

THE USE OF ADDRESSES IN THE OGUZ DIALECTS OF BUKHARA.

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Annotation: In the article, the analysis of the order of formation of isofas in Bukhara Oguz dialects from different languages was studied.

Key words: Arabic isofa, Persian isofa, governing word, subordinate word, isofal compound.

For centuries, the inhabitants of the Oghuz dialects of Bukhara have developed a special closeness with the Farsi-speaking people, including the Tajiks, due to their relations with the Tajiks, due to trade, trade, neighborliness, and back-and-forth relations. This can be seen when many Persian words have been learned in the dialect of the Oghuz population in the region. In the languages of the Iranian group, the joining of words to the determiner is called the addition structure. "The order of the words in the Persian-Tajik isofal combination is different than in the Uzbek language. In the determining compound, the subordinate word comes first in Uzbek, and the dominant word comes second: red apple, new city, amusement park. In the Tajik literary language, the order of related words is the opposite: the governing word comes first, the subordinate word comes second: sebi surkh, shahri nav, daryoyi azim, bogi like recreation. In the modern Uzbek literary language, the scope of using the Tajik isofal combination has significantly decreased.¹

The index, which ensures the interconnection of the components that make up the composition of the suffix, is realized through the additions -i, -yi. In fact, the concept of superposition exists not only in the Iranian language group, but also in Arabic languages. However, in Arabic, isofa is mainly used for naming, in the Iranian language group it is actively used as an adaptive compound, and in Turkish languages, isofas borrowed from Iranian languages are considered as ready-made units. In the laws of the Persian-Tajik language, the first word is the dominant word, the second is the subordinate word, and the suffixes have also been transferred to the Uzbek language and dialects in the form of concepts. In fact, this form of suffixes, characteristic of Persian languages, caused the formation between Arabic and Uzbek words in the dialect over time, and today the assimilated suffixes of the Bukhara Oghuz dialects. There are also cases where the meaning has changed after passing to the dialect. Most of the Tajik isofal combinations recorded in Uzbek are found in a mixed form. The composition of the acquired suffixes in the Bukhara Oghuz dialects can be seen as Persian + Persian, Arabic + Persian, Persian + Uzbek, Uzbek + Uzbek, Uzbek + Persian, Persian + Arabic.

1. Persian + Persian. Isofas of this form are used in ordinary colloquial language, the range of use of Tajik isofal combination varies in different dialectal regions, due to the fact that Tajik was the state language in the Bukhara Emirate for centuries and contacts with the Tajik language and the dialects of the villages where its dialect is the main spoken language have not left their influence. In particular, the dialect is distinguished from other forms by the frequent use of suffixes in the form of Persian + Persian. Therefore, the use of the Persian + Persian isofal combination is relatively frequent: *kəlləi döst isofa* used in Bukhara Oguz dialects is actually *kallai dast*, and the word *dast* in the dialect is phonetically converted to the form of *dost* has

¹ Ҳозирги адабий ўзбек тили (Синтаксис). – Тошкент: Фан, 1976. II том. – Б. 38.

changed. Although the translation of this *izofa* means head and hand, in the dialect the meaning of *izofa* changes and means humility, modesty, showing kindness. In this case, the one who shows favor bows with both hands on his head: *Reyis zör ədamkan, ünü görən jəyımınən kallai dost ettyım, menı görüp qətti-qəldi* (The chief is a great man, from where I saw him I showed kindness, he froze as soon as he saw me). In dialect, *petəgəi pəytəvə isoface* is actively used. The word *petəgəi* is Tajik "po" and Tajik "tag"², that is, it is formed from the words "foot sole", while the word *pəytəvə* is formed from the Tajik words *po* (foot) and Tajik *tobidan* (to wrap). These words are removed from their meaning by bringing out the extra component in the dialect and are used in meanings such as a fan, a propeller: *Qayin enəm quđolarinin ızındə petəgəi pəytəvə völıp yürən* (My mother-in-law is a propeller in the footsteps of the gods). Also *gəđəi tıkkə* "little, little", *nənı khuruş* "to burn", *bəççəi jış* "swelling", *səri əptəp* "condolence before the sun rises", *dərdi kənə* "old pain, old problem", *tanqai pıyəva* "put butter and onions on a plate and pour boiling water on it, and prepare it quickly", *iştəni bıtı* "small talk, capricious, not doing well", *zımı ləzım* "work done without anyone noticing, to be silent", *gözlıy kesək* "old, old man", *məri pənj* "one of the methods of knocking down in Bukhara wrestling", *bəzi bənt* "an amulet made by eshan-mullahs and worn under the armpit", *murgı bənd* "healed by healers to the patient's painful area", *bəndı bəst* "an old top usually made by religious people rank amulet", *löləi xər* "fat birds, more fat rooster", *səri bəzər* "a person who buys products at a low price in the morning and pays at a high price, sells them" *Səri bəzər - khudə bezəri* "Morning market - faithless seller", *təgi jəy* as in "a check for selling a product or thing in the market".

2. *Arabic + Persian.* Most of the Tajik isophalic combinations recorded in the modern Uzbek language are found in a mixed form. In the dialect, words borrowed from the Arabic language were combined with Persian-Tajik words, creating a compound compound. Among such additions used in the Bukhara Oguz dialects, the compound *savçyi mardən* has undergone a phonetic change. The word *savçyi* is *sahar* in Arabic³ If the suffix *yi* is added to the base, the sound changes and the sound drops, then *mardən* is borrowed from the Persian-Tajik language. This suffix expresses meanings such as dawn, early in the morning, before the sun rises: *Həmsəyanin ğizi savçyi mardən öyə yügürüp gelən* (The neighbor's daughter ran home from dawn). The suffix *hıyləi kər*, which is formed in this pattern, is a combination of the Arabic *hıylə* and the Persian-Tajik words *kor*, and expresses the following meanings: *Bü hıyləi kər həli dırı völsə, köp işləri edədi* (He who does not stand in this sentence will do things if he is still alive).

3. *Persian + Uzbek.* This pattern is also available in dialect. In the Bukhara Oghuz dialects, the suffix *düm taqır* is used, and the word *dum* in the suffix has no meaning, and no specific information was found about which language this word belongs to. Only A. Abdullayev notes that in Khorezm dialects it is used in the form of *di:m* and comes in silent meanings.⁴ The scientist does not dwell on which language the word belongs to. We included this word in the form of Persian + Uzbek because it is probably typical of ancient Persian languages. In the dialect, the word *taqır* comes in the meaning of bareness, nothing left. In the general case, *izofa* is used in the sense of no, no: *Qurvənvöyın khojalıği töyđən keyın dümü taqır völdi* (Qurbanboy's family was left with nothing after the wedding). Among such additions, the combination of *okchai kokma* is used in the dialect and is one of the methods used to knock down an opponent in the Bukhara style of wrestling. A. Abdullayev mentions the word *okcha*

² Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати. – Тошкент. Университет., III том.– 2009. 220-бет.

³ Намтуаллилар. Ҳозирги адабий ўзбек тили (Синтаксис). – Тошкент, Фан., II том.– 1976. 42-бет.

⁴ Абдуллаев Ф.А. Хоразм шевалари. I луғат. – Тошкент: ЎзФА нашр., 1961. 37-б.

in his dictionary dedicated to Khorezm dialects.⁵ Also, this word is given in OTIL as a dialect specific vocabulary⁶: *Pölvän zör edip, ökçai qoqma pürçömini işlədip, mindurip yerə ürdi* (*The wrestler forced and hit the ground with an arrow*).

4. Uzbek + Uzbek. Historically, isophasic compounds have formed among the components of Uzbek words in the dialect. In this case, the superlative combination of *süti qatıq* has created two meanings, i.e. enantiosemia: 1. Friend, very thick, close people: *Ö Abdillö minən bızər aşnə, ü minən süti qatıq völıp yüriz* (We are familiar with O' Abdullah, he we are very close friends with) like. 2. disagreement, constant cold attitude, negative attitude: *Hemsöyası hiç dınçımədi, haçən karamakn, ülər süti qatıq völıp üriş edədi* (His neighbor never calmed down, no matter what, they quarrel and fight with each other when they don't agree). Also, in the speech of the representatives of the dialect, a compound with a black isofal is also used. This is a compound device composed of Uzbek words that represents people who do not work, who are not lucky, and who talk a little: *Səyid Kərimin oğlı bır ışı qərakan, günımız bözərdə öttü* (Said Karim's son had no work, so our day was spent in the market) such as.

5. Uzbek + Persian. In the Bukhara Oghuz dialects, isofal compounds of this form are found in the form noun + noun, adjective + noun, and noun + adjective. Although there are few Uzbek (Turkish) additions in the speech of representatives of the dialect, most of them have undergone phonetic changes. Among such isofas, the components *əji zəgə* and *əji nəgə* have undergone phonetic changes, and in fact, these two isofas are also a changed form of *isofa* with *achu nahor* compound. In dialect, it means to work hungry, to open: *Şı gün gejëçə pümməni tərıp bölün dıyıp, əji zəgə işlədim. Taraxtur bözılıp, çöldə əji nəgə qəlip gıttım* (Today, I worked on an empty stomach until the evening to finish picking the stalks. The tractor broke down and I was left on an empty stomach in the desert). The compound *qızılı ziyən*, which is considered a color-related redundant compound, is used for angry, nervous, belligerent people: *Qavulın gıyəvi dürüp dürən qızılı ziyən, ünə bır gəp əydıp bölmıy* (Kabul's son-in-law is a standing belligerent, you can't say a word to him) such as. In the oasis, the children playing with their heads over the umbilical cords are called *boshimgaldok*. In fact, it is an isophasic compound in the form of head + i, which later became a compound word. In the literary language, it corresponds exactly to the component of *umbalok* growth: *Beçelər öyın içində bəşimağaldəq öynəp həmmə nərsəni pədamam edıp təşlən, karasaniz bölmımı* (The children spread everything inside the house while playing *umbolak*, can't you see). Under the influence of the Bukhara Oghuz dialects and the Tajik language, the food prepared and eaten by poor, widowed people in the past is now called the archaic suffix *əşi gadəyi*. This word means food of the poor, beggars' food: *Xətün miymənlər geləndə əşi gadəyi bışırəmın* (When the wife guests come, will you cook beggars' food on this day)?

6. Persian + Arabic. Over the centuries, in the Oghuz dialects of Bukhara, from the relationship between the Persian and Arabic languages, this type of isophasic compounds have also emerged. From such units, the suffix *kəlləi səhər* is used to express the meanings of doing or planning something in the morning before the sun rises, and going somewhere: *Sen yaxşı völsən, bırəvin öyınə kəlləi səhər bətirip bəramın* (If you are good, would you break into someone's house in the morning)? There are such additions that can be cited as having occurred due to the transfer of meaning. In slang, *dılı xuftən* means heart, *xuftən* means night, i.e. dark night, and one's heart means sadness or grief. In OTIL, the functions of this *isofa* in the literary

⁵ Абдуллаев Ф.А. Хоразм шевалари. I луғат. – Тошкент: ЎзФА нашр., 1961. 73-б.

⁶ Ўзбек тилининг изоҳли луғати. V жилд. – Тошкент: ЎзМЭ нашр., 2008. 147-бет.

language along with their meanings are noted⁷. Reyısın şı gəpınnən dılı khuftən gıttım, ünın eşıgıne qayydıp bərnadım (I was disappointed by the speech of the chairman, and I did not return from his threshold). Also in the dialect, yünı varaq "hairy child" or "man with a lot of hair", murğı musallə "not to recognize", "to be cold", ğöyibı üruş "a simple type of food prepared in a war place when there is not enough" (archaic), rısqu mıymən "guest the type of food intended for the coming", zərı tavəllə "to eat or beg", təkü jummə "to destroy, to lose".

In addition, due to the fact that the grammatical connection between the parts and the meaning are not well understood, some of the compounds have become a single lexical unit in the Persian-Tajik language and become a compound word pronounced with one accent. These include səyapo'st (soyai + po'sht), i.e., a shelter made as a shelter from the sun: Çolde səyapoşt qurışım gerək, bölməsə ıssı qoyınları yəmən edadı (I must build a shelter for the sheep in the desert, otherwise the sheep will be hot makes bad) as; sərpösht (sari + po'sht) 1. it moves away from the additional meaning and means the need for a man to own the woman's head: Zerxəlın bəşında sərpöştı yak, şınə köp qıynaladı (Zarkhol doesn't have a man at the head, so she has a lot of trouble) . 2. means building, house: Oğlıma yəzda bır sərpöşt etməsək, beçələrı kəttə völdı (If we don't build a building for my son in the summer, his children will grow up).

7. Arabic + Arabic. Although there is a general difference between Izofa between Arabic and Persian, there are words that have been adapted from Arabic to the Bukhara Oghuz dialects through Persian, and have become Izofa based on the laws of the Persian language. Among such additions, əyyəmı mö:jız is a week-long day every year before Nowruz. During this period, nature takes different forms. One day's weather creates four seasons. For this reason, the local population equates this situation to a miracle: Eskılər əydan əyyəmı mö:jızdə, hıç kım bəşını yüvməslıgı gerək (The ayyom said by the old people is a miracle, no one should wash their head). In the dialect, the combination of share, share, fitr haqqı əlləh is used to give a certain amount of the income to the poor and widows: Būgın ovliyəğə bərəndə, eşənə haqqı əlləh bərdım (Today, when I went to the cemetery, I gave fitr to Eshan). Also, such as vaqtı xuftən "midnight, untimely", qalandari julkha "old torn clothes", qalandarı jübbə "old clothes", ılmı əməl "hardly, to name", taqi maqa "hardly, to stick". the active use of isofas in the dialect is of particular importance.

In conclusion, the additions used in the speech of representatives of the Bukhara Oguz dialect play a special role due to their historical significance. These units serve as an important source for the history and development stages of the Uzbek language.

Transcription of vowels and consonants:

ı – the vowel of the tongue, ĩ – tongue back vowel, ü – the vowel of the tongue, u – tongue back vowel, ə – the vowel of the tongue, a – tongue back vowel, ø – the vowel of the tongue, o – the vowel of the tongue, e – the vowel of the tongue, ɔ – tongue back vowel, ğ – consonant g^ç, n – consonant ng, ç – consonant ch, ş – consonant sh, ʒ – guttural consonant j.

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