

UZBEK DIALECTS AND THEIR LEXICON

Mamatismoilova Hanifa

Doctor of Philosophy in Philology (PhD)

Annotation: This article provides information about dialects and lacunae characteristic of peoples belonging to different ethnic groups who have lived in a certain territory since ancient times. At the same time, the specific features of dialects and areas, linguistic elements of ethnic groups, and ethnographic features are studied. At the same time, issues related to the ancient two major ethnic groups of modern Uzbeks - the Karluk and Kipchak dialects - according to the dialect features of the indigenous population of the region are also included.

Keywords: ethnicity, lacuna, lexicon, dialect, territory, dialect, area, language, J.P. Vine, J. Darbelne.

The ethnic composition of a particular nation may vary. Since the emergence of humankind, differentiation and territorial distinction based on clans and tribes have always existed. No one denies that various ethnic groups (clans) living in a specific territory may differ from one another in worldview and culture. These distinctive features are primarily manifested in their language. The dialect, often referred to as a “small language,” serves as a mirror of their culture and represents the unique reality that reflects the worldview, perception of the universe, and lifestyle of the ethnic group (clan). Naturally, the cultural, economic, social, and ethnic characteristics that distinguish ethnic groups are also reflected in dialects, and this gives rise to differences between the dialect and the literary language, as well as from other dialects and vernaculars. A vivid and specific manifestation of this distinction can be observed in the lexical gaps identified through the comparison of dialect and literary language vocabularies, which play an important role in determining the linguistic differences between a language and its dialects.

The concept of *lacuna* was introduced into scholarly discourse by Canadian researchers J.P. Vinay and J. Darbelnet. Initially, this concept was defined as a term in translation studies as follows: “A lacuna occurs when a particular word in one language has no equivalent in another language” [1,331]. As can be seen from the definition, in this context the scholars used the term *lacuna* to refer to concepts identified in the comparison of two languages, which have no cultural equivalents in the conceptual sphere of the other. Although the term *lacuna* has undergone certain semantic shifts in later periods, this definition continues to serve as the primary basis for retaining its terminological essence. While the definitions of lacuna generally emphasize lexical gaps revealed through the comparison of two (or more) languages, in fact, diversity in worldview, culture, mentality, and linguistic perception of the world constitutes one of the main factors underlying (and revealing) its emergence. It is no coincidence that in most definitions, the emphasis is placed not on the language itself but on culture.

Based on the views of contemporary linguists, it can be stated that, according to approximate estimates, the number of words used in the national language reaches one million [2]. Of course, this figure may be relative. However, the opinion that the Uzbek language, which combines the features of the main branches of Turkic languages—Karluk, Kipchak, and Oghuz—and has dialects belonging to these types, is not far from reality. The role of the literary language is invaluable in stabilizing and standardizing such a rich vocabulary. The stability of

the language's lexicon is ensured through the selection of only the most appropriate words from dialectal synonyms, duplicates, or equivalents and directing them into wider usage. Otherwise, the use of one million words would hinder mutual comprehension and understanding among speakers. Indeed, the average person maintains a linguistic base of about 20–30 thousand words [2]. Although human memory has far greater potential, enriching one's vocabulary requires considerable time and effort. The literary language plays a crucial role in harmonizing and systematizing these aspects.

Research into the differences between dialects and the literary language, as well as identifying the reasons for these differences, constitutes the initial stage of work in this field.

Observations show that most of these causes have complex socio-economic, spiritual-educational, geographical, and historical roots. The most active and significant of them can be identified as follows:

1. **The linguistic worldview in dialects differs from that of the literary language.** One of the core concepts of anthropocentric linguistics, the *linguistic worldview*, is defined as “the structured set of knowledge about reality formed in social (as well as group or individual) consciousness” [3,138]. This concept, as a component of the worldview of dialect speakers, carries significant weight in their cognitive and linguistic activities, meaning that dialect speakers perceive the surrounding world based on the patterns accepted within their linguistic community [4,112–116]. Since the dialect is the primary environment in which an individual acquires language skills, it naturally leaves its imprint. Therefore, even when the language user later learns the norms of literary speech, they acquire general linguistic competencies to some degree through elements of their dialect. This also contributes to the relative stability and consistency of dialectal vocabulary.

2. **Certain groups in specific regions may engage in different activities or occupations.** As a result, dialectisms associated with these professions differ from the literary language. For example, in the dialects of some villages engaged in livestock breeding, horticulture, or beekeeping, there are dialectal words such as *boshöv*, *tushöv*, *uviz*, *kurmakböy*, *qoziqböv*, *shishak*, *emaki*, *shiraki*, which are considered lexical dialectisms in relation to the literary language.

3. **The relative isolation of a small territory from neighboring areas** in social, linguistic, cultural, and economic terms, the weakness of linguistic contacts, and the unwillingness of local residents to communicate with neighboring groups may result in the independent development of that territory's lexicon. Such phenomena were among the main reasons for the differentiation of many dialects, especially before the early 20th century. Later, particularly after the 1950s with the widespread dissemination of mass media, this factor largely disappeared [5,6].

4. **The emergence of lacunarity between dialects and the literary language** may also arise from a dialect's active social and cultural interaction with neighboring peoples. The three dialect groups formed through contact with neighboring and related peoples constitute the foundation of the Uzbek national language. As noted by V. Reshetov and Sh. Shoabdurahmonov, the relations of these three dialects with related and neighboring peoples played a significant role in their differentiation from the literary language [6,36]. This situation was one of the key factors in the formation of concepts specific to the languages and cultures of neighboring or related ethnic groups, which differed from the general Uzbek worldview.

5. **Another important factor in the emergence of lacunarity between the literary language and dialects** is the tendency of the literary language to adhere to normative features.



Accepting every dialectal word into the literary lexicon would lead to the disruption of literary norms. However, it must also be remembered that excessive resistance of literary norms to the dissemination of dialectisms reduces the concentration of nationally specific words in the lexicon. To prevent this, it is necessary to rationally systematize and regulate language norms. After all, "...the dialects and vernaculars of the people exist as natural and objective reality, while the literary language is not something artificially invented by someone" [7,78].

Conclusion: The linguistic basis of the norms of the Uzbek literary language also relies on the objective opportunities and naturally existing features present in the Uzbek national language. Thus, lacunarity exists not only between the languages of neighboring peoples but even among related languages belonging to the same family and group. The Uzbek dialects, which embody elements and features of the Karluk, Kipchak, and Oghuz language groups, clearly demonstrate the phenomenon of lacunarity. In particular, when comparing the literary language common to the whole nation with the vocabularies of dialects, the presence of lacunae is a natural phenomenon. Indeed, it is impossible for the literary language to encompass all the words (concepts) found in people's dialects. Instead, the literary language selectively incorporates necessary and widely used words that are common to most dialects. The Uzbek language, which integrates the shared lexical fund of the Karluk, Kipchak, and Oghuz dialect groups, is considered a very rich language. [2]

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