

FORMATION OF WORDS EXPRESSING THE MEANING OF PLACE-TIME IN UZBEK LANGUAGES

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Abstract

In world linguistics, dialects have attracted the attention of linguists as an internal mechanism of language development that demonstrates the unique capabilities of each language and serves to enrich its vocabulary layer. In this direction, especially in dialects, which are considered our national-cultural wealth, the study of the issue of linguo-areal research of words expressing the meaning of place and time will help to determine the relationship between literary language and dialects, the contribution of dialects to language development, the level of language development, etc.

Keywords: Language, dialect, dialect, vocabulary, literary language, internal mechanism, words expressing place-time meaning, linguo-realistic study.

INTRODUCTION

As the linguist scientist Sh.Shoabdurahmanov noted: "If the traditional Uzbek lexicon is not recorded in the near future, taking into account all the responsibilities, it can be said that with the end of the older generation, a part of our precious wealth of the language, preserved in their protection, may be lost forever." In this sense, scientific research of Uzbek language dialects, preservation of its rare wealth and further strengthening of its connection with the literary language is important.

MAIN PART

In Uzbek linguistics, certain works have been carried out on the study of dialects. Since the 30s of the 20th century, special attention has been paid to the study of Uzbek dialects. E.D. Polivanov, R. Reshetov, A.K. Borovkov, F. Abdullaev, Sh. Shoabdurahmonov, B. Jo'raev, M. Buranov, Kh. D. Doniyorov, Yu. Ibragimov, A. Ishaev, E. Orozov, In the works of K. Mukhamedjanov and other scientists, valuable conclusions about the dialects of the Uzbek people were given.

In the years of independence, attention was paid to studying Uzbek dialects in a monographic aspect. Among them, A.B. Joraev, Yu.M.Ibragimov, N.Murodova, Z.Yu.Ibragimova, I.O'.Darveshov, N.H.Norboeva, A.A.Allaberdiev, U.Yu.Ibragimova, N. The research works of S.Rakhmonov and others are aimed at determining phonetic, lexical-semantic, morphological features of dialects, studying national-cultural symbols in dialects, studying and mapping dialects in the areal and linguogeographic aspects. Even textbooks, training manuals and monographs have been created in this field. In dialects, words expressing the meaning of time indicate the time of the action, when?, until when?, from when?, since when? There will be answers to such questions.

It is necessary to distinguish the words expressing the meaning of place and time in dialects from nouns of time and place. If the suffixes are separated and remain as nouns, it is a noun: in summer, in winter, in spring; on the street, from home; if the suffix turns into a word of another category after separation, it is a verb: recently, in the beginning (before), in the day, outside, etc.

In dialects, the words expressing the meaning of place indicate the place where the action is performed, where?, from where?, to where? questions will be answered.

In the Uzbek folk dialects, words indicating the place of performance of an action have different forms. Place adverbs in our literary language, formed with the pronouns *u, bu, shu, uyu er, uyu er, yu yak, u yak, yu yak*, are used in the dialects of the Qarluq dialect in the form of *ber, sher, bagh, shag, kg'*. These idioms have the following appearance when they receive the suffixes: *бере, шере, буйккга, кккга, шуйккга*. If these adverbs come with the words *mana, ana*, that, they are used in *manyagda, anyagda, and oshaghda* style. In the Kipchak dialects, there are locative forms such as *anjak* and *manjak*.

Variants of words expressing the meaning of place, such as *ora, bera, shera, Bukhara, Nav. c. sh* is also found. Uzbek dialects also have the following forms of locutions. Composition: *cotton, cotton wool*; Andijan: *five years ago, he gave this isirapapka to his son*; UP: *The village's forces started rushing towards the east*

Igər'tən, meaning time in dialects, is from the nose|| Words such as "nose", "azun", "nämashomcha", and "cheskkagache" are used in the Karalug dialects. In addition, the word *prayer* is used instead of the word *before sunset*. All of these express the meaning of time and fulfill the function of time development.

It is known that in the modern Uzbek literary language, words expressing the meaning of place and time are also formed by construction. The famous Turkologist N.A. Baskakov stated that in agglutinative languages, the formation of words through affixes is the most productive method. *-loq, -zor, -istan, -goh, -lik* affixes, room affixes are used to form many locative nouns. Place nouns formed with these affixes are also used in regional Uzbek dialects, except for some phonetic differences. A. Hojiev showed the suffix *-don* in the words *tuzdon, siyhodon, ashdon* as a form of a place noun. In our opinion, in these constructions, the object view has priority over the seat view. Therefore, it is appropriate to study them in the series of affixes that make object nouns.

These affixes used to form many nouns in certain periods. But nowadays most of them have weakened word formation function. Nevertheless, in the following years, words such as *residence, resting place, playground, ticket office, computer room* were formed with the affix *-goh* and the affix of room.

The affix *-khana* in the literary language is pronounced *-khana* in regional Uzbek dialects. In the dialects of this region, there are many locative nouns made with this affix.

Affixoid *-khana* does not obey the rules of harmony, it is used in the same form. In regional Uzbek dialects, artificial nouns formed by means of the *-khana* affix can be divided into several groups in terms of the scope of distribution and the essence of formation:

a) nouns used in the common language: *kəptərkhana, ashkhana, suvratkhana, kesalkhana, peşakhana, paxhtakhana, badjmankhana*, etc.;

b) nouns of places formed from Russian assimilation bases: *piyvakhana, azotkhana, pospyrkhana, miliysakhana, duqtyrkhana, kampityrkhana, pochtaxhana, guruiytkhana*, etc.;

c) in Sheva dialects, although not productive, place nouns formed from original Turkic bases: *tylandyqkhana* (garbage shed), *athana* (stable), *uodezhekkhana* (special room where calves are kept), *etymkhana/-djetimkhana* (almshouse), *kirkhana* (dirt washing room), *yumyshkhana* (workshop), *uotynkhana* (room for storing firewood and other materials), *kurtkan* (a special place where silkworms are kept).

In Uzbek dialects in the territory of the Republic of Karakalpakstan, there are also characteristic affixes that form locative nouns. In the studied dialects, the formation of locative nouns through the affixes *-laq/-lək/-lek* and *-lyq/-lik*, which are close to each other in terms of form and function, is very active. For example: *bozlaq* (gray land), *kumlaq/kumlyq* (a place covered with sand, area), *shorlaq* (salty land covered with white salt in the upper layer of the earth, area), *muzlyq* (an area covered with ice).

In regional Uzbek dialects, the suffix *-lyq/-* is used to form nouns with the meaning of "planted or cultivated area or harvested area": *qavullyq* (melon garden), *paxtalyq* (cotton garden), *djiydelik* (*jiydazor*), *ag'achlyq* (tree garden), *vineyard*/ such as

djuzumlik (vineyard), yoryndjalyq (beedar), djüvərilik (cornfield), makkalik (cornfield), chimichkəlik/chimichkaşyz (sunflower field).

In this case, the affix -lyq/-lik performs the function of the affix -zor in the Uzbek literary language. In regional Uzbek dialects, the affix -zor is not used at all.

In the Uzbek dialects of the studied area, depending on the type of crop planted in the field, the word "atyz" is used after the above-mentioned words: paxtatyz, makkatyz, yonyrchatyz/yoryndjatz/yonyrchqatyz/ djonyrchqatyz, etc. The word "аныз" is used together to mean a field free from crops: пактаныз, мекканыз, жувераныз, and others. In such a combination, one of the same vowels at the end of the first word and at the beginning of the second word is elisioned and lost in pronunciation: for example, мекканыз, джувераныз, пактаныз.

In regional Uzbek dialects, there are also some place nouns formed by affixing -cha/-chə differently from the Uzbek literary language: tandyrcha (a special place in front of the hearth where coals are drawn), белимчə (police base). For example: arzamyd yubarypty (village of Qilichboy) to the police department of Avuldyn.

The affix -cha/-chə is added to the adverbial base and expresses the meaning of time limitation: currently, today, azancha, byyylcha. For example: The bride got married before she got married (Beruni district).

The affix -cha/-chə forms verbs as well. For example, adverbs are formed by joining the affix -cha/-chə to some adjectives: Khavary əshitip, süyüngənichə oyina chapty (Turkmankol village).

In the Uzbek dialects in the territory of the Republic of Karakalpakstan, ravishes are also formed through the affixes -challi, -chiyin, -chekam, -diyın, -delli, -delli. In the literary language, the function of these affixes is fulfilled by the helpers until, period, yak. For example: Shunchalli atadegən balağa tashhavur bolama (Naiman village).

In the dialects, it is observed that the affix -lay/-ləy/-ley is added to the word bases expressing the meaning of time and brings out the meaning of duration: yazlay (with summer), qyshlay (with winter), bə:rləy (in spring), çekkiləy (with spring). For example: If you dance in summer, you dance in winter.

The affix -yn/-in is added to the bases meaning the time and forms adverbs expressing the situation related to the time understood from the base: qyshyn, yazyn, bə:ərin, güzün/küzekin, künduzın, keçin, tuşlugin, shaşkəligin: I eat my porridge late, güzun berse piship kalady (Khojayli district); Byyyl diykhannyng bə:ərin dym qysty, yavyn-chachym köp boldy (Nazarkhan village).

A characteristic feature is that in regional Uzbek dialects, the suffix -yn/-in is often used between the base of the word and the forming suffix: qyshyn, yazyn, guzun, bə:əryn, kündüzyn, ayagyn, sonynda, aqyrynda, ahyrynda, sonynda, tübynde, dərəgyn. , as in tiykarynda, dəvərəginda. In this case, the affix -yn/-in acts as an interfix in connecting the base of the word with the form-forming affix.

In the Uzbek dialects of the studied area, the affix -man/-mən/-men also performs the function of forming adverbs. This affix mainly forms ravish from ravish and noun bases. Such artificial expressions mainly mean space, time, situation. For example: Harman (nari) votyr azraq. Give it to me. Harbagan (more) dzylysh. Look at Bermagan. Yertemen malga vot salam. Artificial idioms used in these sentences are mainly observed in the speech of some Uzbeks living in the villages of Kungirod, Shumanay, Qonlikol districts.

If we look at the history of the formation of the Uzbek people, the differences in this national language have arisen as a result of the migration of Turkic tribes. According to historical data, many Turkic tribes moved to the lands of Tashkent, Fergana, and Khorezm from the middle of the 6th century. Mass immigration of Turkic tribes and clans continued until the beginning of the 8th century. By the VIII-IX centuries, their settlement increased.

According to the written sources of the 11th-13th centuries, during the time of Karakhani Khans, Qarluqs and Chigils were the majority in Uzbekistan. A large number of new migrations of Turkic tribes, including Oghuz and Kipchaks, created a region inhabited by a Turkic-speaking population. It should be noted that the Kipchaks participated in the formation of the Uzbek nation as a large ethnic component in terms of number and composition. They are based on clans and tribes, such as one thousand, one hundred, forty, kipchak (in the narrow sense), nayman, kangli, qiyat, kungirat, mangit, uyshun, kenagas, jaloyir,

misit, durman, kutchi, bargut, bahrin, which are part of the kipchak group of Turkic peoples in ancient times. was formed, and from the 11th century they lived in places called Dashti Kipchak, a vast steppe stretching from the Dnieper and the northern shores of the Black Sea to the Irtish River and Lake Balkhash, bordering the Khorezm and the lower reaches of the Syrdarya in the south. They were called Polovtsians in Russian sources, and Cumans in Greek sources. According to historical sources, tribal associations of many Turko-Mongol clans were also involved in the formation of the Uzbek people and language.

If we look at the current Uzbek language from a historical point of view, it should be taken into account when classifying the dialects of the Uzbek language based on the conclusion that it was formed from the fusion of three genetically different Turkic language units (Qarluq, Kipchak, Oghuz).

Today, according to the information given by the rural population, the Uzbeks are kungiro, kenagas, mangit, toma, kipchak (in the narrow sense), meton (muytan), burqut, chitoy (qytay), khoja, bahrin, black mangitlar, kalmaq, misit, said, bek, eshon), Alot, Bayat, Jigachi, Dargali, Janafar, Garoun, Garovul, Sayot, Sodir, Chandir, Old, Tomijik, Burjok and many other clan and tribe names have been preserved. Most of the names of these clans are found in the Karakalpak, Kazakh, Tatar, Nogai, Kyrgyz, Bashkir, Turkmen and other Turkic peoples. This is natural. Because it is known that these clans participated in the formation of many Turkic nations. This is also mentioned in historical sources. I. According to Jabbarov, mangit, kungirat, qiyat, kipchak, khitay, kangli, durman, ming, qirq, yuz, lokai, koshqi, nayman, chimboy, shunkarli, kovchin, khishar, iyjan, salur, bayri, argin, burgut, barlos, ethnic groups such as Jaloir, Qarluq, Nukus, Uyshin, Otarchi, Qatagon, Kulan, Arlat, Kushoyogli, Buyruk are an important component that participated in the formation of the Uzbek and other Turkic peoples living in Central Asia as a nation. Therefore, the similarity between the Turkic languages is not an accidental phenomenon, it is because their historical roots have the same source.

The words that make up the vocabulary of the Uzbek language and dialects are also the language of these clans.

In the past, the Uzbek-speaking population had close relations with Turkic tribes, tribes, and peoples, as well as with non-Turkic ethnic groups. The occurrence of different economic and cultural relations in the same area, the process of living next to each other or sometimes mixed, led to the division of Uzbek dialects into different regions. Even the phonetic structure of the language has undergone changes. Also, words were borrowed from those languages. In the phonetic construction of the Central Uzbek dialects, a number of features that are not characteristic of Turkic languages appeared, which made it sharply different from other related Turkic languages. But a strong differentiation is mainly characteristic of the Central Uzbek dialects, and the Kipchak and Uzbek dialects of the Uzbek language have preserved the main features characteristic of the Turkic languages.

In order to determine the specific linguistic features of the Uzbek national dialects, to explain the influence of the leading dialects of the Uzbek language (Qarluq, Kipchak, Oghuz) on each other, the location, climate, and geographical environment of the area where the dialects are spread are also taken into account.

In Uzbek folk dialects, there are many forms of the departure agreement, which differs from the literary language in these respects. In dialects, the noun in the case of departure also means the subject of the action.

In the dialects, there are forms of the departure agreement [-ga, -ga, -ka, -ka, -a, -ya]. In the dialects related to the Qarluq dialect of Uzbek dialects, the form of the departure agreement is used in the form [-ga]. As in the Uzbek literary language, in the dialects, the suffix [-ga] of the transitive agreement has the form [-qa] when it is added to words ending with deep language back [q, g'] consonants. B^oqqa, ot^ol^oqqa, t^osh^ol^oqqa, shaqqa, garden. If the end of the word ends with voiceless consonants like [k, p, s, t sh,], the indicator of the departure agreement is used in the case [-ka]: like elekka, ishka, ^otk^o, ^olisk^o. In Uzbek dialects there are also [-^o // -a] forms of the departure agreement. she: r+^o, o: r+^o, be: r+^o. The use of adverbs in dialects in this order is represented by the [-^o] form of the transitive case in Bukhara dialect, Josh, Bakhmal, Khorezm (Kipchak), Beruni, Gurlan, Turkestan, Kashkadarya, Kattakorgan, Karnob, and Namangan dialects. Although this form of the departure agreement has the same [-^o, -a] form in most Uzbek dialects, it appears in the composition of different words and has become a distinguishing sign of the dialects. For example: word+a, yan'm+a in Khorezm dialect; In the Karakol dialect, the forms of the suffix [-^o, -a] of the words such as qishlog'+a, Shahrisabz: oy+a kiring are added based on the specific laws of each dialect.

The [-y^o] form of the dispatch agreement is also used. The suffix [-y^o] is added to words ending in more vowels. hill, street; In Kattakorgan: ichiya, uziya; Tashkent: like a yard. In Uzbek dialects related to the Kipchak dialect, the suffix of the departure agreement consists of the following: [-ga, -ga, -a, -ka]. These additions are formed and used under the influence of hardness and softness, front and back vowels, and adjacent consonants.

In dialects related to the Kipchak dialect, there are forms of the conjugation -g'a, nga: balalarg'a, ishga, ashganaga, ma+nga, sa+nga. These forms of the dispatch agreement are common in Kipchak dialects.

In Uzbek dialects, instead of the place-time form, the departure form is used: uyga ot'r'bdi // ad. Orf. : as if sitting at home. In the dialects of Samarkand, Bukhara, Navoi, Karshi, Kattakorgan, Urgut, and Shahrisabz, the place-time agreement is also used.

CONCLUSION

In the dialect, such forms of exit agreement as [-den, -dan, -tan, tən, -nan, -nən, -lən] are used. The words that appear in the conjunction of exit indicate the time of the beginning of the action, the place, its reason, the distance, the proximity, and their meanings correspond to the Uzbek literary language. For example: seven returns from the field; oʻtʻoptan went to soya; There is nothing dearer than bread. In most of the dialects related to the Qarluq dialect, the indicator of the final agreement is in the form [-den, ten, -nen (sometimes -dan, -tan, -nan)].

In Uzbek dialects, the combination of the literary language since the night is used in the form of the night since the night, the night is not there, and instead of the exit agreement [-den], the income agreement [-ni] is used. In the dialect, instead of the suffix -dən, the suffix -yn, -in is also found: don't say, don't go. It is also used in Bakhmal dialects: kormayin (without seeing) do not speak. In dialects specific to the Kipchak dialect, there are indicators of the exit agreement -dən, -tən: oʻttən fell, kitabtən read. In the Qarluq and Kipchak dialects, after the words that come in the agreement of exit, then when the assistant comes, these words undergo different changes: aytən+dəy+ken (after saying).

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