

# General Lexocal Layer for The Slangs of Samarkand

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**Abstract:** Three articles discuss words common to the Surkhandarya Karluk and Kipchak dialects and to Turkic languages. The original Uzbek words that form the basis of the Uzbek language also form the basis of other dialects, Surkhandarya Karluk and Kipchak dialects. It is reported that such words, with some phonetic differences, are also common to other related Turkic languages.

**Keywords:** Turkic language, karluk, kipchak, oghuz, arkador, "Devani lugatit-turk", yenchil, bazalka, all-Turkic lexical layer.

**Introduction:** There is the big similarity among the actual turkic words in the lexical layer of the language of the local turkic population. These similar words express the most important perception and used in similar situations. However, there are some words which are pronounced differently with obeying the phonetic rules of their language. It means that when we talk about the general words in turkic language, we should pay attention to their fundamental and typological features more compared to their phonetic ones. When we attend the dictionary of the slang lexicology, we can see a lot of uzbek simple words. General words for Uzbek language and uzbek slangs are not appropriate for only one turkic language, they are classified in the lexicology of turkic nations and considered the main source of the foundation of their lexicology.

## Literature review

General uzbek simple words are the main foundation for Surkhandarya and Karluk slangs. These words have the mutuality with other relative turkic languages with some phonetic difference. For example, we see some words such as, og'a, ag'a, ove, ag'uz, arka, arqa, bag'ur, dash, gash, burun, yalo'sh: ag'a, auo'z, bao'o'z, bao'o'r, yagush and so on.

These general turkic words express the real perception and are acted like reserve for their forms. We can not classify them that they are always for uzbek literary words and particular dialect.

There are the words which are included in turkic written sources and are evolved in the lexicology of Surkhandarya and Karluk slangs. This perception is available in the popular work "Devani lugatit at-turk" belonged to Makhmud Koshgari. Now we will see some words in Surkhandarya slang in "Devani lugatit at-Turk". Told with -j alqo'ndi, Told with -y olqune- the dregs of soap, alqindi-finished; told with -j avradi-lied, told with -y anduz-mountain onion, anduz- the root of plant dug in the ground: told with -j axo'r-manger: told with -j, ovro'ndi, told with -y, frustrated, feel upset ("Devoni lug'atit-turk").

These words above came to our age with some phonetic changes.

These words in Surkhandarya slangs totally confirms the point of view belongs to A.Ishayev: "A lot of language facts that are in the historical sources in XI century were saved in karluk, kipchak and oguz more."

## METHODOLOGY

These words we are discussing today came to us with some phonetic and semantic changes. As time goes by, as the language sphere develops, they are far from their actual meaning and form. For instance, alang-yalang, smooth ("Devoni lug'atit-turk" 1.154), eleng-the soil in stream; alchaq-emotional ("Devoni lug'atit-turk" 1.162), engere-the area where people have taken crops ("Devoni lug'atit-turk" 1.120), oeloq-lamb (Devoni lug'atit-turk"1,141), suyel-sugal; sogal-ill (Devoni lug'atit-turk"1,375), Tag'a-uncle ("Devoni

lug'atit-turk" 256).

When we attend these words in chronological way, we can see that today they lost their past meaning and form. Professor Sh. Shoabdurakhmonov said: "Being far from the phonetic and semantic way are evolved with the loss of old qualities".

There are some words in the lexical layer of Surkhandarya and Karluk slang, which are not used in daily uzbek conversations, but still available in turkic literary languages. For example, told with - j: bo'lto'r- last year, buldo'r ("Devoni lug'atit-turk", 1425), in Kazak language bo'ldo'r, In Tatar language bildir, shaxal-shoxal (jackal) let's compare: in Karakalpak language- shag'al, in nugay language-shakal.

## RESULT

Although the common uzbek language, its dialects, and specifically the lexical composition of the Surkhandarya uzbek dialects share certain similarities with the lexical structure of literary Turkic languages, many words found in the dialects are unique to the Uzbek language itself. Sometimes, a word may exist in several Turkic languages, but its semantic scope may differ. For example, the word basalqa in the Surkhandarya Uzbek dialect refers to "children born closely one after another", whereas in Kazakh, basalqa means "to give advice" [Shoabdurahmonov, 1961; p. 285]. Regardless of such semantic differences, these words still form part of the shared Turkic lexical layer.

In the Surkhandarya dialects, some words have been formed by adding native Uzbek suffixes or affixes borrowed from other languages, or by combining two words to create new dialect-specific meanings:

1. Words specific to the dialect formed by adding Uzbek suffixes to Uzbek root words: buro'm-bur-im (curve), yenchi-yenche (a person who restrains lambs during a game), uyrim-uyur-im (whirlpool), kuligich-kul-igich (laugh lines on the face), achguch-achg'och (key), qirg'o'ch-qir-go'ch (a small ladle), xekkelik-xekke-lik (sensitivity).

2. Words formed by adding Tajik suffixes to Uzbek root words: orqador (a quick-tempered person), emchekdesh (milk sibling), doyrebent (dam or barrier), telpekdo'z (hat maker), arqatarash (from the verb "to shave").

3. Compound words whose components are known in standard Uzbek, but the compound form is dialect-specific: yeryog'e (kerosene), qolag'och (a club used to pound at the end), xoppasu (to fall flat), ochatoli (thigh meat of livestock).

Some of these are also used in other Uzbek dialects or certain Turkic languages. Another factor confirming the diversity of Uzbek dialects is that a single concept in

different dialects may be expressed by entirely different lexemes, which do not resemble one another in form but convey the same meaning. For example, the word for "stairs" is expressed differently in dialects: narvon (Tashkent), shoti (Fergana), zanggi (Khorezm). Similarly: Tashk. og'ir // Ferg. Keli // Khorezm. so:qi (heavy), Tashk. rovac // And. chukri (flour sifter), Tashk. qidir // Ferg. ista (to search) — these differences are considered lexical variations [Shoabdurahmonov, 1961; p. 285]. In the Karluk dialect of Surkhandarya, many such words exist.

For instance, in local speech the phrase "shippa borib, shippa qayt" is often used. The word shippa in this context carries the meaning of g'irillab (quickly, lightly). In standard Uzbek, the meaning of shippa can be rendered by words like tez (fast), darrov (immediately), or the idiom oyoqni qo'lga olib (to move quickly). Example: Yahyobek magazinga shippa borib, shippa qayt (Vakhshivor). In the sentence Ustung janda bo'sayam ganda bo'lmasun (Xon...), the word ganda refers to dirty or unclean clothing. In the phrase qoyish qillik, the word qoyish means "to agree" or "to give consent" in literary Uzbek.

Upon analyzing the collected material, it was found that many of the dialect words belong to the noun category — as is typical in most languages — and make up the core of the Karluk dialect lexicon. It is particularly notable that in the studied region, the majority of dialectal words belong to the noun category.

## CONCLUSION AND RECOMMENDATIONS

It should be noted that the Karluk dialect of Surkhandarya contains lexical layers that encompass all areas of human activity, and many of its words and terms correspond to those found in literary Uzbek. For instance, to express the concept of "condensation that falls in the form of small droplets due to temperature drop at night during spring, summer, and autumn," the literary Uzbek uses shabnam or shudring. In the Karluk dialect, however, the word chig'// chiq is used in the same sense, thus forming a synonymic relationship with shabnam and shudring: Ertalap bog'ga chiqib qarasam chig' tushepte (Vakhshivor).

Moreover, chig' can also mean "thin frost-like particles on the surface of the ground or objects," making it synonymous with the literary qirov (frost). As noted by S. Rahimov, in Sariosiyo district, the word chig' is also used with the meaning of qirov: Ertalap chig' tushepte [Rahimov S. "Dictionary of Surxondaryo Uzbek Dialects", 1995; p. 117].

From the given data, it is clear that chig' is a homonym (referring to both shudring and qirov, which are different natural phenomena) and forms a semantic

overlap with both terms in literary Uzbek.

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