

ON THE LINGUOCULTUROLOGICAL STUDY OF SOME DIALECTICISMS IN THE “ANNOTATED DICTIONARY OF THE UZBEK LANGUAGE”

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Abstract. *In this small research work in which Uzbek folk dialects and their study in the linguistic and cultural aspect are analyzed. Dialects listed in the “Annotated Dictionary of the Uzbek Language” were found and their national meanings were analyzed.*

Key words: *dialect, language, linguistic culture, culture, national mentality, national dialects, language and culture, language and dialect, language and dialect, language and dialect.*

К ЛИНГВОКУЛЬТУРОЛОГИЧЕСКОМУ ИЗУЧЕНИЮ НЕКОТОРЫХ ДИАЛЕКТИЗМОВ В «АННОТИРОВАННОМ СЛОВАРЕ УЗБЕКСКОГО ЯЗЫКА»

Аннотация. *В этой небольшой исследовательской работе анализируются узбекские народные диалекты и их изучение в лингвокультурологическом аспекте. Были найдены диалекты, занесенные в «Аннотированный словарь узбекского языка», и проанализированы их национальные значения.*

Ключевые слова: *диалект, язык, языковая культура, культура, национальный менталитет, национальные диалекты, язык и культура, язык и диалект, язык и диалект, язык и диалект.*

INTRODUCTION

Language is a social phenomenon and it directly serves the society. As the society develops, the language also develops. This internal possibility of development is manifested directly through our dialects. Based on this, it can be said that our dialects are the biggest layer that constantly feeds the language. The study of dialects began many centuries ago. It is no secret that the study of dialects in the Turkish world in general dates back to the 11th century, that is, to Mahmud Koshgari's work "Devoni lughatit turk". After that, the study of Uzbek dialects in the middle ages was associated with the name of A. Navoi, which was reflected in his work "Muhokamat-ul lug'atayn". At the end of the 19th century and the beginning of the 20th century, the information about Uzbek dialects can be found in the works of Russian Turkologists such as M. Terentev, A. V. Starchevsky, Z. A. Alekseev, V. Nalivkin. By the 20's of the 20th century, the first scientific classification of Uzbek dialects was created as a result of the efforts of famous linguists Professor Y.D. Polivanov, G.O. Yunusov, K.K. Yudakhin, V.V. Reshetov. Since the 50's of the last century, dialectology has been formed as a science, and Uzbek dialects have been widely studied.

METHOD AND METHODOLOGY

Dialects are the foundation and core of literary language in all languages of the world. Dialectal materials recorded from dialects are not only linguistic material, but also a rich source that reflects the history, culture, and mental characteristics of the people's ethnos. Especially in the conditions of today's globalization, changes in social life have an impact on the language. For this purpose, recording of dialects and coming to certain conclusions about them, studying them on scientific basis on time is becoming more relevant than ever.

In the years of independence, almost all areas of Uzbek dialectology have been studied, but there are still many aspects that need to be studied and researched. In particular, there are several dictionaries that explain the Uzbek language and its meanings, and the dialectics in these dictionaries are still not studied. This is also related to dialectisms in the "Annotated Dictionary of the Uzbek Language". "Innovation is the future. If we start building our great future today, we should start it on the basis of innovative ideas and an innovative approach".

If folk dialects are not learned in time, they will go out of use over time. After all, "language is a dynamic phenomenon that is constantly growing and developing". Therefore, in Uzbek linguistics, researching one or another features of folk dialects with traditional as well as with new methods of linguistics is the most urgent issue. Learning our languages creates an opportunity to educate the young generation in the spirit of the national idea. In this regard, the opinions of our president Sh.M. Mirziyoev: "...increasing the effectiveness of scientific research related to the unique characteristics, dialects, historical development, and prospects of the Uzbek language..." are of particular importance.

RESEARCH RESULTS

Based on the above, a large part of Uzbek dialects is an ancient heritage, which reflects the nationality of our people. In this regard, we focused on the linguocultural study of certain dialects that reflect these aspects. Before that, we considered it permissible to make a brief comment about linguoculturalism.

Linguistics, which is considered one of the leading directions of modern linguistics, began to form in the last quarter of the 20th century. According to research, the term "linguoculturalology" appeared in connection with the research conducted by the Moscow Phraseological School under the leadership of V.N. Telia.

The term linguoculturalology and related aspects appear directly around that linguistic level. Society and people living in this society influence the cultural structure of the language based on their mentality. One of the research scientists interprets this direction as follows: Linguistic culture or linguistic cultural studies studies the language within the framework of the "language-culture-human" trinity, which is widely used today as national consciousness, national thinking, national culture, national education. He considers it the main goal to reveal that language is the basis of many concepts such as spirituality, national mentality, national character, and that their essence cannot be stable without language (Mahmudov N. 2012: 3-16). The aspects that we want to research are based on dialects that are constantly used in ordinary folk language, are known only to representatives of a certain region, preserve the original image of our nationality and values, and give our language a special charm.

Below we will consider these aspects on the example of some of our dialects in the "Annotated Dictionary of the Uzbek Language".

➤ **Bakovul, bukovil** - (dialect used by residents of Bukhara region)

1 A cook who prepares food at weddings. *His face was as red as a loaf of bread just taken from the oven, and his mustache was suddenly gray.* "Youth".

2 (obsolete word, phrase, in the sense of a historical word) an official who supervises the preparation of food for the king, khan and armies, who tastes the food before serving it to the ruler; chief cook (15th century and later). *It is said that this dish [ajabsanda] belongs to the creation of the bakovuls of Babur's palace. K. Mahmudov, Uzbek traditional dishes. - It's my fault, - said Babur in a firm tone, - our bakovuls are very angry with you: you won't eat a single*

bite of the food they brought you. "Youth". Bakuvul was standing at one end, relaxed. "Star of the East".

3 (in the historical sense of the word) a high-ranking official in the Golden Horde khanate who performed tasks such as distribution of salaries to the army and distribution of booty.

4 Manager of competitions such as wrestling, race, goat (kopcari) held in connection with weddings and holidays (hayt). These will also be a wedding favor. Everyone does what they can. "Waiting". Father Akhmadjon, Meliqozi and Bakuvul came to the middle to the sound of music. "Youth".

DISCUSSION

A person who is cunning and takes advantage of a convenient situation. After the girl reached her height, Mamasaid became a "bakovul for ready-made soup": "I am the closest uncle, so I am a father instead of a father," he claimed. "P. Tursun, Teacher". They say that ready-made soup is good! "S. Zunnunova, Olov". (7.145)

In the "National Encyclopedia of Uzbekistan" it is defined as follows. Bakovul or bukovul (39) - the head of cooks who prepared food and drinks during the time of Genghis Khan **1** and in the court of the Timurids; **2** A high-ranking official in the Golden Horde khanate who performs tasks such as distribution of salaries and rewards to the army, distribution of spoils. Bakuvul's respect was very high, tumanbegs and thousandbegs also obeyed him; **3** In the Emirate of Bukhara, it means the head chef who tastes the food before serving it to the ruler.

➤ **Barak** – (Dialect mainly used by villagers) chuchvara. **1 Bo'arak** (dialect used by the population living in the Southern Khorezm region), chuchvara, pelmeni (dialect used by the population living in the Northern Khorezm region). In the environment of Khorezm and Karakalpakstan, go'mma and egg barak are considered traditional food. "K. Mahmudov, Uzbek traditional dishes". Grandma knocks. Good luck grandma. "Boychechak". **2** [Italian – loy chayla] A temporary house made of wood, a place of residence. In the barrack system, the buildings are one-story and are often made of wood. "N. Ismailov, Care of the sick". Comrade, sitting on a wooden bench in the middle of the barracks, listened to the lecturer's gentle voice. "H. Ghulam, people of Tashkent. (7.163)

➤ **Bibi** – **1** Mother's or father's mother; grandmother (relative to grandson). *Mehri Bibi, Khairi Bibi. In the early morning, two neighbors - Bibi Zainab and Mrs. Hamida - came to Sidqi's yard with a pale face. "Myrmukhsin, a woman with a cloak."*

2 It comes in the front or back part of the women's name and forms compound names: Bibigul, Bibiniso, Bibinor, Bibisanam; Davlatbibi, Kenjabibi, Kimsanbibi. (The traveler) said that he wanted to take his (Gulnor's) mother Gulsunbibi to the village along with his sister, if possible. "Oybek, Selected Works". (7.251)

➤ **Boldiz** - Wife's sister, sister-in-law. *Boldiz is sweeter than honey. "Proverb". If Yeznam knows me, I'm a beaver, yor-yor, I'm a beaver that's stuck to Boldogi, yor-yor. "Songs". I don't have a bottle, nor a bottle of wine, nor a sip of red wine. "Mirtemir, Works". (7. 308).*

➤ **Buvak** - New born child, baby. Buvak, although his stomach was full, he missed everything. "S. Siyoev". Voice. - Tell me what happened? - said Saltanbonu, sitting on his lap his skinny, skinny, thin-legged, big-bellied grandchild, who was sucking on his chest like a leech. "M. Ismaili, Fergana until dawn." (7.359)

➤ **Bo'la** - Children of sisters (relative to each other). At that moment, my aunt's son Rashid, who works in the city, entered the door. "A. Kochimov, Halka". It's true that the blood has dried up the saltiness. "Youth". Hanifa hung on his hand: - Kill me, kill me, future! "Youth".

Be II Part, mature; reached the standard. You can see from the hole that the sacks are full, the grains are dark like gold, clean. "G. Ghulam". Let every single piece of the heart beat freely, and let the soul be known in the blue veins. "Youth". I am full of joy, my beauty, my gaze is captivated. "Harmony, Song of the Dawn." (7.407)

➤ **Vayish** – Ishkom. The leaves buried the branches of the branches of the vayish, which were only raised on thin branches, and the vines had not been pruned or pruned. "S. Nurov, grass does not get frost". (7.435)

➤ **Valish** – Ishkom. The yard is not very big, but it is surrounded by a row of houses and houses. Until the frost, various grapes turn yellow and lie in the sun. "From the newspaper". (7.438)

➤ **Guzar** – [Persian – passage; street, neighborhood]. 1 A prosperous, busy place with shops such as teahouses, butchers, grocers, located at the intersections of villages or neighborhoods. There were two people in this neighborhood who liked him [Yolchi]. One is Karatoy, who works as a blacksmith in Guzar, and the other is an elderly man named Shakir Ota. "Oybek, Selected Works". Despite the bone-chilling chill of the autumn air, there were many tea drinkers. "M. Ismaili, Fergana until dawn."

2 Way. I fell in love with the land of the Kalmyks. "Alpomish". If we feel like it, we will come to look for it. It was Sultan, my dear friend, welcome. "Murodkhan". I put on a hat and stayed for a while. I suddenly fell in love with this city. "Sweet with Sugar".

3 A place where boats cross a river or stream; used in the sense of late.

4 in Bukhara Khanate: neighborhood. Guzargoh (Persian - passage) is the place where Guzar is located; pass We don't live on the street, we live in a residence. "Aibek, Navoi". (7.516)

CONCLUSION

Over the centuries, our dialects have been polished in the living language of the people, giving a special beauty to our literary language. Therefore, we want the next researches to be researches in the linguo-cultural direction that embody our nationality, language culture, and mentality.

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