

Some Lexical Features of Bukhara-Oghuz Dialects

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Abstract: In this article, the lexical features of the Oghuz dialect of the Bukhara region were studied using the example of the Chandir dialect and were compared with their counterparts in dictionaries.

Keywords: Turkic languages, literary language, dialect, oghuz dialects, lexical meaning, dialect meaning, etymological meaning.

Introduction: Today, dialects are considered the main source for the development of the literary language. It is known that many words in dialects are significant because they arose on the basis of the language owner's experience and thinking, and their roots are ancient. The collection, in-depth study, and linguistic-historical description of dialectal words are important factors in the study of the complex history of language and the people. It should be noted that while the literary language is constantly enriched based on internal sources, it can also be seen how many of our dialectal words have not yet found their place in dictionaries. One of the main tasks facing Uzbek dialectology today is to enrich the "Dictionary of Uzbek Folk Dialects" with dialect words and to study the dialectal features of the dialects of regions that have not yet been taken as the object of research. Therefore, in this regard, the Chandir dialect of the Alat district, which is part of the Oghuz dialect, differs from other dialects of the region by its diversity and the lack of Arabic and Persian words. The lexicon of the Oghuz dialects of the Bukhara region has been studied monographically from a comparative, descriptive, and comparative-historical point of view. In the work, it can be seen that the common features of the Oghuz were carried out on the basis of the Alat and Karakul districts. In this article, some words in the speech of representatives of this dialect were analyzed lexically and semantically based on the following two groups:

I. Words not included in the dictionary of dialects and the Uzbek literary language, but found in the Chandir dialect:

1) Dog'an [dog'an]. It is known that in the literary language, the word *tuğishgan* is used for "brothers and sisters born from the same parents." The word conveying this meaning is actively used in the speech of the local population in the form of "do'g'an." It should be noted that in other Turkic languages, children born to the same parents are used as *doğ+daş=doğdaş*. It is not difficult to notice that this word is also formed by adding the suffix -on to the dialectal form *dog'*, which is the basis of the verb *tug'moq*. Also, mainly in the speech of representatives of this dialect, the form of address with the first-person possessive affix *doğanim* or without it - *undalma* - is widely used. For example: *Doğän doğäna ğanimat. Doğänim* how your health?

2) *Suyul'g'on* [suyulğän]. This word is the dialectal form of the word *lizard*, which belongs to the order of reptiles. Apparently, it was figuratively named by dialect representatives based on the movement of reptiles. That is, if we pay attention to the root of the word, in the sources *сүлүдї* – It is noted that it expresses the content of rarefied. We know that the word *siyraklashmoq* also means to decrease, to decrease. It can be assumed that the lizard was named so because its size decreased relatively compared to before as a result of dropping its tail when it sensed danger. It is also possible to find cases where representatives of the dialect use this reptile as another name *gömlğän* (formed from the fact that he buried himself in the sand when he sensed danger): For example:

Suyulğän, suyulğän,

Qum astina gömlğän. (folk songs).

Also, in some literature, it is noted that it is expressed as siyilg'on in the Karakul dialect of the Bukhara region:

Qadim turkiy so'z erur,

Suyulg'on-u siyilg'on.

Buni anglamak faqat,

Boshiga qon quyilg'on .

3) Dushaq [duşaq]. It is the expression of the word tushov in the literary language in the Chandir dialect. In Turkic languages, it is noted that it was formed as a result of adding the suffix "-q" to the root duşa, which means to put chains . This word is also widely used in dialects in the sense of a fetter. For example: Ayāging duşaqlandım, get up from your place. In this dialect, there is also a ritual called duşaqkesti, formed on the basis of this word. That is, to make the toddler walk easily and quickly, ropes are tied to their feet, and these ropes are cut with scissors by an elderly woman with good intentions and prayers, and a roll is run between their feet. On the other hand, young children need to catch the flatbreads. After this ceremony, the locals still perform this small ritual, believing that the child will walk quickly.

4) Qundaq [qundaq]. A diaper wrapped around a newborn before he goes to bed. The performance of this action is expressed by the verb qundaqlamoq. For example: Shu uyga o'g'il bersin qundaqlaja (From folk songs sung during Ramadan). The yarn made from special soft fabric, which is tied so that the swaddling clothes do not come undone, is called kalvag. If we pay attention to the composition of the word колваг, it is formed by the method of composition using the words qo'l+bog'.

6) Ava [ava]. The father's brother or younger brother. The word amaki, which is an alternative to this word in the literary language, is widely used not only in relation to the father's brother or younger brother, but also as a form of address to other elderly people. The word ava, used in the The word ava, used in the Chandir dialect, differs from the word amaki only in that it is used in relation to the father's brother or younger brother. For example: Avamlar atamdan keyin meni yekkelemedi. In H. Juraev's work devoted to the Turkic-Kaltatay dialect, it is also noted that the word Əvə is used in place of the word "uncle," that is, "younger brother of the father" .

7) Kirpi [kirpi, kirpitikān]. This word, which also meant hedgehog in ancient Turkic, is considered a dialect word in modern Uzbek. In "Devonu lug'otit turk," the word kirpi means "many thorns." In it, the suffix "-i" at the end of the word kirpi turns out to be a plural suffix, that is, it is stated in the form kirp+i=kirpi, but it is not justified. Also, in the etymological dictionary, it is noted

that the word kirp itself is a derivative word (in the form kir+p=kirp), but the "-p" part cannot be explained.

It should be noted here that it is difficult to believe that the suffix -i is a plural suffix, as there is no information about this in any sources.

II. Differences between dialect dictionaries or certain words in the Uzbek literary language and their meanings in the Chandir dialect:

1) Porsimoq [porsimoq]. In the "Dictionary of Uzbek Folk Dialects," it is noted that this word expresses the meaning of changimoq in the Khorezm dialect . However, this word in Chandir means to smell, to smell, to emit an unpleasant odor: Gōşni muzlatkichça qoymasa, tezda porsiydi. In the ancient Turkic language, there may also be a modified form of the verb bōr, which means "to smell," which is the root of the verb burqimoq. From this it is clear that the word порсимоқ in the Chandir dialect should also be noted in the dialect dictionary.

2) Peshkir [peşkir]. In the dictionary of Uzbek folk dialects, there are two meanings: 1) apron in several dialects of the Khorezm region; 2) in this dialect, the meaning of "cho'qmor," "suyil" is noted . However, the word peshkir in the Chandir dialect is used in a completely different sense, that is, in relation to a person who tries to dominate the sentence in the word, who exaggerates some reality: Peşkir adamdan qorq.

3) Bo'ji [bōji]. In the speech of representatives of the handir dialect, it means an insect. This word is mainly found in children's speech. In the "Explanatory Dictionary of the Uzbek Language," it is used in the sense of "jin," "ajina" to frighten children, that is, to deceive" is called. However, in other dictionaries, we can see that the explanations related to this word are closer to the meaning in the Chandir dialect than to its literary meaning. It is known that the root of this word, mə:jek, used in some dialects as bə:jek, is traced back to the ancient Turkic word "bö," which means "terrible insect." In the language of the Chandyr people, the words möjek (mə:jek) and boji are still used side by side in the meaning of insects. In some dictionaries, it is noted that the word mə:jek in Turkish dialects means insect (nasekomoye), and there are also variants bēji and bə:jek.

4) O'kcha [Ökçä]. This word in this dialect means the heel part of the foot: Ökçämi petinkä uriptir. However, in the explanatory dictionary, it is noted that the word o'kcha in the dialect means "thick leather, heel, driven under the heel of a shoe" . In our opinion, the explanation of this word in the dictionary would be perfect if it were supplemented as the heel part of the foot and the thick leather driven under the heel of the shoe. The reason is that the heel, which is the leather

used for the sole of shoes, also grew from the content of the heel of the original foot.

5) Dilmach [dilmāç, dilamāç]. This word, unlike the meaning of the literary language interpreter, that is, the translator, in dialect expresses the meaning of being eloquent, having a ready answer to every question. Swartian's dictionary states that "the pronunciation of the dilmach form in Uzbek dialects in the form tilama:ch probably arose on the basis of adding vowels, because the word tila is not recorded in Uzbek dialectography in the sense of speaking or translating." So, from the above explanation, it is clear that the word dil+mach expresses not only the meaning of a translator, but also the meaning of speaking in a dialect, mastery of speech.

At the same time, there are places where the meanings of words specific to this dialect are identical to the meanings in the "Explanatory Dictionary of the Uzbek Language." For example: "Qayish" This word is interpreted in the Uzbek language with the symbol shv as "Xamirli ovqatning bir turi: suvda pishirilgan xamir qatiq yoki suzma bilan aralashtirib yeyiladi" is interpreted as.

In the Chandir dialect, after rolling out the dough, it was first cut into a long strip, then cut into a palm-sized strip, cooked in water, and eaten with yogurt or a special sauce. For example: Today we gave the geige a belt. This dish is also used as shilpildoq in other areas of the Alat district. Etymologically, the word "qayish" means a thick, long strap, belt. The explanatory dictionary of the Uzbek language also notes that it is used in the sense of a long leather strap (belt, slit, cord, etc.) used for various purposes. In the ancient Turkic language, a long strip cut from animal skin was also pronounced as qazish. Later, the sound "z" changed to "y" and took the form qazish - qayish.

In general, many words that were actively used among the chandir people are found in ancient written monuments, and some are still preserved in related Turkic languages. The aforementioned words are Turkic, and such lexical units occupy a significant place in this dialect. The study of the Chandir dialect can be of particular importance for Uzbek folk dialectology.

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