

CONSIDERATIONS ON THE USE OF GRAMMATICAL FORMS IN THE KARLUK DIALECTS OF THE SAMARKAND REGION

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Abstract: This article focuses on information about the origin of the karluk language and dialect. Opinions were expressed about the dialects of the karluk region of Samarkand region and the agreements in the Uzbek literary language, their interchangeability. Conjunctions used in dialects and their meeting forms in the language of ancient written monuments are discussed.

Key words: karluk dialects of the Samarkand region, ancient written monuments, literary language, morphological form, base, conjugation suffixes, adverb, phonetic phenomena, colloquial speech.

Introduction. After gaining independence, within the framework of Uzbek linguistics, great work has been done in the field of studying the processes taking place in the phonetic, lexical, grammatical, and morphological construction of Uzbek dialects. Also, approaching dialects as a source of enrichment of the Uzbek literary language, studying the relationship between dialects and the literary language, identifying urban dialects, and developing research methods play an important role. After all, our Head of State Sh.M. Mirziyoyev rightly emphasized: “It is necessary to understand our national identity, study the ancient and rich history of our Motherland, strengthen scientific research in this regard, and comprehensively support the activities of scholars in the humanitarian field” [1]. After all, “language is a dynamic phenomenon that is constantly growing and developing” [2:61-b]. Identifying the lexical-semantic aspects of words and suffixes related to dialects, and scientifically and theoretically substantiating grammatical phenomena occurring in lexical units, is of great importance in the development of the field.

The reasons for the spread of the Karluk language and its unique dialect across the regions in the past can be found in the books of the scientist Karim Shoniyazov on the same issue: “The Karluk dialect was historically formed on the basis of the development of the Karluk clans, who belonged to the ancient Tuky (Turkic) tribal union and lived in the western regions of Altai in the distant past. With the formation of the Turkic Khaganate (in 552), they left the western Altai and occupied the banks of the Irtysh River, Dzungaria, the territory from the southern slopes of the Mongol Mountains to the north of the Ile River. The majority of the Karluks had already subjugated East Turkestan, Fergana, and some regions of Tokharistan in the middle of the 6th century. In the 10th century, they occupied the Seven Rivers and ruled over a large territory. Thus, in the 8th-10th centuries, all the Turkic tribes living in the territory from the Ile River to the Syrdarya, from the present-day city of Shymkent to East Turkestan, were under the rule of the Karluks. The language of the Karluks was common to all the tribes in this territory. In the territory of the Seven Waters, the Fergana Valley, and the Torim River in East Turkestan, the Chigil, Khalaj, and Yagmo tribes also lived alongside the Karluks, and

the Uyghurs were also part of the Karluks” [3:481-490-b]. In addition, Karim Shoniyazov cites the following thoughts about the settlement of the Karluks in the Samarkand region and their close ties with the population of neighboring regions: “The Karakhanid (Karluk) state, which ruled in Transoxiana for almost 200 years, was divided into two in 1041. As a result, the center of the western part was Bukhara, and later Samarkand” [4:237-b]. Thus, in the 9th-10th centuries, the Karluk language became a common language for the Turkic-speaking population, semi-nomadic and semi-sedentary peoples living in the Seven Seas, the Tashkent oasis, and Transoxiana. The role of the Chigils in the transition to this changed form of the language was also significant. The Qarluq-Chigil language was the basis for unifying the dialects of other Turkic tribes and the settled Turkic population that lived side by side and mixed with these tribes, of course [4:269-b]. The six case endings in the current Uzbek literary language: base case, karatqikh, tushum, jonalish, orin-payt, and shirk are also present in Uzbek dialects, but in Qarluq and some Oghuz dialects, the karatqikh case and the tushum case have the same (-ni) indicator and are not formally distinguished. Based on this, V.V. Reshetov showed in 1951 that there is a single karatqikh-tushum case in Tashkent and Fergana-type dialects [5:86-b].

Main part: The six declensions in the Uzbek literary language are found in four different cases in the Karluk dialects of the Samarkand region. The accusative and accusative declensions are used in the form -ni, and the declensions of direction and place are used in the form -ga: Mäktäbä qälli. (He stayed at school.) Ukäsini koylägini alli. (He took his brother's shirt.)

Coordinating affixes serve to grammatically form nouns and noun phrases in a sentence, express their function in the sentence, and connect them with other parts of speech. This feature applies to both literary language and dialects.

In the Uzbek literary language, six declension suffixes are represented by five grammatical suffixes. In particular, in the dialects of the regions of Samarkand region such as Urgut, Kattakurgan, Akdarya, and Tayloq, the declensions of destination and place-place occur in a mixed form, and are used in the form of destination-place-place. For example, *bazargä sätädu, kochäjä çiqämän*.

The cases of the interchangeability of collocational adverbs in this dialect were explained by Sh. Shoabdurakhmonov: instead of the place-place agreement, the direction agreement is used in the Samarkand-Bukhara dialects. For example, *What did these people do in front of you? //ad. What do these people do in front of you? I was at the wedding. //ad. I was at the wedding.*

Observations show that the declension of direction is mainly used instead of the declension of place. This declension is almost never used in the Karluk dialect: *jolga çopän uçragän, Samarkandga bəriüvdik, Samarkandga jašäjdı* [6:156-b].

The accusative case can also be shortened to the vowel -i: *Sizi xānāñiz. (Your room.)*

The declension of the demonstrative can be shortened to -ä, -jä: *Bāxčäjä bā. (Go to the kindergarten.) Sizä ishim bā. (I have something to do with you.)*

In this dialect type, the ending -d- can be assimilated and used in the form -zän: *Ällizän ketäppan. (I am leaving before you.)*

The accusative and declension forms are the same, that is, they are expressed by the suffixes -nı, -dı, -tı, -lı: *ujnı tami, jigitti kordim, qızdı urattiim, tallı şahi, etc.*

The conjunctions of direction and place also occur in the same form in a proportional manner in the forms -gə, -jə, -kə, -qä, -ñä: *I am not working in the farm, I am in the garden, I am going to work, I am going to the farm, I am going to the garden.*

Although the accusative and declension conjunctions have the same index in most Uzbek dialects, each of them is considered an independent conjunction. The same idea should be repeated about the conjunctions of destination and place. These conjunctions differ from each other in their use, functions, semantic features, etc. This is especially evident in sentences [6:148-b].

Also, the possessive suffix occurs in the word that comes before the accusative case. The word in the accusative case does not have this indicator because it is semantically and grammatically connected to the word belonging to the verb class that follows it.

The first case without suffix is used the same in all dialects. This case is found in literary languages and dialects. In particular, the word in this case can appear as a possessive, participial, explanatory-defining participle, as well as as a main and secondary clause: *Sālimā was yours (Kattaqorgān). Today it is coming (Urgut).*

In the Karluk dialects of the Samarkand region, the accusative case occurs in the forms -ni, -di, -ti, -i: *Sāveti vāqtijā dādām rājis bolgān (Aqdaryo). Māni gāpim bitta (Kattakurgan).*

Linguist Nazar Rajabov in his book emphasizes that in dialects belonging to the Karluk-Chigil-Uyghur group, such as Samarkand, Bukhara, Karshi, Kattakurgan, Urgut, and Shahrisabz, the indicators of place-place agreement and direction agreement differ little from each other and are used in a mixed manner [5:154-b]. In fact, when communicating with representatives of the dialect, both of these agreement forms were almost always expressed with the suffix -gə: *Okişgə bolli. Bāxçägə bārip kel (Taylaq).*

In this regard, the famous Russian scholar Y.D. Polivanov's works on the dialects of the Samarkand region also pay special attention to this situation. In particular, such as "a boy went to school; a man has a gun (Samarkand); we live in a village (Bukhara); he went to Samarkand (Karshi).

Conclusion: In the course of our observations, in addition to the suffixes -dān, -tān, under the influence of the assimilation phenomenon, such indicators as -nāj, -nān, -lān, -dān, -tān are also found: *gullān jumšāq, nānnāj āziz bol, qānnān korqāmān, Tāškānttān kelāpmān (Samarkand), etc.* In the Orkhun-Enasay monuments, in the works of "Devonu lug'otit turk", the accusative case is expressed through the forms -dān, -tān, -din, -tin. For example, *kāptān, ondān, oyuzdān, tanişdin (Orkhun-Enasay monuments), mendin, kişidān, eştān, jāldān ("Devonu lug'otit turk").* In the works of Alisher Navoi and his contemporaries who created at that time, the accusative case is expressed with the -din indicator (*hajringdin, andin*). This form of conjugation was formed somewhat later than other conjugations from a diachronic point of view. Before that, the form of place-time conjugation was used instead. Moreover, this conjugation is very rare in ancient written monuments. The accusative case suffix used in the Karluk dialects of the Samarkand region, like in the Uzbek literary language, expresses the place, time, reason, and object of the action.

If we draw a general conclusion from the above analysis, the quantitative abundance of consonant suffixes in the dialects of the region we are studying is associated with phonetic phenomena. However, as in the Uzbek literary language, the number of consonants is six. However, they are mainly used interchangeably in four different forms. We can also see this based on the above analysis. In addition, when we study the language of ancient works, the works of Alisher Navoi and his contemporaries who worked at that time, we also find some grammatical indicators of the Karluk dialects of the Samarkand region, which indicates how old the dialects of this region are and how they have gone through a long historical development path.



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