



DIALECT CLASSIFICATION OF CERTAIN DIALECTISMS IN THE "ANNOTATED DICTIONARY OF THE UZBEK LANGUAGE"

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Annotation: A brief classification of some dialectisms in the "Explanatory Dictionary of the Uzbek Language" is given. In the article, we can get acquainted with the research conducted on Uzbek dialectology.

Keywords: *"Annotated dictionary of the Uzbek language", language, dialect.*

Humanity is considered a social being, and it develops only if it lives in a social life and socializes. Similarly, language develops, evolves, or vice versa in the process of socialization. The Uzbek language has been forming (XI) and developing since the distant past. During its development, it had a special need for borrowed and international words, dialects and dialects. To date, many scientists have been engaged in the study of language, especially the study of linguistics. In this regard, Samikhon Ashirbayev, a linguist scholar of the study of Uzbek dialects, defines the study of "Uzbek dialectology" in his textbook. [1.10-11] This periodization makes it possible to determine the essence of the created studies, in which period the dialects were covered to what extent. Therefore, the history of the study of Uzbek dialects is currently divided into 5 groups:

1. Study of dialects of the ancient Turkic period. It covers the period from the 11th century to the end of the 13th century and the beginning of the 14th century. In this, the characteristics of all Turkic languages are studied in a general way. The lexicon, phonetics, and morphology of Uzbek clan and tribal languages are summarized and explained in the form of a dictionary. It is an exaggeration to say that the dialect and its scientific study in the Turkic world in general began in the 11th century through the works of Mahmud Kashgari "Devoni lug'otit turk", "Attuhfatuz zakiyatu fillugatit turkiya" (A unique gift about the Turkish language (Kipchak language). a will not. The work is a rare manual of a very high standard for its time, and this has been noted many times. For example, Mahmud Koshgari himself, focusing on the differences in the language and dialects, states the following: "There are few changes in the root words. The change in words is in the letters, in the exchange of some letters, in the understanding. For example, the first letter of nouns and verbs beginning with -k is shown by Oguz and Kipchaks to change it to alif or -ch." He reveals these aspects by giving several examples such as *želkīn-musofir*(foreigner), *žiliy suv-iliq suv*(warm water), *žinžūdur, marvarid* and their different features in Oghuz and Kipchak dialects. Also, by showing the phonetic changes in the dialects, the words beginning with the letter -m are changed into Oguz, Kipchak, Suvorinlar -b, and they say this: *men bardim-ben bārdūm*(I went), *mūn-būn* (*sho'rva*- soup). In addition, while studying Turkic languages and dialects, the encyclopedist emphasizes the following aspects: "I spent many years traveling around the cities, villages and pastures of the Turks, Turkmen, Oghuz, Chigil, Yagmo, Kyrgyz, collected their dictionaries, and studied various word properties. , I found out. I did these things not because I don't know the

language, but to find out every little difference in these languages... I paid so much attention to them that the languages of the Turks, Turkmens, Oghuz, Chigils, Yagmos and Kyrgyz tribes completely fell in love with me. I arranged them in a thorough manner." [3.44] The work also mentions such cases that we can observe some changes and differences in the language of the tribes of that time even today. That is, when Mahmud Kashgari explains some words, he pays attention to the fact that some members of the tribe pronounce the word with a, and some with e. As we explained above, this situation is manifested in the following examples: *Men-män, jañi-eñi, tagida-tegüdä, kema-kama*. Koshgari showed that during that period, the word "uy" (house) was pronounced differently among tribes with wide and narrow vowels. It seems that, as you understand, it is well known that this feature is preserved in modern Uzbek dialects (Tashkent and Fergana). And this means that the Tashkent and Fergana dialects existed at that time (not exactly today, but in a modified state), and it also shows that they are among the main dialects that participated in the formation of the Uzbek national language. Together with this, we can show another preserved feature related to that period in our language. This feature is rare for the language of that time, and Koshghari says that the exchange of -y and -i sound is the same as that these two cases existed before, but the way of adding i is new and he explains it as follows: the word "ilïy" is actually "jiliy" was [3.46] From this, we can see that this feature has not only been preserved in some of our languages and dialects, but also developed. This aspect is reflected in the following examples: *Ilon-jïlon, irik-jïrik, igirmoq-jïgirmoq*. If we look at some dialects in the "Annotated Dictionary of the Uzbek Language", we can see that these aspects are observed not only within the framework of the phonemes mentioned above but also with other phonemes: For example, if we take the word *evara* (in relation to the child of the father's child), kipchak We see that it is used in the form of *ävärä* [4.26] by the representatives of the population of the dialect, but in the dictionary "Uzbek Folk Dialects" *ävärä* is used by the representatives of the Andijan region in the sense of a cart, and again in this region "ovora bo'lmoq" "to be busy" [6.23]. we can see that it is used in the sense of In this case, these dialecticisms have created mutual onymity.

2. Study of medieval Uzbek dialects. This period is associated with the name of Alisher Navoi. In his linguistic work "Muhokamat ul lug'atayn" he compares the two languages, describes the characteristics of the literary language, and distinguishes two dialects called "Haqoni Turkish" and "Khorazm Turkish" [1.10-11] . In addition, he researched Turkic and Persian languages, which belong to different language families and systems. It is worth mentioning that the relations of languages to each other, the power of the language (the word), typology of Arabic, Turkish, Sort (Persian), and Hindi languages were discussed separately. In his work "Muhokamat ul-lughatayn" Navoi talks about the appearance of languages and states the following: "There are so many types of words that it is impossible to think and describe them. If it is stated superficially without exaggeration and written down in shorthand, it is divided into seventy-two types and becomes the words of seventy-two different peoples. It is like how many countries are there in each of the seven climates of the earth, how many cities, towns and villages are there in each country, and how many different peoples are there in every plain, in the belts of every mountain and above, on the island of every river and on the coast how many groups of people are there in The language of each community is different from the others, and the speech of each group is different from the others, with several features that do not exist in the others. [7] From this, we can know that there are differences in Navoi languages and their distribution, in the location of people in

communities for living, and in the communication of these communities, as a proportion of our current dialects and dialects. We can know that some of the words used in Navoi's works are currently used in the language of the inhabitants of our regions as follows. Bachcha - (Persian. Human child; animal offspring). Child. *bāččāga iš büyür, izīdan öziñ jügür*. Proverb. [8.181] In the dictionary "Uzbek Folk Dialects" [6.335], the term *bacha* is interpreted as a child, and it is a term used by representatives of the population of Samarkand, Bukhara, Kashkadarya, Fergana, and Tajikistan. In addition, we can know that the term *bacha* in the sense of "o'g'il bola" (boy) was used in Farish region, while in the sense of "raqqos bola" (dancer boy) (used to play bacha, archaic) it was used in Tashkent region.

3. Study of Uzbek dialects in the late 19th and early 20th centuries. During this period, after the occupation of Central Asia by Russia, M. Terentev, Z.A. Famous Russian Turkologists such as Alekseyev and V. Nalivkin, while researching the vocabulary and grammar of the Uzbek literary language, also touched on Uzbek dialects.

4. The study of Uzbek dialects in the 20s and 30s of the 20th century. We can recognize these years as the period of deep and comprehensive study of Uzbek dialects. Since the 20s of the 20th century, scientists such as N.A. Baskakov, M.Sh. Shiraliyev, E.V. Sevortyan, N.Z. Gadjiyeva have extensively researched Turkic languages and their dialects. In the field of Uzbek dialectology, many works dedicated to the study of dialects as a whole have been carried out. , F.Abdullayev, M.Mirzayev, H.Doniyorov, B.Zhorayev, O.Madrahimov, N.Rajabov, etc., monographic studies were created. Between 1920 and 1937, prof. E.D. Polivanov and prof. A lot of work was done by K.K. Yudakhin. E.D. Polivanov about Tashkent, Samarkand, Khorezm, Karshi, Turkestan [6,386] and a number of other Uzbek dialects «Звуковой состав ташкентского диалекта» (1922), «Введение в изучение узбекского языка» (1926), «Вокализм говора города Самарканда» (1928), «Узбекская диалектология и узбекской литературный язык» (1933). Professor K. K. Yudakhin's work entitled "Some Features of the Karabulok Dialect" (1925) dedicated to the study of the Uzbek dialect, which has preserved old Turkic dialects and ancient forms, was published. [6.387]

After the 1940s, the scientific works of A.K. Barovkov and V.V. Reshetov occupy a special place in the field of Uzbek dialectology in terms of their content and great weight. Prof. A.K. Barovkov, along with his works on the study of Uzbek dialects, also wrote scientific works that successfully covered the relationship between the Uzbek-Tajik languages, which is one of the most important theoretical issues in the study of Uzbek dialects. [6.388] Prof. V.V. Reshetov, as a result of his observations of urban Uzbek dialects, wrote "Margylan dialect of Uzbek language", "About Namangan dialect of Uzbek language", "On the issues of learning Uzbek folk dialects", "Uzbek He created works such as the basic dialects that participated in the formation of the national language", "Karluq-Chigil-Uyghur dialect of the Uzbek language", "On the issue of death in Turkish languages".

5. The development of Uzbek dialectology in the 50s and later years. By this time, a wide range of works were carried out in further studies related to the dialect, including "The Uzbek language" (1959), dedicated to the comparative study of the phonetic system of Uzbek dialects with the literary language by V.V. Reshetov, F. Abdullayev's "Dialects of Khorazm" (1961) dedicated to the study of Guz dialects, Sh. Abdurakhmanov's "Uzbek literary language and Uzbek folk dialects" (1962), B. Zorayev's "Shakhrisabz of the Uzbek language dialect" (1964), S. Ibrahimov's "Andijan dialect" (1967), monographs Y. Gulomov's "Tashkent dialect morphology" (1968), "Materials from Uzbek dialectology" parts 1 (1957) and 2 -part (1961),

"Lexicon of Uzbek Dialects" (1967) [6.389] was a great event for the second half of the 20th century.

Research shows that there are still many aspects that need to be studied in the field of dialectology. If all these are researched with the modern directions of linguistics, we will surely meet the requirements of the present time.

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