

Comparative Analysis of The Qarnoq Dialect and The Historical Lexicon of The Uzbek Language

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Abstract: The Qarnoq dialect, spoken in the historical village of Qarnoq near Turkistan, Kazakhstan, represents a linguistically rich variant of the Uzbek language, preserving numerous Old Turkic lexical and grammatical features. This study provides a comparative analysis between the Qarnoq dialect and Mahmud al-Kashgari's *Dīwān Lughāt al-Turk*, focusing on selected nouns and verbs that illustrate both semantic and morphological correspondences. The analysis demonstrates that a significant portion of the Qarnoq lexicon retains archaic forms and original meanings, reflecting the historical continuity of the language. Furthermore, preliminary comparisons suggest that some lexemes in the *Dīwān* may have been recorded directly from the speech of Qarnoq inhabitants, supporting hypotheses regarding Kashgari's potential visit to the village. This study highlights the importance of dialectal research in historical linguistics, Uzbek dialectology, and intangible cultural heritage, emphasizing the role of Qarnoq speech in tracing the evolution of the Uzbek language and preserving its historical lexicon.

Keywords: Qarnoq dialect, Mahmud al-Kashgari, *Dīwān Lughāt al-Turk*, lexical comparison, old Turkic lexemes, uzbek dialectology, historical linguistics, language documentation, cultural heritage.

Introduction: In contemporary linguistics, increasing scholarly attention is being devoted to the study of dialects and vernacular varieties, which are regarded as internal sources of development for nearly every national language. Investigating these varieties makes it possible to reveal the evolutionary characteristics of lexical units accumulated within the national cultural heritage and to identify the current developmental tendencies of the linguistic phenomena reflected in them. A comprehensive analysis of dialectal vocabulary, which constitutes an integral component of intangible cultural heritage and cultural values, represents an important factor in ensuring the sustainable development of linguistic research in this field.

Qarnoq is one of the ancient and historically significant villages located in the Turkistan region of Kazakhstan, near the city of Turkistan. The Uzbek dialects spoken in Qarnoq and its surrounding areas have developed relatively independently from the strong influence of the standard literary language. Consequently, these dialects have preserved numerous lexical and

grammatical elements characteristic of the ancient Turkic language. For this reason, the collection and systematic investigation of the lexical wealth of these dialects is of considerable scholarly importance. As noted by researchers, "the study and analysis of the Karluk and Kipchak dialects of Southern Kazakhstan undoubtedly provide rich and diverse linguistic materials that can contribute to solving a number of unresolved issues related to the history of the Uzbek language and the development of the Uzbek literary language" [5].

"The language of the Qarnoq population displays a number of features characteristic of the Oghuz dialect group. At the same time, it also possesses several distinctive traits that differentiate it from other Oghuz dialects. Certain features specific to this dialect should primarily be interpreted as the result of its own historical development. The presence of Kipchak ethnonyms such as Argyn, Naiman, Karakhan, and Kenagas, which have been preserved in the village up to the present day, as well as the occurrence of Oghuz-Turkmen tribal names such as Oqmon, Qoramon, and

Qorakhon, indicates that the historical formation of the Qarñoq dialect has been rather complex. Furthermore, it is important to note that the influence of the neighboring Kazakh language has also played a significant role in the historical development of this dialect" [1].

DISCUSSION AND RESULTS

In Mahmud Kashgari's *Dīwān Lughāt al-Turk*, Qarñoq is identified as one of the Oghuz cities. By comparing the vocabulary of this work with that of the Qarñoq dialect, it was found that the speech of its speakers preserves a number of Oghuz lexical items dating back to the eleventh century, as well as lexical units originating from Old Turkic. These lexical items constitute a significant portion of the dialect's vocabulary; therefore, it is appropriate to classify them within the categories of nouns and verbs for analytical purposes.

1. Lexical Items in the Noun Category

In *Dīwān Lughāt al-Turk* and *Qutadghu Bilig*, the word *ajaq* occurs with the meanings "dish, bowl, or cup": *Ayaq tergi ew barq arıy tut* – "Let the dishes, trays, household items, and clothes be clean" . Mahmud Kashgari presents the lexeme *čanaq* as a synonym for this term and notes that the Oghuz speakers used it as a replacement for *ajaq* [MK,I,112]. In the Qarñoq dialect today, *ajaq* refers to "a wooden vessel carved from wood". This word is derived from the Old Turkic noun *ağ*, meaning "hollowed or carved place" combined with the suffix *-[a]q*, which expresses the diminutive semantic component "small" [O'TEL,I,250].

The tool used for winnowing wheat in Old Turkic was called *azri*. In the eleventh century, the term *azri* was also applied to any two-pronged object, and it was even used metaphorically for people [MK,I,146]. In the speech of the Qarñoq population, *ayri* refers to a two-pronged agricultural implement with a long handle, used for separating, gathering, and spreading hay and straw. In contemporary Uzbek, the adjective *ayri* conveys meanings such as "branched into two parts," "opposite or contradictory," and "separate, not together," while the noun *ayri* denotes "a two-pronged stick, wooden support," as well as "a two-pronged implement used instead of a pitchfork for lifting, spreading, and gathering hay or straw" [O'TIL,I,57]. It is evident that the semantic scope of the word has expanded in modern usage. All these lexical items are unified under the overarching semantic component of "separation".

In Old Turkic, the term *arqoq* was used for objects such as *boz*, *shol*, or *rugs*, which were placed horizontally during weaving [MK,I,140]. In the Qarñoq dialect, the term *arqoq* denotes a type of rope or cord "intended for hanging or suspending objects".

In *Dīwān Lughāt al-Turk*, the word *ašliq* is recorded as a homonym, signifying both "kitchen" and, in Oghuz usage, "wheat" [MK,I,137]. In *Qutadghu Bilig*, the adjective *ašliy* conveys meanings such as "blessed, prosperous, connected, affiliated, or equal": *Siyasat yuritsä sü bašliy bolur, süsi bašliy ersä er ašliy bolur* . In the Qarñoq dialect, *ašliq* generally refers to "grain products intended for consumption".

Kashgari expresses the semantic concept of "milling or preparing flour from a substance" with the term *awinč*, while "something to be milled or processed" is expressed as *awinču neñ* [MK,I,153]. He also notes that neighboring groups use the term *awinču*. In the Qarñoq dialect, a variant of this lexeme formed with a possessive suffix is widely used and functions as a term of endearment: *avunčağimdan ajlanäj*.

• *añiz* – *angiz*: "land after crops have been harvested" [MK,I,120]; in the Qarñoq dialect: *añiz* – the wheat stalks remaining in the field after harvesting.

• *armut* – *olmurut*, *nashvati* [MK,I,120]; in Qarñoq: *almurt* – a wild fruit-bearing plant growing in the mountains and its fruit.

• *art*: "back, neck"; *art sač* – "back hair, nape" [MK,I,77]; in Qarñoq: *artiņa kara* – "back, towards the rear; away."

• *bökän I* – "large intestine" [MK,I,380]; in Qarñoq: *bögan* – "large intestine."

• *burunduq* – "bridle bit" [MK,I,460]; in Qarñoq: *burundiq* – the bit placed in a camel's mouth.

• *burčaq I* – "bean" [MK,I,433]; in Qarñoq: *burčaq* – a wild, grayish-brown bean plant growing in the mountains and its seeds: *Tandira burčaq sap qöjdim*.

• *didak* – "cover used by a bride to hide from strangers" [MK,I,387]; in Qarñoq: *dijdä: Dijdän qursin* – "may your face be covered."

• *jalañ*: *jalañ jer* – "uncultivated land" [MK,I,382]; in Qarñoq: *jalan* – "bare, uncultivated, flat land."

• *isiriq* – *isiriq* [MK,I,125]; in the Qarñoq dialect: *adrasman* – a plant, including its dried parts, believed to relieve colds, protect against the evil eye, and eliminate microbes.

• *ilik* – "bone marrow fat" [MK,I,102]; in Qarñoq: *jilik* – fat within the bone (marrow): *Jilikni čakip [sindirib] berajmi? Jilik jejsami?*

• *in* – "lowland" [MK,I,9]; in Qarñoq: *ejn, ejnš* – lowland, depression.

• *in // jin* – "nest, dwelling" [MK,I,84]; in Qarñoq: *i:yn* – nest: *Ilan ijniga kirip ketti* ("the snake entered the nest").

• *jiruk* – "crack or fissure in walls and other surfaces"

[MK,I,100]; in Qaranoq: jirik – crack, hole: Duvalniq jirigidin qaradim (“I looked through the crack in the wall”).

• ičmak – “sheepskin or goat hide with fur” [MK,I,127]; in Qaranoq: ičik – fur-covered leather garment.

• jabaqu – “felt garment made from wool” [MK,III,43]; in Qaranoq: jabayi – garment with worn-out fibers: Nijga bu jabayini kijip ädiq?

• jawa – “wormwood (Artemisia) plant” [MK,III,44]; in Qaranoq: javšan – 1) the wormwood plant; 2) firewood prepared from wormwood.

• jawğan: javg’an aš – “meatless dish” [MK,I,44]; in Qaranoq: javyan – a liquid dish consumed without meat or fat, often mixed with yogurt.

• jadağ – “unmounted, riding without a saddle” [MK,I,35]; in Qaranoq: jajdaq – riding a horse or donkey without a saddle.

• jazdi – “committed an error” [MK,I,67]; in Qaranoq: yazmak: Man sana nij jazdim – “What wrong have I done to you?”

• jazuq II – “sin, transgression” [MK,I,211]; in Qaranoq: jaziq – 1) fault, sin; 2) wrongdoing, improper action.

• jala – “suspicion, slander” [MK,II,32]; in Qaranoq: yala – slander, false accusation.

• jariš I – “race” [MK,I,17]; in Qaranoq: jariš – competition, e.g., Jarišga qatnašdiqmi? (“Did you participate in the race?”).

• jaš – “young grass” [MK,II,175]; in Qaranoq: jaš – young, not yet mature.

• jazna – “eldest daughter or relative’s husband” [MK,II,42]; in Qaranoq: jezna – husband of one’s aunt or elder sister.

• jel II – “demon, jin” [MK,III,158]; in Qaranoq: jel tijgan – struck by a jin.

• jer II – “color of a fabric” [MK,I,156]; in Qaranoq: Mataniq jeri bir tākis äkän – “the fabric is uniformly colored.”

• jilan – “snake” [MK,II,36]; in Qaranoq: jlan – e.g., jlanni ijni – snake’s nest.

• jilik – “bone marrow” [MK,I,102]; in Qaranoq: jilik – bone fat: Jiligin mājini jejsāmi?

• jalaq I – “narrow footpath, small alley”; in Qaranoq: jolak – 1) single-foot path; 2) corridor or passage.

• jorinča // joringqa – “saddle blanket” [MK,I,405]; in Qaranoq: jomišqa – used for carrying fodder (beda).

• julun – “white marrow in the cervical vertebrae” [MK,III,30]; in Qaranoq: julin – fluid within the vertebral column, from neck to lower back.

• jut – “disaster, calamity” [MK,II,156]; in Qaranoq: Jut

tijdi – “A calamity occurred.”

• kätzlik – “women’s small knife” [MK,I,443]; in Qaranoq: gätzdik – a small foldable knife.

2. Verbs

Many verbs recorded in Dīwān Lughāt al-Turk also occur in the Qaranoq dialect, with a considerable number exhibiting close correspondence in both meaning and form. These lexemes constitute a shared lexical stock between Dīwān and the Qaranoq dialect. Such words provide evidence of linguistic proximity between the historical Dīwān and the Qaranoq vernacular. However, it should be noted that similar lexemes may also appear in other Uzbek dialects with comparable form and meaning. Therefore, the comparative analysis below focuses not on all verbs recorded in the dictionary, but rather on those that are particularly characteristic of the Qaranoq verbal system.

• awindi – “consoled, comforted” [MK,III,210]; in Qaranoq: avundi – e.g., Xa, avunip otirsami? (“Yes, are you sitting comforted?”).

• alqaldi – “praised, blessed” [MK,I,251]; in Qaranoq: Alqasin – e.g., Qo’llasin: Xuda ozi alqasin (“May God grant it, let it be praised”).

• anğardi – “swore an oath” [MK,I,230]; in Qaranoq: anğardi – “understood, acknowledged”: Xaj, anğardimi? (“Did he understand?”).

• andidi – “devised a trick, schemed” [MK,I,32]; in Qaranoq: andidi – “plotted, laid a trap.”

• aritti – “cleaned, purified” [MK,I,215]; in Qaranoq: aritmaq – e.g., Pijalani arittiñmi? (“Did you clean the cup?”).

• atğardi – “mounted a horse, assisted in mounting” [MK,I,229]; in Qaranoq: atyardi – “carried out, performed”: Armijada xizmatni atqarip kaldi (“He completed his military service”).

• ačitti – 1) “caused to grieve, upset”; 2) “offended, hurt” [MK, I, 215]; in Qaranoq: ačitti – Dos ačitip sojlojdi (“He upset his friend”).

• ağdi – “rose, elevated” [MK,I,199]; in Qaranoq: avdi – 1) “tilted to one side”: Juk avip ketti (“The load tilted”); 2) “passed, elapsed”: Qujash tushtan avdi (“The time passed from morning”).

• bičturdi – “cut, chopped” [MK,II,198]; in Qaranoq: bičirmoq – “cut, separated”: Ulaqni bičirib qojdim (“I chopped the log”).

• bitladi – “affected by lice” [MK,II,306]; in Qaranoq: bitlādi – “infested with lice”: Bitlāp kettim (“I got lice”).

• bolušdi // bolušti – “shared, aided” [MK,II,120]; in Qaranoq: bolishdi, bolishdim – “helped, assisted; took someone’s side”: Man Karimga bolishaman (“I will assist

Karim”).

- buladi – “cooked” [MK,I,286]; in Qaranoq: bulamak – “dip and eat”: Al, nan bilan bulab ye (“Take and eat with bread”).
- biçturdi – “cut” [MK,II,198]; in Qaranoq: pištirdi – used in the meanings “cut clothing” and “chopped wood (axta qilmoq).” In modern Uzbek, it denotes cutting material for tailoring, marking, or sizing, as well as “axta qilmoq” (chopping). [O‘TIL,I,287]
- bozladi – “bellowed, bleated” [MK,II,306]; in Qaranoq: bozladi – “cried, wailed”: Bečara bozlap qā:di (“The poor thing wailed”).
- burutti I – “emitted a foul smell, let out a stinky wind” [MK,II,349]; in Qaranoq: burqutmaq – “to smell bad; raise dust”: Munča burqitip sipirasa:, žajraq (“When it stirred up, dust rose”).
- irğatti – “shook, jostled” [MK,I,262]; in Qaranoq: iryitti – “threw, tossed”: Uzaqqa iryitip jibardim (“I threw it far away”).
- ilindi II – “was hung, fastened” [MK,I,212]; in Qaranoq: ilindi – 1) “was secured, locked”: Eşik ilindi (“The door was locked”); 2) “got stuck or attached”: Etagim ilinip qa:di / romalim šaxqa ilinip qa:di (“My skirt/scarf got caught”).
- iridi – “rotted, decayed” [MK,I,269]; in Qaranoq: iridi – “spoiled, gone bad”: Su:t irip qapti (“The milk has spoiled”).
- jazdi I – “ate” [MK,I,69]; in Qaranoq: jazmaq – 1) “to extend, stretch”: Ajayiiqni jazip otir (“Stretch out your hand”).
- jamladi I – “swept” [MK,I,323]; jamladi III – “cleaned” [MK,III,93]; in Qaranoq: jamladi – “to clean, eat up”: Kirni sijir jamlap qojipti; Man sani jamlamaj jutaman (“I will thoroughly clean you up”).
- japruldi – “stuck, adhered” [MK,III,117]; in Qaranoq: japrilmaq – “to cling together, press on”: Ustima japorilip qāldi (“It stuck firmly on top”).
- jaradi – “worked, fit, was suitable” [MK,II,95]; in Qaranoq: yaramaq – 1) “to relieve a need”: Iščip jaxši kunimizga jaradi; 2) “to suit, be appropriate.”
- jaramsindi – “acted flattering or obsequious” [MK,II,305]; in Qaranoq: jaramsiqlanmaq – “to behave obsequiously, act overly close”: šunča yaramsiqlanib qa:diq? (“Did you act so obsequiously?”).
- jastadi II – “placed a pillow” [MK,I,317]; jastaldi II – “pillow was set under” [MK,III,117]; in Qaranoq: jastanmaq – “to lie down freely, stretch oneself comfortably.”
- jet I – “arrived, grew” [MK,I,400]; in Qaranoq: yetišmaq – “to reach one’s goal, to succeed in work.”

- jilidi – “entered, warmed” [MK,III,100]; in Qaranoq: jilidi – “to become warm or comfortable”: Suv jilip qapti; kunlaram jilip qa:di (“The water became warm; the days became warm”).
- jirilgan – “crackable, split” [MK,II,63]; in Qaranoq: jirmaq – “to divide, to split”: Avziqni jirip qojama; butiqni jirama (“Don’t split your mouth; don’t split the leg”).
- jonindi – “directed, plundered” [MK,II,45]; in Qaranoq: jonmaq – “to cut, smooth, or scrape the upper part”: Jačačni jonmaq (“Smooth the surface of the wood”).
- jupatti – “did not please, discouraged” [MK,I,364]; in Qaranoq: jupatti – “to comfort, cheer up”: Janida upatib otirdim; Koqlini kotārip, jupatip qojči (“I cheered her up, lifted her spirits”).
- jurušdi – “kneaded dough” [MK,II,112]; in Qaranoq: jogirmaq – “to knead, mix dough.”
- koklatti – “enriched, strengthened” [MK,II,379]; in Qaranoq: koklamaq – “to stitch, join two seams together.”
- kosdi – “was upset, frowned” [MK,II,19]; in Qaranoq: qusmaq – “to be upset, grieve”: Turip-turip qusip ketama (“He suddenly became upset”).
- kusadi – “desired, wanted” [MK,II,281]; in Qaranoq: kusamaq – “to wish, to want”: Koqlim kusamaj tur (“My heart desires it”).
- orlašdi – “shouted, yelled” [MK,I,242]; in Qaranoq: orlašmaq – “to quarrel, compete for superiority.”
- ogitti – “ground grain into flour” [MK,I,219]; in Qaranoq: ugimaq – “to grind grain into flour at a mill.”
- ogridi – 1) “shook”; 2) “shaken violently” [MK,I,273]; in Qaranoq: ögirmek – “to shake, toss”: Beši:ni ögirip jibar-či! (“Shake the bag well!”).
- ojturdi – “commanded to gather” [MK,I,228]; in Qaranoq: ujdirmaq – “to collect, pile up”: Torpaqni ujdurip qojdim (“I gathered the soil into a pile”).
- okundi – “felt remorse, repented” [MK,I,211]; in Qaranoq: ökinmaq – “to feel regret”: šu işima ökindim (“I regretted this matter”).
- oñdi I – “changed, lost its color, became faded” [MK,I,185]; in Qaranoq: oñmaq – “to fade, lose color”: Kujlāgim oñip ketti (“My coat faded”). Etymology: Derived from Old Turkic öñdi (“changed, color faded”) [MK,I,185], formed from oñ- // öñ- (“color change”) with the augmentative suffix -[u]q, originally meaning “to change color intensely.” Over time, the semantic scope narrowed to primarily indicate “darkening or fading.” Phonetic evolution: oñ + uq = oñuq → onnuq → unnuq.
- orti – “covered, hid” [MK,II,320]; in Qaranoq: urti –

“covered”: Ustiga korpa urti (“He covered it with a blanket”).

• sawurdi – “sifted, cleaned, winnowed” [MK,II,86]; in Qarñoq: savurdi – “to winnow”: Xirman savurmaq (“to winnow at the threshing floor”).

• sidrišdi – “scraped, cut” [MK,II,245]; in Qarñoq: sidirmoq – “to scrape, cut off”: Qoliq bilan sidirip a:laj (“Scrape it with your hand”).

• sixtatti – “made cry, caused distress” [MK,II,379]; in Qarñoq: jiy lap-siqtat – “to make someone cry”: Jiy lap-siqtap jur (“He made him cry intensely”).

Verb tafčitti – “to stab, tack, or fasten” – is attested in the sentence: ol tonin tafčitti (“He tacked his coat”). Unlike conventional stitching, this action involved opening the spaces between the material and fastening it, rather than densely stitching it together [MK,II,381]. The word has reached the present time in a slightly modified form as tepchimoq in modern usage. Historically, tafčitti referred specifically to sewing a coat with spaced stitches, whereas today it is primarily applied to sewing caps (do’ppi). Importantly, it is no longer restricted to sparse stitching; it can also denote dense stitching, distinguished by size—mayda tepchuk (small stitch) versus yirik tepchuk (large stitch). Additionally, it may convey the meaning of sewing something as a deposit or pledge.

CONCLUSION

A comparative analysis between the Qarñoq dialect lexicon and the dictionary in *Dīwān Lughāt al-Turk* demonstrates that the majority of lexical items in Qarñoq correspond both in form and meaning to their historical counterparts in the *Dīwān*. This provides clear evidence that the Qarñoq lexicon is ancient, preserving not only archaic lexemes but also their original, precise, and extended meanings.

Begmatov, in one of his articles, suggested that Mahmud al-Kashgari may have visited the village of Qarñoq and studied the language of its inhabitants. If this hypothesis is correct, it is plausible that some of the lexical items in *Dīwān Lughāt al-Turk* that correspond with the Qarñoq dialect were recorded directly from the speech of the Qarñoq population. The author of the article emphasizes that, to verify whether Kashgari actually visited Qarñoq, a systematic comparison of the *Dīwān* lexicon with the Qarñoq dialect is required. In our view, the preliminary comparisons presented above showing that a portion of the lexemes collected by Mahmud al-Kashgari align with the Qarñoq dialect provide sufficient basis for concluding that he may indeed have visited Qarñoq and studied the language of its residents.

Conditional abbreviations:

1. МК – Маҳмуд Қошғарий, Девону луғотит-турк/Таржимон ва нашрга тайёрловчи С.М. Муталлибов. Т. I-III. – Тошкент: Фан, 1960-1963. I том. 1960. – 499 б.; II том. 1961. – 427 б.; III том. 1963. – 466 б.

2. O’TEL – Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати (туркий сўзлар). I жилд. – Тошкент: Университет, 2000. – 598 б.

3. O’TIL – Ўзбек тилининг изоҳли луғати. I-V. – Тошкент: Ўзбекистон миллий энциклопедияси, 2006. I жилд. – 680 б.

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