



LEXICAL-SEMANTIC FEATURES OF SOME WORDS SPECIFIC TO THE TOYLOK DIALECT

Jalilova Mukhlisa

named after Sharof Rashidov

Student of Samarkand State University

Telefon: +998990246678

jalilovamukhlisa23@gmail.com

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Abstract

This article talks about some lexical-semantic aspects and specific features of the Toyloq dialect of the Uzbek language, in particular, the dialect of the Sochak village.

Key words: *dialect, dialect, bilingualism, conditions of bilingualism, lexicon, semantics, dialectal lexicon, areal lexicon, ritual lexicon, use of lexicon in fields.*

In world linguistics, the research of dialects, which are the source of internal development of each national language, revealing the historical features of the lexical units contained in this ancient wealth, and determining the current development trends of linguistic phenomena are becoming a priority. Studying and researching the dialectal lexicon, which is a component of our spiritual heritage and values, is not only a scientific issue, but also a national and universal issue. Because dialects are the core of the national language, they are a unique cultural heritage that preserves the national color, values, customs and traditions. [5.16]

In our research, we also paid attention to some lexical-semantic features of the Sochak dialect, one of the ancient villages located at the foot of Samarkand, which is characterized by bilingualism. First of all, from the point of view of the lexical grouping, it is obvious that the lexemes of ancient customs and traditions, including the names of wedding, aza, toyoldi and post-wedding ceremonies, differ from other districts close to the Sochak region, even from some villages. It is known in the historical literature that representatives of many nationalities have lived together in the territory of Samarkand since ancient times. The result of their interaction and exchange was reflected in their language. From this point of view, the dialect of the region where we live is the result of this interaction. The results of scientific research show that there are more Farsi-Tajik words in the vocabulary of dialects, fewer Arabic words, and very few Russian-international words. This shows that it is due to the fact that the alignment process takes more time. We'll cover some of the wedding lexicon below:

There are also words that express parts of certain equipment, which in a certain sense arose as a result of contact with the Persian-Tajik language. For example, the naming of the components of a cradle (explanatory dictionary. A special device made of willow or mulberry wood for rocking and rocking a baby to sleep; rocking swing) also has a unique appearance:

Gävrāpōš, gävrāpōšāk the word was not found in the explanatory dictionary, but it is given in the "Dictionary of Uzbek Folk Dialects" (Kashkadarya, Jizzakh) in the form of gavraposh, a cradle cap specially made to be worn on a cradle. We use this word in the same sense as in the dictionary. The type of this tool used in winter is called kavspech. This item is made of thick fabric. M-n: Our cradle is very beautiful. Didn't you sew the parenthesis yet?

Däsbändi, däsbänni – Persian-Tajik. (dast (hand) + band (to wrap, tie)) - this is also considered one of the accessories of the cradle and is used to tie the baby's hand. The explanation of this word is not given even in the explanatory dictionary of "Dictionary of Uzbek Folk Dialects". M-n: Dasbanini yaxshisini silage bergandik-ku!

Särpeč – Persian. Tajik. (sar-bosh, oven) is a rectangular fabric made of soft gauze, used to wrap the head of a newborn baby. This word was not found either in the explanatory dictionary or in the dictionary of dialects. M-n: Bachamni boshi sarpechdanam chiqib ketopti.

Kiftpeč – Persian-Tajik. (kift+pech) is a cradle accessory used to bind the hands of a newborn baby. The explanation of this ending was not found in either dictionary. M-n: Balajonimni kiftpechini olub ke.

Pinnä – end of the cradle. The rest of the pea (pod) is inserted into the fabric and placed under the baby in the crib. He works as a sailor. M-n: Bachani pinnasini oftobga qo'y.

There are also words used in the process of baking bread, which are constantly used by the villagers. For example,

Nānpār - in "Dictionary of Uzbek folk dialects" this word also appears in the form of number (Kashkadarya). [4.194] In Bukhara, its nonpar form is used, that is, the same form in the dialect of Sochak village. It means bite. M-n: Nonpardi tuzugini olib ke.

Nānbārdār – fors-tojikcha. (non – non + bardor – ko'tarmoq, ushlamoq) yangi uzilgan nonni ko'taradigan savat. Bu so'zning izohi har ikki lug'atda ham uchramadi.

Yengisā – a thing made of thick fabric, worn from the wrist to the elbow, so that the hand does not burn in the oven while baking bread. M-n: Some parts of my jacket were burned by the heat.

There are also some types of fruits and vegetables, some of which are close to the national language, while others only serve to reveal the national color of this region. below we will touch on some of them.

Apricot types are named as follows:

The lake is white

āqpišār – pale white in color

Jāvpāzāk - slightly salty taste

Mahtābi - is very sweet tasting

Kečpišār - is a variety of kechpishar

Qantāk, kantākčā - the structure is small

Balxī (y) – the structure is average

Mārvārtak- is a bit lazy. The names of such fruits are chosen depending on whether the product is early or late, or its taste.

ālvāli, ālbāli - a fruit smaller than a cherry. Literary language means cherry. Cherry is called in this way in our dialect.

Walnut (y) – is a type of walnut.

Kōrāk – is a type of nut.

Hākā (soil) Ānjir in fors-tajik – is the first (first) harvest of figs in the season.

čöpčimā – fried pieces of meat.

Laxčāk töppä, laxčätöppä - a dish made by cutting the dough into squares and boiling it.

čüvāt, čüvvāt - a type of yogurt. Basically, it is prepared by adding various spices and pepper to yogurt.

Zārdabli – yogurt is a type of yogurt in a liquid similar to kefir.

čäkkä, čäkki - a type of yogurt.

āqchāy – shirchay, this dish is called by this name because it is made with milk. M-n: Have you finished drinking your white tea?

Pišteztik nān – this is the word used for bread that is not fully baked and has flowed out of the oven. M-n: My bread was slow, it made my soul suffer.

ördākšörvā – Boiling pieces of bread in water. Usually, this is the case when feeding young children with the same bread. Children love to eat it. M-n: Don't make me drink my duck soup.

Nānzāppā – is the crushed consumption of thawed pieces of bread. It is also eaten by young children, especially babies who have not yet erupted their teeth. Make non-zappa, pour warm water.

Kāčkābug – steamed potatoes, a type of dish. M-n: Kachkabug'indi eat fast, you will win.

Shirbirinj - shirguruch, a type of food prepared by adding rice to milk. M-n: He took my Shirbirinjim and spoiled the cauldron.

Görāb, gōrāb – is a type of digestive drink made from raw grape juice. M-n: Go'roblani narxi qanchadan bo'lopti enni.

Fällä – a type of food prepared from the first milk of a newborn cow. This dish is prepared and distributed to neighbors and relatives. M-n: Falladan ammanglagayam obbordingmi?

Kelägäy, gälägäy – is a type of food made from cow's milk.

Piyāvā, piyāvā - soup without meat.

pūdinā – is the name of a plant, a fragrant plant. This plant is not only fragrant, but also very useful.

In conclusion, in world linguistics, it is more relevant today than ever to study the field lexicon, which includes the history and ethnic cultural life of the people. The reason is that collecting dialectal units belonging to the inhabitants of the regions and analyzing them is of great importance in showing the historical development of the language. For this reason, in linguistics special attention is paid to such priorities as identifying the linguistic features of dialectal lexicon and sectoral lexical units, as well as identifying the processes of nomination that occur in them and revealing their sociolinguistic features.

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