Under these circumstances, the Uyghur language acquired many new terms which were related to Islam and the Islamic culture expressed with loanwords from Arabic. Not only did the borrowed terms express new ideas and concepts but also many original terms in Uyghur started to be conveyed in Arabic (Polat, 1994:172).

During the Timorid (Amir Timor or Tamerlane) Empire in the fourteenth to fifteenth century, the Chaghatay Turki language produced many literary and scientific works. This period in history has been considered the 'second Golden Age' of Turkic literature when Tamerlane and his descendants ruled Central Asia. However, there were still a certain number of "Farsguy"(Farsi-phile) Turkic poets of that time who reckoned that it would not be possible to compose beautiful poems in the Turkic language. A group of belletristic Turki intellectuals led by Alishir Nawayi produced literary creations using only the Turkic language as a protest against the advocators of the Persian language. Thus, the Turkic language began to gradually improve its status in literary compositions. Alishir Nawayi mentioned in his parlance that Arabic was referred as the 'honey' language, Persian as

'sugar' and Hindi as 'salt' language. At the same time, the Turkic language was also considered an artistic language as in the following lines:

Äräbi häsäl, Farsiy šekär,

Hindi nämäk, Türki hünär.

However, as a result of the strong influence of the Arabic and Persian languages on the Turkic language, even Alishir Nawayi, the representative of "Turkiguy" (Turki-phile) poets, wasn't able to avoid the use of some Arabic and Persian words in his well known literary works, as in the following lines from his famous romance *Ferhad-Shirin*:

Anga färzanä Färhad isim qoydi,

Hurufi mä'ğizin bäš qisim qoydi.

Firaqu, räšku, hijru, ah ilä därd,

Birär härf ibtidadin äyläban färd.

Ten words like *isim* (name), *huruf* (characters), *mä'ğiz* (kernel, core), *qisim* (part, share), *firaq* (parting, separation), *räšk* (envy, jealousy), *hijr* (exodus, migration), *härf* (character), *ibtidah* (commencement, beginning) in the above lines were derived from Arabic and two words *färzanä* (child) and *därd* (illness, pain, sorrow) were adopted from Persian. Nawayi used 21 words in the whole text of the above poem. Among them, 10 were loanwords from Arabic which make up half of the words used in this poem. Words in pure Turkic accounted for only 8, which is only around 38% of all the words in this poem. This shows us clearly to what extent the Arabic language had influenced the Turkic written language, at least in Nawayi's time. The Arabic influence brought about a big change in the vocabulary of Medieval Uyghur which developed its phonetics and grammatical structure mainly along the rules of Old Uyghur.

Chaghatay Turki, particularly Medieval Uyghur, developed and matured its lexicology while it acquired positive elements from the Arabic and Persian languages. From the view of language development, we can say that Chaghatay Turki, which had existed for more than six centuries, picked and eliminated through selection the adopted Arabic words into the Uyghur language because of the influence of Islam and the Islamic culture (Polat, 1994:173). In time, loanwords from the Arabic language in Uyghur were related to many aspects and became an important Uyghur lexical component. Examples can be seen in the following catagories:

Religious terms: – *Allah* (God), *Räsulilla* (Prophet), *Mala'ikä* (angels), *jännät* (Paradise), *äwliya* (sage, wise man), *šäri'ät* (Islamic law), *šäytan* (Satan), *jin* (demon, spirit), *din* (religion), *kapir* (pagan, heathen), *musulman* (muslim), *ğazi* (Islamic warrior), *imam* (Islamic religious leader or scholar), *xatip* (preacher), *xawariš* (heretic), *pilsirat* (the bridge to Paradise), *ayät* (Koranic verse), *ibadät* (Ibada; worship; pray), *ğusil* (ablution), *mäsjid* (mosque), *Qur'an* (Koran), *Hädis* (memorandum of Muhammed), *sahabä* (saint, believer), *qiyamät* (Islamic judgement day), *säjdä* (genuflection during Islamic prayer), *hajj* (obligatory pilgrimage to Mecca), *hadji* (pilgrim), *halal* (justified, permitted), *haram* (unclean, not permitted), *ramazan* (ramadan), *dähri* (atheist; non-believer), *du'a-täkbir* (benediction; blessings), etc.

Cultural and educational terms: – *mädäniyät* (culture), *ma'arip* (education), *kitap* (book), *alim* (scholar) *ilim-pän* (science), *mädrisä* (Madrasa), *mäktäp* (school), *tähsil* (research, study), *mutalä'ä* (avid reading, discuss), *mu'ällim* (teacher, tutor), *däptär* (exercise books), *qäläm* (pen), *darilmu'ällimin* (normal school), *dariltam* (orphanage), etc.

Political and legal terms: – *jinayät* (crime, guilt), *mupättiš* (reviser, inspector), *mähkimä* (court of law), *wilayät* (district), *nahiyä* (county), *waliy* (district governor), *hakim* (magistrate, county head), *dölät* (state), *wätän* (motherland), *mämlikät* (nation), *diyar* (land, region), *bäynälminäl* (international), *qätl* (kill), *qatil* (murderer), *wäzir* (minister), *qarar* (policy decision), *qanon* (law), *täšwiqat* (propagate), *täškilat* (organization), *širkät* (company), *jäm'iyät* (society), etc.

Literary terms: – *bäd'iy* (artistic), *ädäbiy* (literary), *ša'ir* (poet), *še'ir* (poem), *näzm* (poem), *maqalä* (paper, essay, article), *hekayä* (legend, story), *qapiyä* (meter, rhyme), *misra* (verse), *biyit* (poetry, popular saying), *ğäzäl* (ghazal, a kind of poem about love, the number of couplets is between 7 and 15), *qäsidä* (eulogy), *ruba'I* (a four line poem in which the first, second and fourth lines rhyme), *äsär* (work), *wäzn* (rules and forms of classical poetic composition), *mu'ällip* (author), etc.

Terms related to folklore and customs: – *däpnä* (funeral), *näzir* (votive offerings of cash or gifts brought to a shrine), *nikah* (marriage), *sädiqä* (alms, denotion), *pätä* (greeting or visiting to someone), *xätnä* (circumcision), *tawap* (worship), *täziyä* (condolence, sympathy), *murasim* (ceremony), *a'ilä* (family), *jämät* (clan), etc.

Terms related to skills and professions: – *qassap* (butcher), *baqqal* (shopkeeper), *särrap* (bathroom), *hammam* (bathroom), *rässam* (painter), *hättat* (scribe, calligrapher), *näqqash* (master painter or embroider), *rämmal* (fortune teller), *hammal* (bearer), etc.

Terms on courtesy and greetings: – *täqsir* (respected or honored person, sir), *ässalamu äläykum* (hello; how are you; peace to you), *wä'äläykum ässalam* (peace to you, too), *ästäğpurulla* (Allah's forgiveness! God have mercy!), *inša'alla* (God willing!), *alhämdulilla* (Thanks to God), *älhökmililla* (Public decision is trustful), *subhanalla* (praise to Allah; Oh, God!), *häšqalla* (gratitude; thankfullness), *äyyuhännas* (everybody, darn it!), *barikalla* (bravo; to acclaim), etc.

Functional words: – *ämma* (but), *lekin* (but), *biraq* (but), *wä* (and), *häm* (too, also), *lazim* (must be), *yaki* (or), *hätta* (even), *da'ir* (about, on), *a'it* (about, on), *wahalänki* (whereas, however, nevertheless), *halbuki* (however, nevertheless), *wahakaza* (so on, etc.), etc. (XUAR Til-Yéziq Komitéti, 1990-1996:Vol.1-5; Polat, 1994:173-175).

Medieval Uyghur had also adopted some Arabic combination words consisted of two parts, For example:

sahib-: *sahibjamal* (beautiful woman), *sahibtädbir* (prudent; deliberate), *sahibxan* (host), *sahibqiran* (lucky; born under a lucky star), *sahibdölät* (rich; wealthy), *sahibtäxt* (king), *sahibtaj* (king; emperor), etc.

daril-<darul-: *daril'ajizin* (relief house), *darilfunun* (college; institute), *daril'itam* (orphanage), *darilmu'ällimin* (pedagogy; teaching), etc.

mu-: *mu'ällim* (teacher; instructor), *mutäppäkur* (ideologue), *mutanasip* (proportion), *mutä'ässip* (conservative), *mutäxässis* (expert; specialist), *mutäkäbbur* (arrogant; conceited), *mudärris* (teacher at an Islamic theological school), *mu'äkkil* (angel), *mu'ällip* (author), *mu'ämma* (riddle), *muhajir* (a national residing abroad; exile), *musapir* (vagabond; outsider), *mušawur* (advisor; counselor), *muzäppär* (invincible; ever-victorious), *muwäqqät* (temporary; provisional), *muqäddäm* (ago), *muyässär* (feasible; favorable), *muğämbär* (sly; cunning; crafty), etc. (Schwarz, 1992:appendix)

Other Arabic suffixes were also adopted in Uyghur such as < *-wiy>, <-iy>, <-yi>*, etc. these suffixes could make adjectives from nouns. For example, *zamaniwi* (modern, contemporary), *än'äniwi* (traditional), *ammiwiy* (mass, popular), *dunyawiy* (worldly), *ğayiwiy* (ideological, dogmatic), *ğärbiy* (western), *tarixiy* (historical), *siyasiy* (political),

iqtisadiy (economical), *äqliy* (mental, intellectual), *qanoniy* (legal, lawful)*, asasiy (basic, fundamental), sährayi* (desert), *säwdayi* (crazy about, infatuated), etc. Sometimes these suffixes can make adjectives from adverbs. For example, *da'imiy* (constant, perpetual, permanent), *tasadipiy* (accidental, causal), etc.

-iyat/-iyät: these suffixes can make nouns from nouns and adjectives. For example, *särpiyat* (expenditure, expenses), *käypiyat* (mood, sentiment), *käšpiyat* (discoveries), *hakimiyät* (regime, authority), *hürriyät (freedom, liberty), ğalibiyät* (victory, triumph), *mäğlubiyät* (failure), *Islamiyät* (Islam), *mäs'uliyät* (duty, responsibility), *islahat* (reformation), *qabiliyät* (ability), *mäwjudiyät* (existence), *muwäppäqiyät* (success), etc.

-at/-ät : these suffixes can make nouns from nouns and adjectives. For example, *täqsimat* (distribution)*, täsirat* (impression), *tärğibat* (publicity; propaganda)*, täškilat (*organization*), täšwiqat* (propaganda*), tälimat* (teaching; education)*, hökümät* (government), *kamalät* (maturity; perfection)*, häqqniyät* (trust; justice), *räsmiyät* (officialness; formality), *sämimiyät* (sincerity), *še'iriyät* (poetry), etc.

-än: These suffixes can make adverbs from nouns. For example*, asasän* (basically; in general)*, tamamän* (completely, entirely), *xususän* (especially, particularly)*, jawabän* (in response/answer/reply), *häqiqätän* (actually; really; trully)*, šäxsän* (personally)*, omumän* (in general/common), *täxminän* (approximately, nearly), *qästän* (intentionally, deliberately), etc. (Rahman, 1999/2: 30-35)

It should be mentioned that since the advent of Islam, Uyghur names have been strongly influenced by Arabic names. This accounts for the fact that most Uyghur use Arabic names. Personal names, which appeared in the *Koran* and other Islamic books, have been the main source of Uyghur names since the recent millennium, so it is not strange that 85% of all Uyghur names are adopted Arabic names. We can easily support this with the following name list of students studying at the moment in the Journalism Faculty of Xinjiang University: there are 27 students in this class. Their names are *Mahinur, Patimä, Širin'gül, Ğunčigül, Raziyä, BübiMäriyä, Zulpiyä, Pärhad, Ğopur, Güljamal, Sänäm, Yusup, Aminä, Dilmurat, Märbiyä, Hälimä, Zubäydä, Mädinä, Älišir, Rabiyä, Mutallip, Šärqinur, Isa, Yasin, Ilšat, Hädiyä, Aminä.[4]* Among them, 19 are pure Arabic names and 8 are Arabic-Persian, Uyghur-Arabic or Uyghur-Persian double-constituent names.

Modern Uyghur language and literature were formed from the end of nineteenth century to the beginning of the twentieth century. From then on, the Uyghur language and culture have eliminated their antiquated and negative elements and started their progress on a popular and standard path in accordance with the requirement of the new age. The mysterious and rarely used Arabic and Persian terms were naturally eradicated from the Uyghur vocabulary and classified as archaic. Instead, the Uyghur language now preferred to adopt new scientific and technological terms from Russian and European languages and even from Modern Chinese. Thus the Uyghur language ended its history of adopting words from Arabic. Meanwhile loanwords from Arabic became fewer in the Modern Uyghur vocabulary than they had been in Chaghatay Turki.

It should be mentioned again that loanwords from Arabic after the advent of Islam have, to some degree, enriched the Uyghur vocabulary. Some of these loanwords became lexical components in Medieval Uyghur and were used for several centuries, and they were also adopted by Modern Uyghur and consolidated their position so that they have already become an inalienable part of the Modern Uyghur lexicology. To this day, we can still see that there are more loanwords from Arabic in the Uyghur language than there are loanwords from other languages. According to the findings of a linguist, loanwords from

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[4] See, Registered book for Class 2002-2, Faculty of Journalism, Xinjiang University, Urumqi, 2003.

Arabic constituted 33.5% of all the words (Ren Wei, 1988/3) in a Uygur edition of a random issue of the *Xinjiang Daily* published in 1944 while that percentage dropped to 28.6% in another random issue of the same newspaper published in 1986 (Ren Wei, 1988/3).

Researchers had looked into *Uyğurčä Imla Sözlügi* (XUAR Til-Yeziq Komiteti, 1976) and found that there were 450 words which started with the consonant "t". Among them, Arabic loanwords were around 140, which made up 30% (Abduweli, 1989/3). Thus it can be shown that loanwords from Arabic at the beginning of the twentieth century stayed around 30%-40% in the Uyghur vocabulary, but it fell off to 25%-30% at the end of the same century. This shows a flexibility of the Uyghur language to adapt itself to the times. If we study loanwords from Arabic in Chaghatay Turki literary language, it is not difficult to discover that they were used at an even higher rate. Arabic loanwords in Uyghur were mainly confined around nouns, adjectives, adverbs, auxiliary words and other lexical units. The Uyghur language, by adhering to its own verbs – the most stable and pragmatic word source, has successfully restricted and effectively controlled a great number of loanwords from Arabic and Persian.

2.2. Medieval Uyghur and Persian

The history of the cultural exchange between the Turkic-speaking people and the Iranian people can be traced back to the days of the Silk Road when there were contacts between them in the areas of politics, trade and culture.

The extended contacts between them had virtually enhanced the Islamicization of Central Asia which was once the center where the Iranian-speaking sedentary people and the nomadic Turks had carried on their cultural relationship long before Islamism started in Central Asia.

Before the ninth century AD, and much before the Uyghur became the main inhabitants of the south-western part of the Tarim Basin, the Eastern Iranian people were considered the main agrarian settlers in this area. Later, they blended into the Uyghur ethnicity and played an important role in the formation of the Uyghurs. As Babajan Ghafurov has mentioned, "since ancient times, the Eastern Iranian-speaking people and the Turkic-speaking tribes existed together in harmony as neighbors in Central Asia. The Eastern Iranian-speaking people were not only the main origin of the modern Tajiks, but also the main ethnic component of the Turkic peoples." (Ghafurov, 1985:21).

Zoroastrianism, which first appeared in ancient Iran, had widely spread to Central Asia during the reign of the Persian (Sassanid) Empire. Many myths and legends in *Avesta* at a later age had greatly influenced the oral narrative literature of the Turkic-speaking people in Central Asia and the Tarim Basin.

At the beginning of the eighth century, Manichaeism was brought to the Uyghur Empire and became its national religion. When the Uyghur migrated westward from the Mongol highlands, Manichaeism was also welcomed by the local people of the Turfan Basin, at least for a time. According to the travel diary of Wang Yandi, a Chinese tourist of the Song Dynasty, "there were many Manicheaen temples with Iranian monks engaging in religious activities." (Wang Yandi, 1985:61).

In the beginning of the twentieth century, German explorers made archaeological excavations for four times in the Turfan and Tarim Basins. They found much buried treasures such as documents and murals, and took them back to Germany. From these archaeological finds scholars and linguists found that since the eighth century AD many Iranian-speaking immigrants had lived in the Turfan area for at least several centuries. They were mainly classified as the three following groups: the first group was *Persians*, their language was called "*parsiğ*", according to the Old Uyghur documents unearthed from

Turfan. The second group is *Arsaks* or *Parthias*, their language was called *pãhlãvãnig* and the third group is Soghdians, they were also called *soğdaq* in Turfan texts. There were several thousand Manichaean documents written in the Old Uyghur language discovered in Turfan and catalogued by the British Scholar Marie Bois. Among them the number of the documents recorded in the Persian language were more than the number of all other documents which have been discovered in Iran and other countries which were recorded in this same language (Liu Yingsheng, 1991/01).

Thus, it can be seen that there was a close cultural relationship between the Eastern Iranian people who lived in the Tarim and Turfan Basins and the ancestors of the Uyghur long before Islamic religion spread into East Turkistan. Terms like *päriştä* (angel), *känd* (town), *gäp* (gossip, speaking), *paxta* (cotton), *därya* (river), etc. were adopted from the Persian language. Wei Cuiyi also mentioned in her paper that there were many ethnic groups who spoke Eastern Iranian languages had lived in Tarim Basin and Central Asia. Their languages had great influence on ancient languages such as Khotanese Saka, Kucha Tocharian, Karashahar (Agni), Tajik and Uyghur (Wei Cuiyi, 1981:Vol.3).

In the tenth century, Islam started spread to Xinjiang. During this process, the Persian language had an important position in the Islamic culture system. As the British scholar H. A. Ghibbi had mentioned that different peoples and ethnic groups have contributed to Arabic Islam cultural structure. Their languages, traditions and customs gradually blended into the centralized system of ideas and beliefs under the supervision of Arabic dominators. Only Persian, except for adopting some features of Arabic culture and Islamic religion, did not abandon its own ideology, racial and ethnic distinguishing characteristics. After that, the Dari-Persian language was able to flourish its literature and culture, and Persian gradually replaced Arabic culture in the eastern part of the Arab Empire (Hitti, 1995:Vol.1:1).

Mahmoud Kashgari specifically clarified the term "*tat*" used in his linguistic work *Divan lughat-at Türk* by the following explanation: generally speaking, to all Turkic-speaking people, "*tat*" means Persian people. The proverb, "no hat without a head and no Turks without a "*tat*".[5] Which means that if there is no head, there would be no need for a hat and there will be no Turks if there had not been Persians. This proverb also shows the close relationship between the Turkic peoples and Persians of that time.

Since the time of the Karakhanid Kindom, the Persian language and its cultural influence had increased in Central Asia and the Tarim Basin. In 1006 AD, Jaffar Tegin, the sultan of Karakhanid who was in the city of Bukhara took possession of Balkh, and soon Subash Tegin occupied Herat. From then on, the Uyghur and other Turkic tribes started to settle down in the Khorasan Region. In the thirteenth century, the Kocho Uyghurs followed the Mongolian troops who were waging war to the west and marched into Khorasan and Transoxiana and joined with the local Iranian people and some Turkic tribes. During the time of the Ilkhanid Khanate (1259-1388), many Uyghur scholars were appointed to important administrative and military posts. This brought a favorable atmosphere for language and cultural exchange between the Uyghur and Persian languages.

Chaghatay Turki and Persian infiltrated each other during the Timurid times (1369-1506) in Central Asia. Firstly, the great influence of Persian classical poets like Obulqasim Firdawsi, Nizami Ganjiwi, Amir Khusraw Delhiwi, Hafiz Shirazi and Abdulrahman Jami used the Persian language to create excellent literary works which had great influence on Medieval Turki literature. Secondly, Turkic peoples and Persians were living together and mixed with each other in the Timurid times. Alishir Nawayi has written the following in his famous linguistic works, *Muhakimat al-Lughateyn*: "Turkic people and Persian people liked

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[5] Sea the original text: "*bašsiz bök bolmas, tatsiz Türk bolmas*", Mähmud Qäšqäri, *Türki Tillar Diwani* (Divan lughat-at Türk), Vol. 2, p. 409.

to live together regardless of their age difference. They like to communicate, to contact each other. Almost every Turki man can speak Persian. Even Turki poets can write beautiful poems in Persian." (Nawayi, 1988:7-8). Thus, it can be seen that the Persian language and literature had its golden age existing together with the Turkic culture.

In the meantime, the trend of *Farsguyluq* (Farsi-phile, a strong tendency to read and write in Persian) came to be popular among the young Turki in the Timurid times because of the golden age of Persian language and literature. Such cultural tendencies certainly had its historical and social background. When Turkic tribes entered the Eastern Iranian territory, they established several kingdoms, named Ghaznavid and Saldjukid, and Persian was used as the official language of these Turkic khanates. So the Turkic-speaking peoples of Central Asia were heavily influenced by the Persian language and culture. It became a fashion to read, speak and write in Persian. Some Turkic writers so admired the Persian language that they compared it to a *Sugar Language* (Farsiy Shekerest). In Alishir Nawayi's opinion, this phenomenon showed that most young Turki people like ready-made things and were ignorant of their own mother tongue and only interested in literary activities in Persian. Yet the Turkic language was still the deepest, richest and easiest tool to neatly express ideas. If someone's own language is good enough to compose well, there will be no need to express himself in another language. If someone has the ability to compose in two languages, it is always better to use his own more (Nawayi, 1988:26-27).

Therefore, Persian, through many channels was adopted by the Turkic language, particularly by Medieval Uyghur. In the meantime, Persian loanwords, prefixes and suffixes enriched the vocabulary of Modern Uyghur. Most of the loanwords from Persian in Medieval Uyghur were mainly nouns that refer to everyday life and exact materials. For example, *nan* (bread), *gül* (flower), *göš* (meat), *pul* (money), *dost* (friend), *räxt* (cloth), *däräx* (tree), *asman* (sky), *zemin* (earth, ground), etc.

Generally speaking, except for verbs, there are a certain number of loanwords from Persian in Uyghur in every lexical category. They can be classified as the following according to their meaning:

Religious terms: – *huda* (God), *namaz* (prayer), *jäynamaz* (prayer-mat), *gunah* (crime, sin), *dozax* (Hell), *namaz bamdat* (morning prayer), *namaz pešin* (midday prayer), *namaz huptan* (evening prayer), etc.

Political and social terms: – *räxbär* (leader), *särdar* (leader, chief), *rähnamä* (guidebook), *jahan'gir* (conqueror), etc.

Food terms: – *nan* (bread), *göš* (meat), *girdä* (a kind of bread), *mewä* (fruit), *näšpüt* (pear), *xurma* (persimmon), *doğab* (icy-water), *gulab* (nectar), etc.

Terms about skill and crafts: – *ašpäz* (cook), *särtiraš* (barber), *miskär* (coppersmith), *zärgär* (goldsmith), *mozdoz* (shoemaker), *rändä* (planer), *zäxmäk* (a small piece of wood for musical instrument), *kamanča* (small bow for musical instrument), etc.

Terms of body parts: – *gärdän* (neck), *pešane* (forehead), *läw* (lip), etc.

Musical terms: – *sazändä* (musician), *ahang* (melody), *awaz* (voice), *dutar* (a plucked two-stringed musical instrument, one of the most popular among Uyghurs, Uzbeks and Tajiks), *satar* (a string musical instrument about 148 cm long, with three main strings and 8-12 sympathetic strings), *xuštar* (a string musical instrument used by the Uyghur and other nationalities in Xinjiang), *ğijäk* (a bow/string musical instrument about. 88 cm long, with a spherical body, a fretless neck, 3 or 4 strings, and a skin membrane), *tämbur* (a plucked musical instrument with three or four brass strings, sixteen frets on a long solid neck and a small, pear-shaped body. Its total length is about 147cm. It is plucked with a plectrum),

rawab (a plucked string musical instrument of which there are several kinds), *näy* (a transverse flute, made of wood, bamboo or metal, with six finger holes), *sunay* (a reed musical instrument with 5-7 finger holes), *kanay/karnay* (a brass wind musical instrument), *zäxmäk* (plectrum), *xäräk* (bridge of a dutar, rawap, and other string instruments, usually made of wood), etc.

Furniture terms: – *aptuwa* (an ewer with a long spout, jug, ewer), *čilapča* (a dish-shaped basin for hand-washing), *pärdä* (curtain), *pägah* (place in a house near the entrance), *balixana* (attic, loft), *gärdin* (large bowl), etc.

Terms of days and week: – *yäkšänbä* (Sunday), *düšänbä* (Monday), *säyšänbä* (Tuesday), *čaršänbä* (Wednesday), *päyšänbä* (Thursday), *jümä* (Friday), *šänbä* (Saturday), *häptä* (week), etc.

Place names: – *paytäxt* (capital), *läng'gär* (anchor), *äwräz* (sewer), *karxana* (enterprise, workshop), *dalan* (entrance hall, corridor), *göristan* (graveyard, cemetery), etc. (XUAR Til-Yeziq Komiteti, 1990-1996:Vol.1-5; Schwarz, 1992)

Medieval Uyghur also adopted some combination words from Persian which consisted of two parts. For example,

abi-: *abihawa* (climate; weather), *abihayat* (water of life; elixir), *abihaywan* (elixir), *abinawat* (a kind of melon, produced in Xinjiang), etc.

bät-: *bätqiliq* (bad habit, obscenity), *bätbäširä* (homely, unattractive), *bätnam* (disreputable, notorious), *bättam* (tasteless), *bätbäxt* (unlucky; misfortune; bad egg;), *bätbäširä* (ugly; deformed), *bätxäj* (squandering), *bäträng* (ugly-colored), *bätguman* (suspicious), *bätbuy* (stench, stink), etc.

Furthermore, there are prefixes and suffixes from Persian into Uyghur which have increased their word-making ability.

The following are the examples made by adding prefixes *<abi->, <ba->,<bä->, <bät->, <bi->, <bär>, <na->, <käm->, <häm->, <där->, <xuš->, <sär->, <peš->, <zär->, <näw->, <pay->, <yäk->*, etc. from Persian into Uyghur. For example,

ba-: *bamäslihät* (discussion; consult with), *batäqdir* (supposedly; presumably; probably), etc.

bä-: *bäquwwät* (strong; robust), *bähozur* (comfortably; freely; informally), *bähäywät* (enormous, huge), *bädölät* (rich; abundant), *bäğayät* (much; very; excessive), *bä'äyni* (seen, be like, as if), etc.

bi-: *bi'aram* (uncomfortable; uneasy), *bibaha* (priceless), *bipayan* (boundless; endless), *bipärwa* (indifferent; unconcerned), *bitäräp* (neutral), *bimänä* (meaningless), *bigunah* (innocent), *bitäläy* (unlucky; unfortunate), *bixätär* (safe; secure), *bixäwär* (ignorant; uninformed), *bihaya* (brazen; shameless), *bihörmät* (not respected), *bihudä* (unprofitable; useless), *bihuš* (stupor; unconscious), *bi'ädäp* (impolite), *binomus* (shameless), *bihesab* (countless), etc.

bär-: *bärbat* (destruction; demolition), *bärpa* (building; construction), *bärdaš* (patience), *bärdäm* (cheerful; brisk), *bärhäq* (correct; proper), *bärhäm* (to surmount; overcome), *bärqarar* (firm; staunch), *bärkät* (abundance; prosperity), etc.

na-: *nabap* (inappropriate; unsuitable), *napak* (unclean), *natayin* (may not; unlikely), *natoğra* (incorrect, mistaken), *natonuš* (strange; unfamiliar), *nadan* (ignorant; unlearned), *na'insap* (dishonest), *namuwapiq* (unsuitable), *nahäq* (unjust, unfair), *našükür* (ungrateful), *najins* (hybrid; impure; bastard), *na'ilaj* (unwillingly), etc.

käm-: *kämdidar* (disappeared), *kämsöz* (taciturn, untalkative), *käm'äqil* (lack of ability), *kämquwwät* (weak), etc.

häm-: *hämtawaq* (fellow diner; dining partner), *hämdastixan* (someone who shares dinner), *hämdärt* (fellow sufferer), *hämjähät* (cooperation), *hämsayä* (neighbor), *hämsäpär* (travel companion), *hämsöhbät* (interlocuter; interviewer), *hämnäpäs* (having a common destiny), *hämdäm* (aid; assistance), *hämpikir* (like-minded), *hämširä* (nurse; sister), *hämyan* (billfold; wallet), etc.

där-: *därguman* (doubtful, suspicious), *därwäqä* (really; sure enough), *därhal* (immediately; at once), *därman* (energy; strength), *därhäqiqät* (indeed, in fact), *därqäm* (to someone's face), *därkar* (need, use), etc.

xuš-: *xuštar* (in love), *xušxäwär* (good news), *xušxät* (well-written), *xuščaqčaq* (merry, fan), *xušpe'il* (good hearted), etc.

sär-: *särdar* (leader;chieftain), *särxil* (elite, exceptional), *särxuš* (drunk, intoxicated), *särläwhä* (title, heading), *särmayä* (money, capital), *särkatip* (secretary general), *särpay* (clothing; dress), *särsan* (roaming; roving), *särwaz* (infantry-man, soldier), *särkärdä* (commander), *särgäz* (colorful homespun cloth), *särgüzäštä* (experience), etc.

peš-: *pešab* (urinate), *pešaywan* (porch), *pešanä* (forehead), *pešwa* (pioneer; forerunner), *pešqädäm* (senior person), etc.

zär-: *zärbap* (brocade), *zärbidar* (shock brigade/worker), *zärbimisal* (aphorism; proverb; saying), *zärpečäk* (dodder; bindweed), *zärdap* (bile; suffering), *zäršunas* (connoisseur), *zärgär* (jewelry maker; goldsmith), *zärdigöš* (rage), etc.

näw-: *näwbahar* (early spring), *näwqiran* (courageous; gutsy; strong), *näwjuwan* (young fellow), *näwkär* (bodyguard; servant), etc.

pay-: *paypaq* (socks), *paytäxt* (capital city), *payxan* (shinbone), *payqädäm* (pace, step), *paymal* (trampled upon), *paynap* (upper course or reaches of a river), *paynäk* (butthead), *paytima* (footcloth), etc.

yäk-: *yäktil* (monolingual), *yäkpay* (single; single-footed), *yäktäk* (open-neck gown), *yäktiz* (one-legged), *yäkčäšmä* (one-eyed), *yäkdil* (of one heart or mind), *yäkšänbä* (Sunday), etc.

Following are the examples of the words made by adding suffixes adopted from Persian:

-päräs < -färäst: *butpäräs* (Buddhist), *xiyalpäräs* (day-dreamer), *atäšpäräs* (Zoroastrianist), *aptappäräs* (sunflower), *išrätpäräs* (entertainer), *šöhrätpäräs* (vain), *xotunpäräs* (womanizer), *urušpäräs* (war-monger), *mänsäppäräs* (careerist), *jahalätpäräs* (ignoramus), *dunyapäräs* (money-grubber), *pulpäräs* (mone-worshipper), *abroypäräs* (vain person; preener), etc.

-puruš<-firuš: *kitabpuruš* (book-seller), *dorapuruš* (medicine-seller), *kispuruš* (human-trafficker) *wapuruš* (bootseller; street vendor), *čaypuruš* (tea merchant), *almipuruš* (apple vendor), *latapuruš* (scrap collector), *mäypuruš* (tavern owner), *yundipuruš* (bootlicker; lackey;), *naspuruš* (*nas* merchant), *äskipuruš* (junk; scrap; trash), etc.

-waz<-baz: *qimarwaz* (gambler), *käptärwaz* (pigeon or dove-keeper), *išqiwaz* (admirer, appreciator), *janbaz* (self-sacrificing), *šäkilwaz* (formalist), *guruhwaz* (Cliquist; Groupie), *säpsätäwaz* (babbler), *mähälliwaz* (local nationalist), *rängwaz* (swindler; trickster), *sölätwaz* (ostentatious), *siyasätwaz* (politician), *qiličwaz* (someone who uses a dagger), *täräpbaz* (factionalist), *pahišiwaz* (brothel), *bäččiwaz* (sodomist), *pälsäpiwaz* (glib talker), etc.

-päz: *ašpäz* (cook), *saxtapäz* (Hypocrite, faker, deceiver), *samsapäz* (a chef who makes dumplings filled with meat and onions), *mantapäz* (a chef who makes steamed dumplings), *zasüypäz* (a chef who cooks sheep entrails), *gäjpäz* (gypsum maker), *jalappäz* (a lewd, lascivious person), etc.

-puzul<-fuzul: *ašpuzul* (restaurant), *dorapuzul* (pharmacy), *dangpuzul* (pawnshop), etc.

-xan: *kitabxan* (reader), *sahibxan* (householder), *ğäzälxan* (*ghlazal*-reader or writer, someone who is fond of *ghazal*s), *namazxan* (believer, faithful), *gülxan* (campfire; bonfire), *dastixan* (table-cloth), etc.

-xana: *kitabxana* (bookstore), *ašxana* (restaurant), *čayxana* (tea-house), *išxana* (office), *doxturxana* (hospital), *pahišäxana* (brothel), *hajätxana* (toilet), *karxana* (enterprise, workshop), *bajxana* (tax-office), *saqčixana* (police station), *sartirašxana* (barbershop), *göröxana* (pawnshop), *nawayxana* (bakery or stall which makes and sells *nan*), *murdixana* (mortuary), *yataqxana* (dormitory), *gezitxana* (newspaper office), *gülxana* (florist), *girxana* (weighing station), *girimxana* (beauty shop), *räsätxana* (observatory), *soraqxana* (law court; tribunal), *qamaqxana* (jail; prison), *älčixana* (embassy; legation), *basmixana* (printing press), *butxana* (temple), *kafiyxana* (coffee- house), *suxana* (wash room), etc.

-xor: *čayxor* (tea-drinker), *jazanixor* (usurer), *parixor* (bribe-taker, grafter), *qanxor* (bloodthirsty, tyrant, bloodsucker), *göšxor* (predator), *sütxor* (loan shark; mammal), *otxor* (herbivorous), *adämxor* (cannibal, murderer), *gumanxor* (highly suspicious), *pitnixor (*rumormonger; tattletale; gossip), *ğämxor* (concerned; anxious), *töhmätxor* (slanderer; vilifier), *israpxor* (wasterer; spendthrift), *paydixor* (profit seeker), *damxor* (boaster), *danxor* (scavenger), *häsätxor* (jealous person), *tamaxor* (greedy; avaricious), *xunxor* (bloodsucker), *zinaxor* (adulterer; fornicator), *lapxor* (boaster; windbag), *yundixor* (bootlicker), *ğämxor* (concerned; anxious), *datxor* (crying; complaining), *mäyxor* (drunkard), *balaxor* (troublemaker), *mirasxor* (legetee), *jidälxor* (trouble-maker), *jilixor* (an impetuous person), etc.

-dan: *sudan* (canteen), *čaydan* (thermos), *küldan* (ashtray), *oqdan* (quiver, bullet-pouch), *šamdan* (candle-holder), *xumdan* (kiln), *otdan* (firepan), *kitabdan* (bookcase), *qälämdan* (pen container), *siyadan* (ink slab), *lazidan* (pepper jar), *tuxumdan* (ovary), *isriqdan* (incense burner), *güldan* (flower vase), *sopundan* (soap dish), *tükürükdan* (spittoon; cuspidor), *gäpdan* (eloquent), *otdan* (firepan), *čoğdan* (brazier), etc.

-dar: *ämäldar* (official), *hökümdar* (ruler), *čarwidar* (cattle-breeder; livestock owner), *xäwärdar* (informed), *dangdar* (famous; famed), *bayraqdar* (leader; flag-carrier), *rängdar* (colored; colorful), *qarzdar* (debtor), *zemindar* (landowner), *dindar* (believer in God), *pärhizda*r (dieter), *mänpä'ätdar* (beneficiary), *xeridar* (customer), *möhürdar* (keeper of the seal), *hoquqdar* (person in power), *hazidar* (mourner), *hamildar* (pregnant), *hässidar* (shareholder; stockholder), *älämdar* (officer), *dukandar* (shopkeeper), *täqwadar* (devout or pious person), *minnätdar* (grateful; thankful), *särdar* (chieftain; leader), *xojidar* (manager), *namdar* (famous; prestigious), *matämdar* (mourner), *čiqimdar* (debtor), *xäzinidar* (treasure keeper), *güldar* (flowerbed), *zärbidar* (shock worker), etc.

-zar: *gülzar* (flower bed), *däräxzar* (grove; forest), *üzümzar* (vineyard), *čimänzar* (blossoming meadow), *bidizar* (alfalfa field), *bananzar* (banana grove), *bambukzar* (bamboo grove), etc.

-pärwär: *wätänpärwär* (patriot), *tečliqpärwär* (pacifist), *xälqpärwär* (philanthropist), *millätpärwär* (nationalist), *märipätpärwär* (educator, supporter of education), *insanpärwär* (humanitarian), *ilimpärwär* (someone who seeks knowledge or who appreciates science), *häqqaniyätpärwär* (fighter for justice), *hürriyätpärwär* (liberal), *täräqqipärwär* (progressive), *adalätpärwär* (a fair, impartial or objective person), etc.

-šunas: *tilšunas* (linguist), *tarixšunas* (historian), *dinšunas* (religions researcher), *qanonšunas* (legal scholar), *ösümlükšunas* (botanist), *šärqšunas* (orientalist), *ma'aripšunas* (educator; pedagogue), *iqtisadšunas* (economist), *irqšunas* (ethnologist), *ilahiyätšunas* (theologian), *insanšunas* (anthropologist), *okyanšunas* (oceanographer), *hašarätšunas* (entomologist), *hoquqšunas* (jurist), *täbi'ätšunas* (naturalist), etc.

-kar: *sän'ätkar* (artist), *binakar* (architect), *paxtakar* (cotton farmer), *häwäskar* (amatuer, fan), *gunahkar* (criminal, sinner), *bapkar* (weaver), *görkar* (grave digger), *mädätkar* (backer; supporter), *mädikar* (casual or seasonal worker), *säwäpkar* (perpetrator), *xiyanätkar* (corrupt person), *jawapkar* (defendant), *riyakar* (hypocrite), *yadikar* (memento; souvenir), *jinayätkar* (criminal), etc.

-gär: *dawagär* (prosecutor), *sodigär* (tradesman, merchant), *zärgär* (goldsmith), *dorigär* (medicine-seller), *iğwagär* (provocateur, provoker), *zomigär* (magnate; tycoon), *sehirgär* (magician; witch), *höpigär* (craftsman; peddler), *jadugär* (magician), etc.

-guy/-koy: *du'aguy* (prayer), *turkiguy* (a man who prefers to write in the Turki language, or Turki-phile), *farsiguy* (a man who prefers to write in the Persian language, or Farsi-phile), *xudaguy* (believing), *rastkoy* (sincere; genuine), *xošamätkoy* (flatterer), etc.

-gah: *aramgah* (relaxation spot, rest area), *jänggah* (battle-field), *säyligah* (picnic site, park), *heytgah* (a place where religious celebrations are held), *pägah* (place in a room rear the entrance), *qarargah* (headquarters), *säjdigah* (a place for prayer), *bargah* (camp; campsite), *čašgah* (late morning), *läškärgah* (camp; garrison), *mähšärgah* (judgment place), *mänzilgah* (post station), *ziyarätgah* (place of pilgrimage; scenic spot), *čarigah* (one of the twelve muqam), *därgah* etc.

-käš: *harwikäš* (driver), *japakäš* (sufferer, martyr), *kirakäš* (renter), *qälämkäš* (literary worker), *haraqkäš* (drunkard), *mehnätkäš* (laborer), *hayankäš* (profitteering; usurer), *görökäš* (pawnbroker; moneylender), *gädänkäš* (stubborn; obstinate), *nimkäš* (half-new), *čaptikäš* (naughty; mischievous), *päskäš* (base; mean), *näsäkäš* (a näsä smoker), *mäydankäš* (opium; den operator), *haraqkäš* (drunkard; alcoholic), *mäpikäš* (cart-driver), *harvikäš* (cart-driver), *äpkäš* (shoulder pole), *počtikäš* (mailman), *äpyünkäš* (opium addict), *häzilkäš* (joker), *awarikäš* (busybody), *yaymikäš* (street vendor), *zäykäš* (damp; humid; moist), *tängkäš* (accompaniment), etc.

-namä/-näma: *guwahnamä* (certificate), *taqdirnamä* (certificate of merit), *šahadätnamä* (affidavit, identification paper), *jängnamä* (battle-record, heroic legend), *yilnamä* (yearbook), *salnamä* (chronicle), *iqrarnamä* (written confession), *näsäpnamä* (genealogical record), *nizamnamä* (constitution; regulation), *xitapnamä* (declaration), *ähdinamä* (convention; pact), *čaqiriqnamä* (written appeal), *täbirnamä* (book used for interpreting dreams), *täšäkkürnamä* (letter or note of thanks), *täziyänamä* (obituary notice), *toxtamnamä* (written contract), *töwinamä* (letter of repentance), *palnamä* (book of divination), *bayannamä* (memorial; statement), *sayahätnamä* (travelog; travel diary), *jahannäma* (wordbook), *qiblinäma* (compass, guide), etc.

-istan/-stan: *gülistan* (flowerbed; flower garden), *zemistan* (cold winter), *qäbristan* (cemetery, graveyard), *göristan* (cemetery, graveyard), *qazaqistan* (Kazakhstan), *özbekistan* (Uzbekistan), *türkistan* (Turkestan), *kurdistan* (Kurdistan), *afğanistan* (Afghanistan), etc.

-wan/-wän<-ban/-bän: *pasiwan* (guard; protector), *parawan* (affuent; wealthy), *bağwän* (gardener), *saraywän* (innkeeper), *därwazawän* (doorkeeper), *hünärwän* (artisan, craftsman), *sayiwän* (sunshade), etc.

-tiraš < -trač: *särtiraš* (barber), *häykältiraš* (sculptor), etc.

-män <- mänd: *dölätmän* (rich man), *därdmän* (ailment, painful), *sözmän* (eloquence), *danišmän* (philosopher, knowledgeable), *sadaqätmän* (faithful, loyal), *zoqmän* (enjoyable, delightful), *ixlasmän* (believer; disciple), *ičärmän* (drunkard), *čekärmän* (drug addict), *satarmän* (seller), *alarmän* (buyer), *ita'ätmän* (obedient), *razimän* (satisfied), *öčmän* (hatred; revenge), *ölärmän* (half-dead; extremely feeble), *hajätmän* (needy), *bilärmän* (cleverness in trivial matters), *atarmän-čaparmän* (bootlicker; henchman), etc.

-yar: *hušyar* (vigilant, watchful), *gülyar* (flowery, flowered), etc.

-gir: *bajgir* (tax-collector), *jahan'gir* (conqueror), *laxšigir* (firetongs; curling tongs), etc.

-anä: *dostanä* (friendly), *ša'iranä* (poetic), *baturanä* (bravely, heroically), *šahanä* (Imperial; opulent), *aqilanä* (wise, intelligent), *šadiyanä* (happy, joyous), *äxmiqanä* (stupid; foolish), *xupiyanä* (secret; mysterious), *ğayiwanä* (invisibly; intangibly), *ğaljiranä* (crazy; insane), *ğeribanä* (solitary; homeless), *märdanä* (brave; heroic), *mäğruranä* (arrogantly; proudly), *jäsuranä* (bravely; courageously), etc.

-andä/-ändä: *namayandä* (representative), *pärändä* (generic word for birds), *jäwändä* (having a mixture of flour and adulterants), *räzändä* (head cold), *gäzändä* (poisonous animal), *räwändä* (grain or food dealer), *parakändä* (chaotic; confused), *baqiwändä* (eternal companion), *bäxšändä* (giving; bestow), *sazändä* (musician), etc.

-saz: *mašinisaz[liq]* (car-builder), *qulupsaz* (locksmith or repairer), *sa'ätsaz* (watchmaker or repairer) *kemisaz[liq]* (ship-builder), etc.

-war/-wär: *ümidwar* (hopeful; optimistic), *jänggiwar* (militant; combat), *dišwar* (difficult), *buzrugwar* (great; mighty), *säpärwär* (mobilized), etc.

-bäxš: *rahätbäxš* (relaxed; carefree), *hayatbäxš* (vigorous; dynamic), *arambäxš* (relaxed and happy), *ilhambäxš* (inspiring), etc.

-tar: *räptar* (situation; trend), *xuštar* (desire; infatuation), *dästar* (white turban), *dutar* (a stringed musical instrument), *satar* (a kind of musical instrument), etc.

-kor: *nankor* (ungrateful), *tuzkor* (ungrateful), etc.

-bänt: *näzärbänt* (arrest), *zänjirbänt* (tethered; tied up), etc.

-daz: *čäwändaz* (horse rider), *payandaz* (a long narrow rug, used on ceremonal occasions), etc.

-pay : *yäkpay* (single; single-foot), *čaharpay* (beast, quadruped), *gundipay* (jailer; prison warden), *särpay* (clothing; dress), *rodipay* (a legendary monster who trips people up), *čiraqpay* (lamp base or stand), etc.

-bärdar: *pärmanbärdar* (absolutely obedient person), *legänbärdar* (toady; lackey), etc.

-siman: *maymunsiman* (monkey-like; ape-like), *tajsiman* (coronary), *adämsiman* (humanoid), *tuxumsiman* (egg-like), *haywansiman* (animal-like), *bašaqsiman* (spike-like), *yultuzsiman* (star-shaped), *yipsiman* (string-shaped), *gazsiman* (gaseous; gas-like), *gümbäzsiman* (dome,cupola), *sazangsiman* (appendicitis), *halqisiman* (circular, round), etc.

-zadä: *šahzadä* (princes), *xanzadä* (princes), *xojizadä* (decendants of a Xoja), *ämirzadä* (son of an Emir), *esilzadä* (aristocrat), *bägzadä* (son of a Beg), *haramzadä* (illegitimate child; slippery fellow), etc.

-čan<-čänd: *issiqčan* (hot-natured), *soğuqčan* (cold-natured), *ijatčan* (creative), *ita'ätčan* (obedient), *intizmčan* (disciplinarian), *säwirčan* (patient; restrained), *miščan* (delicate; fragile), *nomusčan* (bashful; shy), *sezimčan* (sensitive), *ötküzüščan* (conductive), *hessiyatčan*

(full of affection), *xiyalčan* (dreamy; pensive), *ämgäkčan* (diligent; hardworking), etc. (XUAR Til-Yeziq Komiteti, 1990-1996:Vol.1-5; Schwarz, 1992).

In addition, Medieval Uyghur also adopted some suffixes from Persian which had limited word-making ability, such as the following: <ta-> *ta'äbäd* (forever, always), <-bin> *tamašibin* (audience, spectator), <-nak> *ğämnak* (anxious, distressed), <-güzar> *ğämgüzar* (close or intimate friend), etc. (XUAR Til-Yeziq Komiteti, 1990-1996:Vol.1-5; Schwarz, 1992).

Thus, it can be seen that a certain number of loanwords from Persian were able to enter the Uyghur vocabulary and became an inalienable part of Modern Uyghur, especially the prefixes and suffixes which have greatly improved the word-making ability of the Uyghur language. Even at the beginning of the twentieth century, Persian and Arabic languages were widely used in Uyghur traditional religious schools (Madarasa). Khoja Hafiz's poems written in Persian were taught together with Alishir Nawayi's literary works in these schools. This also added to the influence of Persian on the Uyghur language.

It should be noted that at the same time that many Persian words were adopted into the Turkic language, many Turkic words were also being adopted into the Persian language. As Alishir Nawayi had mentioned in his *Muhakimat al-Lughateyn* that the Turkic language was more advanced than Persian in creating terms. Persian also borrowed many terms from the Turkic language, such as *qaymaq* (milk-cream), *umač* (porridge), *qatlimä* (layered pastry made with yoghurt and butter), *bulamaq* (to rob), *quymaq* (fritter, fried batter), *kömäč* (bread baked on hot ashes), *talqan* (browned flour), etc. (Nawayi, 1988:25). Although the number of adopted Turkic words into Persian may not as numerous as Persian words adopted into Turkic, still the languages had mutual influence on each other because of their contact had continued for a long time.

Language contact between Turkic and Persian has sharply decreased since the twentieth century owing to political, social and cultural changes in Central Asia. The once strong trend of adopting Persian loanwords into Uyghur terminated in East Turkistan after the twentieth century. Nevertheless, Persian loanwords already adopted into Uyghur still have an important role in the development of Modern Uyghur. The percentage of the Persian loanwords in Modern Uyghur is only second to that of loanwords from Arabic. There are many Persian words and phonetic contents in *Šäyxlär* (Sheyhs), a sub-dialect which is also known as *Abdall* or *Eynu* which has the typical features of Modern Uyghur that is used in the Pahpu village of Kashgar Yengishähär County. This can be seen as an example of the deep influence that Persian has had in East Turkistan.

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