

LEARNING UZBEK DIALECTS IS AN IMPORTANT TASK

Hasanova Dilfuza Odilovna

KSPI associate professor, doctor of philology

Nozima Davletova

Student of the Faculty of Foreign Languages

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Annotation

In this article, the unique features and different aspects of dialects in the territory of Uzbekistan are substantiated by analyzing examples. An attempt was made to substantiate the stated opinions through scientific sources and the author's relations were expressed.

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The level of complexity of the system of dialects mainly depends on extralinguistic factors: the degree of separation (separation) of the dialect, the level of contact of representatives of a particular dialect with representatives of other dialects and languages. The scope and scope of the concept of national language is wide and includes dialects and dialects. Dialects are not included in the concept of literary language, but they are considered sub-forms and branches of the language and serve to enrich the literary language. Due to extralinguistic factors such as the improvement of literary language standards, the development of science and culture, and the reduction of differences between the city and the countryside, the dialects are gradually losing their characteristics.

It is known that the Uzbek literary language in its historical development is composed of three dialects. They are: Qarluq-Chigil-Uighur dialect. This dialect was formed in history on the basis of the development of the Qarluq clan, and they belong to the ancient Tuky (Turkic) tribal union, representatives of this people lived in the western regions of Altai. Ettisuv, Fergana Valley, who lived in the region of Eastern Turkestan up to the Torim River. Along with the Qarluqs, the Uyghurs also continued their life activities in the Lahja area. The dialect is associated with the names of three tribes and ethnic groups. This, of course, is determined by the closeness of the phonetic, lexical and grammatical features of the dialect.

Qarluq-Chigil-Uighur dialect. These three ethnic groups (Qarluqs, Chigils, Uyghurs) lived south of the Ile River, in the vicinity of Issyk-Kol in the 9th-10th centuries [1.4]. Today, the ethnic language of the representatives of this tribe is preserved mainly in urban and urban-type dialects and dialects. In linguistics, this dialect is called "Karluq dialect" for short. In the territory of Uzbekistan, this dialect mainly includes small dialects of those who communicate in the cities of the Fergana Valley, in the cities of the oases of Tashkent and Zarafshan, and in the areas of residential areas close to them.

Kipchak dialect. Kipchak tribes also lived near Altai in the distant past. This ethnic group was part of the Turkic khanate in the 7th-8th centuries, but after the disintegration of this state in the 11th century, they became politically and socially active. Descendants of representatives of the Kipchak ethnic group

live in the territories of present-day Mongolia, Altai, Central Asia, Russian Republics, along the Volga. The Kipchak dialect is divided into several structural subtypes: "a" Kazakh-Naiman, Fergana-Korakalpok, Kurama, Northern Uzbeks, Middle Uzbek-Kipchak, Southern Uzbek-Lakai, Afghan Kipchak-Uzbek dialects.

Representatives of the Uzbek population of ninety-two languages in the Tashkent region, Syrdarya, Samarkand, Navoi, Kashkadarya, Surkhandarya, Jizzakh regions of the Republic of Uzbekistan communicate in this dialect. Oguz dialect. The ancient Oghuz were formed on the banks of the Ile River and settled in the middle and lower reaches of the Amudarya and the Arol district in the 9th-10th centuries. It includes two types of dialects: 1. Southern Khorezm (Khiva, New Urganch, Shavot, Ghazavot, Khazoras, and Yangariq) dialects. 2. Northern Oghuz group, (Ikon, Karabulok) dialects.

Representatives of this dialect live in the Khorezm region of the Republic of Uzbekistan, the Republic of Karakalpakstan, the Forish, Olot, Karakol districts, the villages of Tashavuz in Turkmenistan, Qamoq, Iqan, Karabulok, Karamurt, and Mangit in Kazakhstan. Oghuz dialect several dialects in the southern part of Khorezm also belong to the Oghuz dialect of Uzbek. In Khiva, Khanka, Bogot, Khazoras, Shavot, Ghazovot, Yangariq, Shorakhan, Urganch residential areas of Khorezm region, as well as in Tortkol region, we can meet representatives of the Oghuz dialect. The dialects of the Northern Uzbek (Turkestan – Shymkent) group (Karabulok, Mankent, Karamurt, and Iqan) were undoubtedly formed on the basis of Oghuz elements. Representatives of this dialect are also observed in the speech of the residents of Bogdan, near the city of Jizzakh, in the center of the city of Samarkand, in the Central Asian republics of Turkmenistan, Kazakhstan, and Karakalpakstan.

Dialects of the Uzbek language provide very interesting source materials not only for dialectologists, but also for folklorists - folklorists. The rich folk oral creativity passed down from generation to generation, in particular, the heroic epic "Alpomish" and its many variants are the national pride of the Uzbek people. For this reason, the study of the life and creativity of Uzbek folk bakshes, most of whom are Kipchaks, in turn, requires a comprehensive study of the characteristic linguistic features of Kipchak dialects.

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In addition, it is observed that there are dialects with their own special characteristics in Uzbek dialectology. Many factors are responsible for the formation of their uniqueness, that is, there are very few economic-political, social-spiritual relations between the representatives of the dialect and the surrounding population, geographical locations, various political-social reasons, the cultural level of the surrounding population, religious beliefs, nationalities and peoples. Such as local trends, customs and traditions. One of the processes that cause the language of the representatives of this dialect to differ sharply from the dialects of the surrounding areas is the zealous effort of the representatives of the dialect to preserve the traditional way of life. The acceptance of neighboring dialect elements into such intermediate branch dialects is very slow, and the dialect composition changes in an evolutionary way, and sharp differences in the speech processes of older and younger people are significantly realized. The impact of positive processes on the economic and cultural way of life of a literary language or other region will be significant and strong. The so-called intermediate branches of these dialects are clearly marked by the traditional language typology, its history, and layers of new language units, which are unique to the speech of the inhabitants of the neighboring region, contrasted with each other and differ

to different degrees. In areal linguistics, which is an advanced stage of dialectology, such language-dialect phenomena are referred to as transition zones, zones, vibrational regions, and dialect cuffs (distinct links) [2.88].

Dialects are the wealth of language. In the literary language, the concept expressed by several words is sometimes expressed by a single word in dialects. However, dialects also lead to diversity and incomprehensibility in the nationally formed, standardized literary language. It is difficult for us to find the nomination - the form of expression - of the situations, things, signs in the social life of some existence, but in our dialects, several variants - alternatives can be observed. The use of one word in dialects in a different sense, the observation of their enontosemic states prove that the Uzbek local languages - dialects, which are the rich source of our literary language, have not been studied perfectly. These processes are causing the decline in the status and prestige of our literary language today.

As a proof of our opinion, we analyze some derived words from the semantic point of view: for example, lexical unit expressing the meaning of cherry and cherry fruit. Cherry means cherry in one area, and cherry means cherry in another area. In some regions, for example, in the city of Namangan, the words *alvali//oluboli//achchiqgilos* are used instead of cherry. The lexical unit representing the concept of cherry in the literary language is expressed in the form of *kokangilos* and *tashkengilos*. Or, in the dialect of this area, the literary language *khori gaynali // ganjali // itburun // sopaq // sliva* (borrowed from Russian) is used.

Cherries and cherries belong to the same family and are closely related fruits. It differs in shape and taste. In literary language, they differ as follows. Cherry is a small, round, grainy, juicy, sour fruit with a light red to dark red color. The British call it sour cherry, and the Russians call it *vishnya*. Cherry is a round, heart-shaped fruit with juicy flesh and flat surface. It is the earliest grain fruit. There are varieties of cherries that ripen in May. The British call it sweet cherry, and the Russians call it *chereshnya*.

The word cherry appears in historical sources in the form of *olivoli*, and in "Boburnoma" in the form of *olu-bolu*. In some dialect areas, the word cherry is also represented by the Togolese name. In Togolsha Russian, *alycha* is called cherry plum in English. The shape is round, oblong, and the color is yellow, red, purple or black.

In Oguz (Khorazm) dialects, the bowl is used as a bowl. In the dialect areas of Fergana Valley and Tashkent Oasis, *kosa* has completely different semantics. Such processes in dialects lead to differences between semantic concepts. In the literary language, such language phenomena fulfill their function at a high level by being normalized. A bowl is larger than a bowl and is used mainly for drinking liquids and various foods. A bowl is a container with a base, smaller than a bowl, which expands from the bottom to the top. It is mainly used for drinking tea. The bowl is represented by *kese* in Kazakh, *shiny-leg*, and *chyny* in Kyrgyz. The word *china* in Uzbek is pottery means the type. Bowls, bowls and trays can be made of porcelain. Valley dialects also often use the word *chini* instead of the word *kosa*. But this refers only to porcelain bowls. "Hand me the china!" only a porcelain bowl should be handed over, the person who brings an earthen bowl instead can hear *dakki*. According to the annotated dictionary, bowl came from Persian. The root goes back to the Greek word *phiale*. It meant a flat cup for drinking water. The word *Chinni* means Chin - China. Earlier, porcelain dishes were imported from China, hence their name.

Opoqi. In the Tashkent dialect, it is a word that is a form of address for elderly women in the neighborhood and on the street. It is mainly used for grandmothers. Abbreviated form of the word *opogoyi*. In some regions of the Ferghana Valley (Andijan, Ferghana. Namangan *opota // opodda // katota*) this word is used for an older man. The use of the word *Opoqi* in the sense of grandfather is decreasing more and more under the influence of various social processes. The use of words denoting close relatives in different meanings, the application of a word used for a man to a woman, and a word characteristic of a woman to a man is observed more often in local dialects. For example, the historical

variants of the word aka in today's language, oka, ogacha, were used for women in the time of Kashgari, Navoi, Babur Mirza. But now these words are used only for men. In Tashkent and many other Kipchak dialects, in particular, in Turkic languages with a Kipchak dialect, the Uzbek word for mother is used in the form opa // apa // ape. In the vibrational and transitional zones of the Khorezm and Uzbek languages close to the Kazakh and Kyrgyz areas, aka semel is used in the sense of father. Therefore, it is a law in linguistics that dialects are influenced by the languages of neighboring nations and related languages.

In Oghuz dialects, darkhan means free, free (Mang'it), qaban - wild boar // wild boar // pig, (Gurlan, Mang'it, Yangibozor), kongshi (Urganch, Khiva, Khanka, Hazorasp) means neighbor (metathesis state). Gurlan, the residents of New Bazars express circle, circle, the place where many people gather with the word kur. The first semantic period of the word kora in the literary language. In the dialects of Khiva, Urganch, Koshkopir, the lexical unit lukch represents wholeness, oneness, Khiva people are twisted, tirishganni murrik, in Urganch, Khiva, Khanka, Gurlan, the word gum in the literary language is expressed in the form of gum.

Fattoh Abdullaev, a famous Uzbek linguist and dialectologist, in his researches found the meaning of sambirdamak - valdiramak, aljiramaq in the Hazorasp, Khanka, and Bogot dialect branches of the Oghuz dialect, in the literary language of the Gurlan dialect, kesakini turum, in Urganch, Gurlan, and Khiva, to heal the wound that appeared in the mouth of young children, and in Urganch and Mang'it, to sleep the curd. , in Urganch, Khiva, it is used as a share, urganch, hiva, khiva, a thread or rope to be tangled, in Urganch, Khiva, Hazorasp, Mang'it, the depth is used in chuklak, chuklak forms [4.97].

Regardless of the meaning of a lexical unit in Uzbek dialects, it is necessary to know its meaning in the literary language. If this is not the case, mistakes can be made by using words in the wrong sense.

In Urganch, Koshkopir, Yangariq, Yangibozor, Bogot and other districts of Khorezm, brother - aga, friend - chichon, daughter-in-law - biyi, khasis - utik, joke - ojashma // ezhashma (in the Qalqs, Uighurized Namangan dialects, ochashma, erakishma), khandalak - zomcho, It is represented by the shapes of a bowl for kneading dough and washing clothes, a carrot for gashir, a pillow for taka, and a bridge for a bridge.

In the city of Khiva and Khiva districts, the lexical unit koqir means excellent, wonderful. In Urganch, Koshkopir, Khiva, Shavot, Bagot, a lot of literary language combinations are used in the form of khirrik.

In the dialects of the Oguz dialect, the word big is used in the form of ulli, when expressing the householders or older men with the unit of age. In the Oghuz dialects, anqov is galpang, television is tilli, gij-gijlamok is tel-tel, and cucumber is cucumber, areas close to the Oghuz Kipchak dialect use pillow as baldish. In the dialects of Koshkopir, Yangariq, Khanka, Khiva, Urganch, chumchuk is secha, bogh is cult, calf is hearth, well is lower, solmo is a ditch, zovor (a ditch with flowing water - zakan) is zekash, goat is bajik, fat is dobbi // loppi, pumpkin and pumpkin - kadi, door - kopi, (Turkic Oghuz also use the door in the style of kap // kapa) hand - al (Turkish Oghuz also use the hand in the style of il // el // al), none - hoyr (Bogot) next - easy, buvi - ena, what are you doing, what was - lexical units are used and are still in use today.

One of the main reasons for the complex composition of Uzbek dialects is their phonetic-phonological diversity. Uzbek dialects are characterized by the quantity and quality of vowels and consonants, the integration and differentiation of phonetic processes based on phonetic laws, which lead to such diversity.

Due to the uniqueness of the dialect areas of Uzbekistan, units in their lexical layers form separate semantic fields, each lexical form acquires a separate meaning.

Full and perfect learning of Uzbek dialects is the basis for finding new information and enriching the Uzbek literary language. Uzbek dialects as an object of research show their relevance and necessity for

the development of our linguistics, the development of our language, and the development of our national language. Today, theoretical problems on all issues of Uzbek dialects: phonology of Uzbek dialects, Turkish dialectology, etymology, issues of comparative study with Turkic languages serve as the main direction in finding solutions to scientific-theoretical and practical issues in Uzbek linguistics.

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