

ON WORD FORMATION IN THE OGUZ DIALECTS OF THE SAMARKAND REGION

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Abstract: This article provides information on word formation in the Oguz dialects of the Samarkand region. According to it, various methods of word formation, named words of various semantic themes found in the speech of representatives of the Iranian Oguz dialect, Turkmen and Chandyroguz dialects are given.

Keywords: dictionary, dialect, speech, named words, compound words, Oguz dialect, folk oral creativity.

Annotatsiya: Ushbu maqolada Samarqand viloyati o'g'uz shevalarida so'z yasalishiga oid ma'lumotlar beriladi. Unga ko'ra so'z yasalishining turli usullari eroniy o'g'uz shevasi vakillari turkman, chandir o'g'uz shevalari vakillarining nutqida uchraydigan turli semantik mavzudagi yasama so'zlar keltiriladi.

Kalit so'zlar: lug'at, sheva, lahja, yasama so'zlar, qo'shma so'zlar, o'g'uz shevasi, xalq og'zaki ijodi.

Аннотация: В данной статье дается информация о словообразовании в огузских диалектах Самаркандской области. Согласно ей, приводятся различные способы словообразования, именованные слова различной семантической тематики, встречающиеся в речи представителей иранского огузского диалекта, туркменского и чандырогузского диалектов.

Ключевые слова: словарь, диалект, говор, именованные слова, сложные слова, огузский диалект, народное устное творчество.

It is known that in linguistics, the growth of the vocabulary of a language is enriched as a result of the adoption of words based on internal and external sources. This situation has been scientifically studied as a separate topic in linguistics, and the types of word formation in the sequence have been analyzed in synchronous and diachronic aspects. In fact, word formation in folk ingenuity also has its place in linguistics, which is an independent science within linguistics. Word formation in dialects is formed on the basis of folk oral communication. Just as words in our language are accepted as products of internal sources, coined words are also accepted with the same refinement.

In this article, we aimed to analyze materials on word formation in the Oghuz dialects of the Samarkand region. There are various methods of word formation in the language, the most active of which are word formation by adding suffixes to words and compound words formed by combining two or more words. Word formation in folk dialects is expressed in the

framework of linguistics in combination with oral creativity. If the attractiveness of words created in the literary language is given scientifically, then word formation in dialects is largely built on various minor topics related to the lifestyle of the people. At this point, it is worth noting that dialects that have resonated since ancient times are closely connected with historical word formation. We will analyze some coined words that have arisen in the dialogue of the Oghuz dialects of the Samarkand region, without using the diachronic option in the analysis.

We collected the sources from the Iranians of Samarkand city who speak the Oghuz dialect and partly from the dialects of the Oghuz group living in the neighboring Turkmen neighborhood around the Kimyogarlal Kurgan in Samarkand region and the Hilal neighborhood of Samarkand city. The topics of word formation are related to various topics in life, such as names of dishes, wedding ceremonies, kinship, and many other topics related to life. Their formation was formed on the basis of the mixture of original Turkic words with other borrowed words in social situations. There are quite a few of them, and most of them have been refined in linguistics and have found their place in dictionaries. We will dwell on some such coined words.

For example, the word "qardosh" is used in the Iranian dialect, and its component part is made up of a base and a forming suffix. This word is analyzed in two ways in the dialect: the first is used as a word for brothers and sisters who are children of the same mother or clan, the second is used as a synonym for the word "qandosh" and is actively used among the Oghuz-speaking population.

There are also words that have the same meaning, but are formed differently: they are formed based on pairing, in the dialect of Samarkand Iranians *isti- bisti -turgan bitgani*, in the dialect of Samarkand Turkmens *turan -biteni* in several variants, *durandurushi* and in other cases. The formation of the name of the same dish: *moshshovla* - a thick or liquid dish made from mash. In the Iranian dialect, *moshichiri* is used in the same way, and in the other two Oghuz dialects above, it is also used in the form of *moshova* or short *kichiri*. In addition, there are such things that belong to the same type that are used interchangeably. For example, a plant, which is a made-up word in the Iranian dialect, is used by the people as two different things: *nozbo'y*, that is, *noz-* delicate, pleasant, and *boy-* smell, in reference to its fellow plant, basil.

For example, the Iranians of Samarkand have names for dishes based on such invented words that are not found in other Oghuz dialects: *boroni* - a type of dish consisting of greens fried in oil, *lublo shurak* - beans and corn boiled with salt, *hulba shula* - shavla cooked with hilba, *jig'-jig' halbo* - fried, slimy halva with oil oozing out, *chorma fatir* - fatir bread cooked with finely chopped kadi (pumpkin), *boyinjon murobbo* - a walnut-based baklajan jam cooked with sugar and pepper, tomato jam - a jam cooked with special thick-skinned tomatoes, and others. The formation of words for the names of some animals also varies, for example: lizard - the artificial word animal is used in many Oghuz dialects with their own sound changes as *geltekesek*, *gesreti*, while in Iranians it is used as *piskalpasta* and is used as a joke in insults against people. *Asalzombir* - bee is used in other Turkmen Oghuz dialects as *aselari* or the second part is used as *ori*.

If we pay attention to the names of clothes, ceremonial clothes and jewelry, there is a difference in the Iranian Oghuz dialect: *nuqra po'pak* - a silver jewelry worn with a long thread on the braided hair of brides, which makes a clicking sound when walking, *guponcha* - a cotton

nimcha - this word, taken from the meaning of the thickness and warmth of the cotton inside, is used in the above Oghuz dialects as nimche. Kaltacha - a long outer garment worn by women during mourning ceremonies with beautifully decorated edges, is used in other Turkmen Oghuz dialects as keltecha and is considered the same thing as the above nimche. In Iranians, bazak korpacha - decorated, kurak korpacha is used in other Oghuz dialects as kurak gorpe.

Words coined on the subject of ceremonies: in Iranians, gūncha sūrmoq – a ceremony of sending wedding dresses from the bride to the groom on the wedding day or a couple of days before the wedding. qolba-kūl, dastba-das – a ceremony of introducing the bride and groom to each other in a mirror on the wedding night, hinobandon – a wedding ceremony held on the girl's side (in the recent past), pushtaboshi – a ceremony in which women close to the deceased gather to visit the grave of the deceased on the second Friday after the death of a person. Customs: gug girmoq (wearing blue) - after a person dies, a close female relative wears a blue dress until the anniversary ceremony is celebrated, which is similar to guk girmoq or a person wearing black in other Oghuz dialects, and kirkha otyrmoq (sitting forty) - after a person dies, a close female relative wears a blue dress until the anniversary ceremony is celebrated.

The following are examples of the few words created on the basis of special folk creativity that are found in the dialect of the Oghuz of Samarkand Turkmen and are not found in other Oghuz dialects: In the Samarkand Turkmen rural Urgenji dialect, the word "kuchajora" means "street" - "sweat", in the dialect of the Khydireli and Urgenji neighborhoods, the word "shapatpul" means "big money", which is a dialect word formed in relation to money in our country, which was devalued in its time, that is, it means "slap someone's face". Gartak - "a little", although this word appears as a simple word in its structure, is considered a made-up word in terms of structure, that is, the part of the thing is gard and the suffix -ak in the second part corresponds to the suffix -gina. The scope of this word is twofold: in Urgench and Khydireli Turkmen, the Khydireli Turkmen use it as gartak, while the Urgench people use it as gitek.

In addition, this word is also actively used in other Uzbek dialects: for example, in the Kipchak dialect it is found in the form of girtak, and in other Karluk dialects we have witnessed its use in the form of jindey, gitek. Kurtikkhamir khalil (zog'ara is made from flour) is a word derived from the quality of flour and a specific feature of the food in its consumption, that is, it consists of the base kurt and the suffix -ik. In conclusion, we can say that if we briefly consider the topic of word formation in folk dialects based on grammatical concepts in the field of word formation in linguistics, although word formation using suffixes is considered active in the language, compound words in folk dialects are considered active in relation to other word formation methods. Despite the fact that most of these coined words have been refined in our literary language and have found their expression in dictionaries, some of them, the sphere of national creativity, have not yet been included in dictionaries, which in turn indicates that there are many pressing issues in our linguistics in the study of dialects.

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