

Some Polysemantic Words Adopted from Perso-Tajik In the Oghaz Dialect and Their Individual Features

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Abstract: The presence of an assimilation layer belonging to the Persian-Tajik language among the lexical layers of polysemantic words in the Oghuz dialects and the assimilation of these words into the language of the population is considered an important phenomenon. This article presents polysemantic words belonging to the Persian-Tajik language of the Oghuz dialect and their use is reinforced through examples. The essence of the dialects used in different regions is revealed. Also, the occurrence of words in the explanatory dictionary of the Uzbek language, in the works of Navoi, their occurrence and explanation in dictionaries created for the Oghuz dialect, and how they are used in the vernacular are given.

Keywords: Oghuz, dialect, polysemy, word, dialect, polysemy, Persian-Tajik language, explanatory dictionary of the Uzbek language, Bukhara Oghuz dialects, Khorezm Oghuz dialects, territory.

Introduction: It is known from the past that the people living in the regions of Khorezm and Bukhara are among the peoples who contributed to human civilization with their cultural development. In particular, the people of Khorezm are "The ancient Khorezmians, who lived in this region from ancient times and belonged to the Iranian peoples, who, according to sources, lost their language by the 13th century and mingled with the Oghuz". [1: 4] This situation has given the Uzbek (Oguz) lexicon a unique variety to this day, meaning that the Arabic, Persian-Tajik lexical layers used in this region are not found in other Uzbek dialects or have lost their semantic properties.

"The lexical layer related to the Persian-Tajik languages in the lexicon of the Bukhara Oghuz dialects is distinguished by its diversity and richness compared to other Uzbek dialects". [2: 203] The lexical units belonging to the Persian-Tajik language that appeared in the speech of representatives of the Bukhara Oghuz dialect are distinguished by their archaic nature, and even today, the linguistic units belonging to the Persian-Tajik language have changed their lexical-semantic meaning over time and have given rise to new polysemantic meaning aspects. According to M. Mirzayev, while the number of Arabic words in the base dialects exceeds that of Tajik words, in the Bukhara

dialect, on the contrary, Tajik words are numerically more numerous than Arabic words. For example, he explains that of the 1,700 words included in the dictionary of the Bukhara dialect, 925 are Tajik, while only 125 are Arabic words. The large number of Persian-Tajik words in Oghuz dialects can be explained by the following reasons.

1. The Turkic (Oghuz) peoples and the Persian-speaking population have lived side by side in close proximity for a long time, with widespread kinship relations;
2. The widespread use of Arabic script in the region, but over time, the decline in the prestige of madrasas and schools teaching in this language and the increasing dominance of Persian instead of Arabic;
3. Although the Persian population was a minority in the history of Central Asian states and dynasties, several areas such as administration, literature, and diplomatic relations were conducted in Persian;
4. As the ancient Eastern Persian ethnic groups such as Khorezm, Sogdian, Tocharian, and Bakhtar were absorbed and mixed into the ethnogenesis of the Turkic peoples, their linguistic units were preserved in the lexicon of peoples such as Uzbek, Uyghur, Turkmen, Turkish, Kazakh, Kyrgyz, and Karakalpak;

5. The preserved Persian-Tajik toponyms in Central Asian place names also indicate that the ancient relations between the Turkic peoples and the Persian-speaking population go back a long time.

Like other Uzbek writers, such as Hafiz Khorezmi, Munis Khorezmi, Ogahiy, Mahmud Goyibiy, Isomiy, Devona Bahriy, Mavlano Nasiriy, Saidiy Karakuliy, Abdishukur Shukuriy, and Miriy, who came from the Uzbek Oghuz, also wrote in Persian. Some considered representatives of Persian-Tajik literature to be their mentors. The fact that our great poet Alisher Navoi considered Abdurakhmon Jami to be his mentor and friend also shows how close the cultural ties were between the Turkic and Persian-speaking populations. It is clear that although the influence of the two peoples with a common past has almost ceased in the lexicon of the Oghuz people of Khorezm and Kazakhstan, it can be shown that the influence of Tajik dialects on the Oghuz people of Bukhara remains passive.

METHODOLOGY

Ғора – In the Persian-Tajik language, the lexeme “g’o’r oba” is a lexical unit that has been assimilated into the Oguz dialects with phonetic changes, and in all Oguz dialects it means the following meanings: 1.ripe, raw; 2. shingle, head [3: 34]. In the Oghuz of Khorezm and Bukhara, it is used in reference to humans, animals, and plants, and means something that has not reached the standard, has not gained experience, or has not reached adulthood: Ғора дөвчә, ғора йиғи such as. The second meaning is used in the speech of the population speaking all Uzbek dialects, together with the Gurlan, Mangit, and Bukhara Oghuzs, to refer to a bunch of grapes: Бир ғора йүзүм [3: 34]; Бир тавах ғора үзүм гетирди (BOD; Jondor) such as.

кәлләк – this lexical unit has several meanings in Oghuz dialects. 1. In XOD and BOD, it refers to the appearance created when a tree branch is cut off: Түтләрі кәлләк әдип çәпиş гәрәк, болмәсә йәмәнәм қарраптӣр (BOD; Olot); 2. Obstacle, hindrance. This meaning is mainly used in the speech of the residents of Urgench, Khiva, Gurlan and Qoshkupir districts, and is not recorded in the speech of the residents of BOD: Кәлләк үрдӣң гәпкә [3: 55]. There is also a variant of кәлләк // кәлләки among the Bukhara Oghuz, which means a tree that is dug into the foundation of a house when building a house: Симинт олмаға пулимиз йўқ, сейисхонаниң текини каллакидан эдамиз (BOD; Karakol). Several meanings of the word, which is polysemantic in the Uzbek literary language, are noted, and its Persian meaning of a small head is given. [4: 299]. Importantly, meanings other than the first meaning explained in the idiom are not used. It is noted that this word has two meanings in the form of келлеки in the Turkmen

language and its dialects. 1. A bridle made specifically for putting on the head of a horse or donkey: Ата келлеки салмақ. 2. It is made by putting the inside of a pitted melon into a rind [5: 374].

ләвәнт – In literary language, it is used in the style of лаванд, expressing meanings such as lubber, butter-fingers, and wally. [4: 482]. Although it is used in Oghuz dialects, it is considered a lexical unit that is becoming passive. Especially in the Bukhara Oghuz, it has been preserved in the speech of the elderly and is almost never used in the speech of the younger generation. This polysemantic unit is found in the Oghuz of Khorezm 1. Lazy, dawdle; 2. Taciturn, lethargic [3: 64] expresses meanings such as. It appears in the works of Alisher Navoi in the form of лаванд, and it 1. Idle; lazy, slothful; idler. 2. A fool is used in meanings such as: Havo andoq aylabdur oni lavand [6:33]

It is shown that this word has five meanings in the Azerbaijani language. [7: 314]. The source notes that the lexical unit actually belongs to the Greek language: 1. Self-willed; 2. Miserable; 3. Immoral; 4. Conflicting; 5. Beautiful, with meanings explained.

ләгән – In literary language, this word refers to a dish larger than a plate, intended for serving thick dishes. [4: 483], 1. The Oghuz dialects of Khorezm and Bukhara have preserved the Persian meanings of dolly-tub and dish: Бир йоңи ләгән олмасам ләгәнимизниң теки дешилиптир (BOD; Jondor). 2. There are also portable meanings such as “hanger-on” and “adulatory”: Пақат ләгән бөләди (KOD, Yangibozor). In Turkmen understood, а ләгән used in the form of a basin and intended for washing clothes [5: 414] It is noted that the word ләгән has a polysemantic nature in the works of Alisher Navoi. 1. Candlestick, a flat container for lighting candles. It seems that the meaning being interpreted has fallen out of use and become an archaic word:

Шамъингға лаган бўлғоч афлок малойикдин,

Парвоналар урдилар тегрангда муқаррар чарх. [8: 202]

2. The poet's work also includes a bowl made of copper.

пәстәк – In the Uzbek literary language, a bed means a bed made of fur-lined leather. This word has not been mentioned anywhere in research studies devoted to the Khorezm Oghuz. However, A. Allaberdiev, who studied the lexicon of the Bukhara Oghuz, notes the various polysemantic meanings of the word. But over time, some meanings have fallen out of use and been replaced by new words. During our research, it was observed that the table is used in the form of peel, although less frequently, in the speech of representatives of the older generation. As we have

learned, people who devoted their lives to livestock, herding sheep in the desert, and spending their lives as shepherds, tanned sheepskin and used it as table cloth due to the desert climate: Нәни пәстәгә әрәп қой, пісік дегмәсін (BO'Sh; Olot). 2. The meaning of supra is also mainly found in the speech of pastoralists: Пәстәгі гетіп, қайыша хамір қаран (BOD; Qorako'I). 3. A sheep that is thrown on the ground when doing work outside in the yard or on the ground: Йөрінжә оржәк, йер немкәни, пәстәгі тегімә қойып оран (BOD; Jondor). 4. Sheep or goat wool: Кәттә бөлсә хәм пәстәк, Сирә бөләлмәс дәстәк. (Proverb) (BOD; Olot). 5. A person who speaks impulsively or without thinking: әтәң дәмдән пәстәк дүшүрдү (BOD; Karakol). 6. A woollen skin that is left at the entrance to a house: Уйә гиріздә пәстәгә айағиң ләйини йахşıлап әрт (BOD; Peshko'). In Turkmen dialects, it is used as a по́дек, meaning a leather mat at the head of a hearth for sitting on [5: 541]. It has also been noted that the lexical unit adopted from the Persian-Tajik language is used in the Kipchak dialects of Uzbek dialects in the form of пәстәк [9: 222]. In Uzbek dialects in Karakalpakstan 1. Dry skin; 2. Leather with cotton on it; 3. It means something like a bed made of leather. [10: 147].

сәңсәр – In the research work of A.Allaberdiev dedicated to the BOD, it was noted as a polysemantic word. This word is interpreted in literary language as a type of stoning punishment. [4: 348]. In the speech of the inhabitants of the BOD, it is used in the following meanings. 1. A person who has hit their head on something: Ейвәніннiң setıgı пест экан, келлам дегип, сәңсәр бұлди (BOD; Olot). 2. A mole may become dizzy or stagger when hit on the head: Ўғлиң гечини үрип сәңсар адипти, сўйиш гарак, бўлмаса хором ўлади (BOD; Karakol). 3. A person who is burdened with many difficulties in life, tired of doing household chores or doing mental calculations: Шу гун тевилини йопинчам келлам сәңсар бұлди (BOD; Olot). It is noted that this word is used in two meanings in the works of Alisher Navoi: 1. A rocky place; 2. It is shown to represent the meanings of burying a person upright up to the waist, stoning him, and stoning him to death. [11: 545]. In Azerbaijani, it is used in the Sanksar language and in the past referred to the death penalty, which was carried out by burying the culprit in the ground until he was surrounded, surrounded from all sides, and stoning him. [7: 551]. In Turkmen, it means mentally impaired, insane, or idiot. [5: 582].

сәңсә//сиңсә//сеңсә (Persian sang – stone) – In the Uzbek literary language, the use of the lexeme denoting the meanings of stone; scale stone [4: 348] is typical of BOD which, with the word-forming suffix + cha (in Uzbek language), forms a noun class and creates a concept denoting a natural phenomenon. 1. The type

of rain that falls in winter, when the rain turns into small pieces of ice and falls in the form of hail: Гежәси минән дән этінча сеңсә йағип чикдї (BOD; Jondor). 2. Freezing of bushes and branches of trees during heavy rain: Қуйош чиқан сўң сеңсәләр эрап вошлий (BOD, Romitan). Although this word is not specifically mentioned in the works of scholars who have studied the Khorezm Oghuz dialects, it is recorded in the form of sang (in Persian) in the meanings of ice fragments and stones flowing on the surface of the river in spring. [12: 168]. A. Ishayev, in his work on Uzbek dialects in Karakalpakstan, notes its use in this sense [10: 151], and the Dictionary of Uzbek Folk Dialects gives an example of its use in this sense: Дарйа бу:зї гечип аға, саң гәләди, сәниң бойиң бойғинама дән гәләди (Hazorasp) [9: 233]. It is shown that it is an obsolete word in the Turkmen language and that it is expressed in the meanings of stone and portable. [5: 582]. In this sense, it is explained that in Azerbaijani the word "sank" appears in the form [7: 551]. In our classical literature, in addition to the meaning of stone, the word stone is also used in portable meanings such as light nature. [11: 545]. It is clear that the polysemantic form сәңсә is unique to BOD and does not occur in other Uzbek dialects and languages belonging to the Oghuz group.

сарпош – In the Uzbek literary language, a lid is a thing that covers a pot or similar object. [4: 454]. The polysemantic word is used in the Hazorasp dialect of the BOD and Khorezm Oghuzs.. 1. Headwear: Дешәрийә чиқжақ, сарпошїмї алип бәр (KOD; Hazorasp); 2. A towel or cloth that covers a dish: Сәйнәгиң сарпошїнї гийдир, сәй совәп қалмасиң (BOD; Karakol); 3. A metal or wooden lid for a cauldron: Қазана сарпошїнї қой, сәң вәлиятән (BOD; Karakol).

Nafas oladi po'sh-po'sh,

Oshga yopilsa sарpo'sh.

Taomga maza kirmas,

Bermasa qaynanam go'sh (t)

(From the song)

In the Karshi dialect, сарпош - also means pot lid: Қазәннї сарпошїнї қойип кәмәвдийме? [14. A.Shermatov; Qarshi, 189]. This multifaceted word is also used in our classical literature, mainly in two senses. 1. Lid, head covering; 2. Headscarf, veil (tapıs) [11: 550]. Also, although сарпўш is not found in Turkmen dictionaries, it is cited as a polysemantic word in Azerbaijani dictionaries. 1. headdress; 2. A piece placed on top of a bag and either indicates a second bag. [7: 557].

пушта – In Persian, it expresses various meanings such as garden, bale, hill, convexity, soil, wall, barrage and

others. [4: 326]. Some meanings of words have been adopted into the Uzbek literary language and its dialects. Among the Oghuz dialects, the Bukhara Oghuz have absorbed relatively more Persian-Tajik words and grammatical forms in their speech. Let's look at this with the example of the polysemantic word "pushta". 1. Rows planted with melons and vegetables: Пуштаниң ичинда бир орқа ўт олиб қўйдим, моллара ретириб бер, ўғлим (BO'Sh; Olot). 2. The back of a shovel and similar tools: Қорими галтирма лапатканиң пуштаси минан ангаң гўзина бир душиран (BO'Sh; Peshko'). 3. Cemetery new gravestone, hill: Ҳайиттан ўс гўн илдек өвлиядә гөрләриң пуштасини хазақ чәрдән тәзәлиш герек (BO'Sh; Qorako'l). In Khorezm Oghuz, the back of a shovel means "marzani" [12: 54]. This word is also found in other Uzbek dialects, including Fergana and Tashkent dialects: әру:ни пуштәси (Toshkent) [9: 223]. T. Nafasov notes that in the Karshi dialects, each neighborhood has a plot of land in the cemetery for burying the dead. [13: 235]. In the Uzbek dialects of Karakalpakstan, пўшта //пушта is used in the form and the word has two meanings. 1. Back side of the shovel; 2. The land where melon seeds are planted [10: 147]. In classical literature, it represented meanings such as hill and height. [11: 515]. In the Turkmen literary language, the space between two furrows is called a пушта. [5: 550]. In Azerbaijani, a small hill, a pile of dirt and sand [7: 507] such as.

RESULTS AND DISCUSSIONS

The study of words belonging to the Persian-Tajik language allows not only the field of linguistics, but also other fields to develop. This is because the fact that a word acquires different meanings, how it was used in what period and who used it in their works is the basis for historical facts and chronicles. It is also an important process to determine which regions are still using it today. A lot of work has been done on this. The recorded materials and completed questionnaires have led to great discussions and subsequent results. It should be said that the use or non-use of the words with explanations above and others not only in the past, but also in the present in the Uzbek literary language has been studied and expressed in dictionaries.

CONCLUSION

In conclusion, centuries of close neighborhood, scientific, cultural and spiritual ties, trade, and living under one sky since ancient times played an important role in the formation of polysemantic words that were absorbed into the Uzbek Oghuz lexicon from the Persian-Tajik language. In this, bilingualism played a key role in the emergence of close ties between the Uzbek

and Tajik people.

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