

COMPARATIVE STUDY OF WORDS IN THE UZBEK AND
KYRGYZ LANGUAGES (ON THE EXAMPLE OF THE ANDIJAN OSH
DIALECTS)

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Abstract. The southeastern Andijan linguistic area of the Uzbek language borders on the territory of Kyrgyzstan. The social and political relations of the two geographically adjacent countries have also had an impact on the language (dialect) of the area. This article discusses the words borrowed from the Kyrgyz language into the Uzbek language and their use.

Keywords: dialect, dialect, dialect, areal linguistics, literary language, related dialects.

Introduction. As is known, the concept of linguistic areal is an important concept of areal linguistics, which means the area of settlement of language (dialect) phenomena (Ashirbayev, 2023, 30). The southeastern part of the region (Kurgantepa, Khojaabad, Jalaquduk), which is part of Andijan, is distinguished by its population, culture, and lifestyle from other regions of our country and partly from the Andijan region. Since this area borders on the neighboring, fraternal Kyrgyz Republic, which is also neighboring from other districts of the region, representatives of this linguistic areal have long established political, economic, and cultural ties with them. There are different views on when the Kipchaks have been living in the region. Some researchers emphasize that they arrived in the 16th century under the influence of Shaybani Khan, while another group of scientists emphasize that they arrived in the 20s-30s of the 18th century. The above factors indicate that the area has a lexical layer unlike any other.

Below we will analyze the words that have been absorbed from the Kyrgyz language into the lexicon of the southeastern Andijan linguistic area.

Kirin - to bathe, to wash (cho'milmoq, yuvinmoq): Kirinip čiqqanımdan kejin jeñgil kijinip pöjippän, šekilli, jelkämägä s(č)ančiq turip paldı. It is used in this sense in the Uychi, Uchkurgan and Olmos dialects of Namangan (Aliyev, 1970, 5), and in the Osh-Uzgan dialects (Farmonov, 1983b 72). The word kirinmoq in the Kyrgyz language means to bathe, to wash one's own laundry.

Uturla – to help (yordam berish): Särvi, iltimas, meni uturla, özim qap kettim, öziñjä jetkäzvä. Billä gäpläşip paxta terämiz. In the Kyrgyz language, the word uturla means to meet, to go out to see, to go (Yudahin, 1985, 310).

Žemälä –to quarrel. Used to refer to a large group of people fighting with one person, causing moral and physiological harm: Kejingi üjlängän xatiniya qızları kün be:mädi-dä, töräläsi tör tamandän žemäläp, häjdäsmägändä atasını issiç-sa:uyriya šü xatın qarardı. This word in Kyrgyz means to criticize, to reprimand (Yudahin, 1985, 247).

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Čanač – big belly (qorindor): Qarīn salip, čanač bop ketipsän-u, parvez qıl, az, bittä-jämtä käsälliki aširvalasan unda. The “Explanatory Dictionary of the Uzbek Language” indicates that the word chanoch comes in the meaning of a basket in dialects (O‘TIL, 2022, VI:812). In Kyrgyz, the words chanoch and chanach are words related to livestock (yilqichilk). It means a leather bag intended for pouring and fermenting qimiz. In the Uzbek dialects of Karakalpakstan, the word chanach is used in the meanings of bag, mesh; supra (Ishaev, 1977, 169).

The lexeme keşik in the dialect under study refers to the food left over from eating and being full, and to the delicacies left over after the guests have been seen off at a ceremony. When we got acquainted with the “Explanatory Dictionary of the Uzbek Language”, we did not come across a lexeme expressing this seme. In the literary language and its dialects, the word qoldiq is used to express the above meaning. The word qoldiq, the general name for all things that are left over, also has negative connotations, such as “chiqit, chiqindi”. In dialects, the word keşik, which means leftovers and is suitable for eating, serves to fill the gap in the literary language and to personalize the use of the seme only in relation to food products. The old people used to say, “Eskilär keşik qaldırıš, ej jaman adat, Alla: rısqiňi uzaylarya čäcvarädi, činiňi tazalap qoj deb örgätiškän”. The word keşik in the dialects is used as a homonym for the word keşik in the literary language, which means the khan's own guard. This word was adopted into the dialect from the Kyrgyz language, and in the Kyrgyz language, keşik means leftover food (Yudahin, 1985, 384).

The word mal- is used in the dialect to refer to products such as cream, butter, and jam with bread. We could not find a specific lexeme used to express this meaning in the literary language, but to express this meaning, words such as tekkizmoq, batirmoq, koshmoq are added to the word non: bugün qajmay azray çıqtı, manavı naniň bilän bittä malval, mäjli köz haqqı, qäyänini abetkä čüčvärä qılämiz'. In the Namangan Kipchak dialects, it is pronounced as motirmoq (Darveshov, 2019, 89). In the Kyrgyz language, the word mal means to dip (Yudahin, 1985, 14). While the Uzbek language does not have the semantic meaning of the homonym "mal" (goods), the Kyrgyz language does not have the semantic meaning of the homonym "mal" (goods) (Mirzoqulov, 2000, 18).

jäşän - used for freshly picked fresh fruits and berries. In our literary language, there is no exact alternative version of this word, therefore, in such places in people's speech, the combination of freshly picked, and in some cases the svejij word borrowed from Russian, is used: Čüčvärägä jäşän, jäşänläridän tergin-a, karıları takhır qıp pojädi. In the work “Devonu lug‘otit turk”, the word jaš denotes such words as green, carrot, barra, young grass. In the Kyrgyz language, the word жашај means green, young (Koshgariy, 2017, 324).

The word tarin – is used in the sense of to be angry (arazlamoq): səl nərsəgalə tarinorma, Allah will spread the provision of a person who is afraid far away (Ö‘TIL, 2022, I:131). In Kyrgyz, taarın – means to be sad, to be offended, to be disappointed

(Yudahin, 1985, II:186), in the Osh and Olgan dialects it is used in the sense of to be angry (Farmonov, 1983, 164).

The word *jelvägäj* is used in the dialects under study in the sense of throwing the outer garment over the shoulder without wearing the sleeves: *kästimiñi jelvägäj qimastan tuzijraq kij, käsäl olasan* (ÖXSHL, 1971, 144). It is also included in the “Explanatory Dictionary of the Uzbek Language” in this sense (O’TIL, 2022, 6). In Kyrgyz, the word *jelvägäj* means “wide open, thrown over” (ҮХШЛ, 1971, 144).

In conclusion, we can say that despite the fact that the Uzbek and Kyrgyz languages are related to each other, they also have unique lexemes. Words borrowed from the Kyrgyz language, in addition to enriching the lexicon of the southeastern Andijan dialect, also serve to fill in lexeme-free sememes in some places, thereby further expanding the expressive capabilities of the language.

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