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THE USAGE OF SOME UZBEK WORDS IN NORTHERN TADJIK DIALECTS

Abstract: This article tells about bilingual inhabitants of Zarafshan valley and interaction of their two native languages: Uzbek and Tadjik. In the article the usage of human names in the following languages is described with samples.

Key words: language, dialect, bilingualism, term, relation, names of the people, borrowings.

Language: English

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Introduction

It's known from history that Uzbek and Tadjik nations have been living in the same area since ancient times. That's why they have the same traditions and ceremonies. They have been mixed in such a way that it's difficult to differ which one is Uzbek and which one is Tadjik. Especially we can see such condition in Zarafshan valley as in other valleys of our country. Because of two nations' amicable communications they speak two mixed languages.

In today's rapidly changing world acquiring of languages gives a great opportunity for the communication with the representatives of various cultures, widening the outlook, and although getting the information from the most different spheres of science. Nowadays the boundary of the communication is greatly expanding, a great number of the population of the world are bilingual or multilingual. As a result unprecedented integration in the world economics, impetuous development of the sphere of human activity forms as a nature, integrated cultural sphere in the world. XXI century sets new problems to the humanity-supporting stable developments and the progress of social harmony, probability in the basis of new valuable, new mutual understanding between the representatives of different ethnic and social groups; in its turn it is impossible to overcome the language barriers between the nations. Political and social innovations in modern world influenced the language as the necessary factor of supporting the social stability. Certainly single language in a definite period

development of this or that society can serve as a consolidating factor. But unifying of the languages as the same surely directed and consolidates, especially, if the suitable ethnic groups cannot work different kinds of factors- social, economical regards to the integration.

Materials and Methods

The interaction of the languages can be accompanied as the processes of socio-cultural differentiation, as the processes of socio-cultural integration, which are the results of "natural interaction" of different functional stylistic, social and territorial components of interactions of the languages and these are especially attracted in the process of crisis, reforming of the society and in the sphere of ideology.

Language is a unique system, the practical usage of it plays an important role in lexical part, which characterizes as the organic homogeneous systems as the attitude to the integral, heterogeneous system of the language. Lexis - open system, one of the main difficult systems of language layer.

Lexical system of the language is not also least explored, but is difficult according to its structure and the organizational part.

This system consists of a large number of different elements which are linked with each other linked and to imagine their system and their connection is difficult. There is irregular phenomenon which demands for the description of great number of rules and some of them connected



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with each other outer extra linguistic factors. All the difficulties are characterized for the comparing of the materials of Uzbek - Tadjik languages and the objective of our research work is studying these materials.

Studying the lexis of the language acquires great knowledge in the practical approach of teaching all educational levels. Semantic aspect of lexical unities requires much attention of researching languages. There is an inevitable necessity for the language learners: lexical part of the language is boundless according to its structure; these given examples cannot describe all accessibility of existing in its structure.

Thus, the studying of the lexical part of the language is one of the most actual issues and it will not grow older in the linguistic sciences. This characterizes the lexical layer consists of numerous and interconnected layers with one another, each of them characterizes the peculiarity of systematic peculiarity, among them definite lexis with its meaning is the object of our study.

Ancient relations of the nations of Central Asia and Kazakhstan influenced each other beneficially and on the formation of bilingualism in these regions well known linguist E.D.Polivanov called this process "as the existence and the connection of social bilingualism of these both languages, regarding to one and the same language collectively influenced as the economical activity of the population of these regions" [1, 33]. Scrutinizing this event has a great historical-linguistic significance. For this reason as the population of these two bilingual countries moves from one language to another easily, the elements of these languages cannot be displayed and they are used as the synonym and can be used parallel one.

In the speech of the population of two bilingual regions lexical, grammatical and phonetical peculiarities are mixed differentiating from the literature norm of the neighboring languages. This variety is one of the elements of those lively languages and with the help of it can be formed bilingualism. In the exact territories, especially in Uzbekistan, Kazakhstan, Tajikistan, Kyrgyzstan and Turkmenistan can be seen the following types of bilingualism:

- Bilingual representatives of kin languages of Turkic (Uzbek - Kara kalpak, Uzbek - Kazakh, Uzbek - Turkmen, Uzbek - Kyrgyz, Uzbek - Uygur) languages;

- Bilingual representatives of unrelated (Uzbek - Russian, Uzbek - Tajik) languages.

The relationship of the language of extra linguistic events as denotant factors in the sphere of lexical can be realized as clearly when the speech shows the borrowing from one language to another. This type of borrowing can be originates as the result of relationships between the nations (economical,

political, cultural and other).

The relationships of Uzbek - Tajik language bonds originate deeply its cultural roots in ancient times. These two friendly nations of Uzbek - Tajik has been connected not only with territorial closeness, but also with deep connections of economical, political, cultural and also social life. Naturally, this loan must be also influenced their culture and attracted to their language.

The progress of our society shows, that bilingualism is one of the most important problems of our modern socio-linguistics. The important thing of Tadjik population plays Uzbek - Tajik bilingualism which was widely spread in the territory of Uzbekistan. Its inimitable role can be seen in political, economical, cultural, scientific and although house domestic life of their relationships.

The issues of Tajik - Uzbek bilingualism in the Republic was not the object of special complex and purposeful researches till present time. The majority case of the problems of Uzbek - Tajik bilingualism illuminated incidentally in studying the interconnections of Uzbek - Tajik languages and other questions. If the problems of Uzbek - Tajik bilingualism are researched in some ways, the problems of multi lingualism will also out of question.

The most widely spread and the most important in social relationship in Uzbekistan is Uzbek - Tajik bilingualism, which is supposed Tajiks to know Uzbek language for the degree of communication in every sphere of life and mutual understanding with Uzbek nationalities or the representatives of other countries.

It is approved that all the nationalities of Uzbekistan have to know and speak Uzbek language except native language. As the life shows, this affirmation does not conform in reality. Although Uzbek language is studied from the childhood, the degree of acquiring Uzbek language is not satisfied all the details of our time.

Typological method of comparative investigation concerning uzbek and tadjik languages' mutual relations was continued by A.K.Borovkov, V.S.Rastorguyeva, H.G'ulomov, N.Sharopov, K.Yusupov, D.Ishondadayev M. Zokirov[2]. One should take into consideration the norms of the native language while choosing the skill of expressing a meaning in the language being learned. And this is called-interferention.

But anyway we cannot say that comparative relations have fully been learned. Because some borrowings of two dialects of Zarafshan valley are still remaining without attention. According to sources one can observe peculiarities of uzbek words in Northern dialects rather than in Southern dialects of Tadjik language R.L.Nemenova and G.Jurayev wrote about this: We can see Turkish words almost in all Tadjik dialects. They are even used in Southern

dialects of Tadjik language. These words are: *ойлик, оқсақол, чаток, қавик (қавок), қош, қъдък (қудуқ), қътан (қўтан), қърут (қурут)* [3, 284].

We think that Uzbek language hasn't got the same impact on Tadjik language. In the speech of Northern group dialects of Zarafshan valley we can notice some more Uzbek words and terms than in another dialects.

In this article I tried to give coverage about the usage of Uzbek words and terms concerning the action and state of people in the speech of Tadjik people and analyze them according to the materials which were taken from there.

According to observations and analysis of the words of this area words which came into the language from Uzbek language are divided into such groups:

1. The group of anthroponyms: *Ортиқ*, (Писари тоғома номаи *Ортиқ аст*), *Улмас* (*Худораҳмати бивим Улмасҷон ғўсфандоя бони кун мегуфтан*), *Қучқор* (*Додо ҷўри Қучқоратон шумоя пурсид*), *Қорёғди* (*Амаки Қорёғди рўзи шанбе тўй доштен*) [4], *Ҳайитбой* (*Пагоҳ Ҳайитбой ҳақ метияд*), *Ойгул* (*Ойгул ойти кай хонимо мебид*), *Ойдин* (*Духтар талбонба Ойдин аяя гуфтим?*), *Улуғбек* (*Улуғбекҷон бачем гапи бобота нагардон*), *Ойша* (*Ойша хола паго пеши оним мерафтед*), *Сотти* (*Хони Сотти апаба меҳмон омадас*), *Тулқин* (*Тулқин домло баҳойи бачема намонсудас*) *Отабек* (*Номи аки калоним Отабек*) ва б.

2. Words which are connected with kinship: *уруғ-аймоқ* (*Инкаса уруғ-аймоқашон мўл будас*), *қаршиқудо* (*Ҳар дуӣи ҳамин авлод қаршиқудо шуд*), *бўла/бўлавачча* (*Ин одам бўлаваччи ман мушуд*), *ота-она* (*Имсол отем шасту себа, онем бошан, шастба мебарон*), *буви/биви-бобо/бобо* (*Ман баччи биему бовом будам*) [5, 19], *опа-ака* (*Ман ду апаю, як акаю як додар дорам*), *қайноғал/қайин/қайноғо* (*Инкас акема қайноғоши мешан*), *қайсингил/қайсингил* (*Қайсингил ман духтари нағз*), *катта/катта она* (*Каттаешона онеш ўзбек*), *ҳамбўйинса* (*Ҳар дуӣи ино ҳамбўйинса*), *ҷавчи/совчи* (*Духтари Рузбойба совчи фурсондудем не намитем гуфтас*), ва ҳ.

3. Words which mean the action and state of people: *оқибат* (*Илоҳим оқибати қорамо баҳайр шавад*), *ўсидан* (*Мўл пешизе қардаги одам намеўсад*), *қоти* (*Одам як қоба қоти қарда намеўсад*), *сўли* (*Гулба об нарезии сўли мекунад*), *осили* (*Ҳозира духтароба эҳтиёт шудан даркор, набошад гарданатба осили қарда мегирад*) [6, 110], *чўки* (*Бади кампирашон мурдан бобоя дилашон чўкид*), *черти* (*Ҳозир хоҳед агар зўраша черти қарда мегиред*), *келиши* (*А*

чанғол фойда нест, келиши қардан даркор), *хайрлаши* (*Ваё пешиз рафтаниш хайрлаши қардан а ёдаш буромад*), *шоши* (*Қорон калонба шоши қардан даркор не*), *ҳовлиқи/ҳавлуқи* (*Сал гапба ҳовлиқи қарданиш шарт набуд*), *қониқи* (*Азафт вай а ин қор вай қониқи нақандаги*), *бўшати* (*А қор бўшати шуд*), *сочи* (*Тўйба пула а сари келину домод сочи қард*) ва б.

4. Words which mean parts of body: *билак* (*Қучи одам билақаш мешуд*), *юрақ* (*Ин бача-я юрақаш набудас*) [7, 48], *қўкрак/қурак* (*Қурақашба зада манам ҳамин ҷа ҳастам гуфт*), *сирт* (*Сирти миён қушода монда шамол задас*), *ўпка* (*Ин бачча ўпкиш тамом шудаги*), *қош* (*Қошаи сиё будай*), *турк* (*Турқаш хунук будас*), *тирсак* (*Хорафта тирсақашки мерафт*), *ошқазон* (*Вахташба гушинаю ташина гашитем акнун ошқазон дар мекунад*) ва б.

5. Words which mean people's characters and peculiarities: *бетугуруқ* (*Ин баччи бетугуруқ будас*), *даюс* (*Даяс, вай одам ҳамин хел қор қард-мӣ?*), *эзма* (*Инқадар эзма нашав*), *ҷакимчи* (*Ҳамсойи ёнангимо ҷакимчи, ҳарчиза хавар мекашад*), *бузмақор* (*Ҷўрем бузмақориба якум ҷо*), *анқайи* (*Мудом анқайи қарда меўстад*) [8, 92], *қизғончиқ* (*Духтари холемақ қизғончиқ одам нест*), *ўткир* (*Вай барин одами ўткир нест*), *тўполончи* (*Духтарчино ганда тўполончи буд*), *тиним* (*Қучқуба тиним ҳасту вайба тиним нест*), *қўпол* (*Як хел одамо қўпол ҳазил мекунад*), *қизиқчи* (*Ақои мо қизиқчи-я зўраш*), *қўрқоқ* (*Ҳамун бача ганда қўрқоқ-дия*), ва ҳ.

6. The group of words which are connected with the names of the disease: *иситмиш* (*Диловар оби хунук хўрда иситмиш буромадас*), *туғма* (*Қасалии ин туғма а зойидашудаги ҳаминхел*) [9, 56], *сарик қасал* (*А тарса Алишер сарикқасал шуда буд*), *оққон* (*Худо нишон натияду қасалии оққонба даво нест*) ва б.

Words which came into the speech of Tadjik people of Zarafshan valley were considered to be the language of the state, as the impact of Uzbek language this process is quickening. And this is creating an opportunity for two nations to live friendly together.

Conclusion

In addition, to investigate borrowings of Uzbek and Tadjik languages are considered to be the peak of the matters of linguistics [10, 71]. Especially, because of Independence of our state, these relations are quickening and becoming stronger. To investigate borrowings of colloquial speech is one of the significant problems of linguistics.

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