

# Linguistic Devices of Otov in Surkhandarya Dialects

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**Abstract:** The study of dialects is a great help to determine the phonetic, lexical, and grammatical norms of the Uzbek literary language, as well as to stabilize the Uzbek orthography and orthography. Studying dialects is also important for people's history and ethnography. Studying languages and dialects helps to identify the differences between them by comparing them with the languages of other Turkic peoples, such as the location of clans in the past and the household equipment they lived in. In addition, it is to study all stages of the development of the national language, which is a means of communication between members of society, from clan languages to tribal languages and finally to the national language and from the national language to the national language. Lexical elements that have already disappeared or changed to a certain extent in the literary language are preserved in dialects. Therefore, we tried to describe their lexical and grammatical meanings, comparing the work with written monuments, folklore and other Turkic languages.

## 1 INTRODUCTION

We believe that the further enrichment of the Uzbek literary language, first of all, the in-depth study of the features of the Uzbek folk dialects, both theoretically and practically, is one of the most urgent problems of modern Uzbek linguistics.

Therefore, the issue of the development of today's national languages, including the Uzbek language, is one of the urgent issues of our daily life. The granting of the status of the state language to the Uzbek language is a vivid expression of this.

According to Article 4 of the Law of the Republic of Uzbekistan dated December 21, 1995 No. 167-1 "On the State Language", conditions are provided for all citizens to learn the state language in the Republic of Uzbekistan and respect for the languages of the nationalities and peoples living in its territory. It is emphasized that the conditions for the development of these languages will be created.

## 2 THE MAIN FINDINGS AND RESULTS

In teaching and learning the Uzbek language, it is important to compare its structure, grammatical structure, and dialect materials with the characteristics of written monuments. Including, in the spheres where the state language is officially valid, the current scientific rules and norms of the Uzbek literary language are observed.

When examining this or that dialect historically, in addition to the good use of some specially written monuments, in addition to the history of the Turkic language, he should be deeply aware of the materials collected in the fields of folk art, history, ethnography, and the sources related to these subjects have dialects and dialects. naturally, clans, clans, clan unions, and the language and culture of the people left their mark. The historical study of languages and dialects, in turn, provides a lot of valuable material for the history of the people and the history of the

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language. In the course of our observations, we were convinced that the ideas that have not found their expression in the history of the people and the history of the language are clarified during the examination of dialects and dialects. Therefore, our scientists such as Mahmud Koshgari, V.V. Radlov, V. Sevortyan, Y.I. Yeremeev, S.M. Abramzon, L.N. Gumelev gave valuable materials about the house-otov (black house). But this topic has not been fully studied. Our goal is to shed light on the history of the names of the Uy-otov (black house) equipment and its parts, which were used by our ancestors until now, and to leave it as a cultural heritage for the future generation, as well as to present it as a resource to specialists interested in the history of the culture of the Uzbek people.

In this work, Surkhandarya notes that there are many similarities between the dictionaries of Uzbek dialects and the dialects of neighboring Turkic languages, but also refers to the use of folkloric sources (folklore) in explaining some words and giving examples.

For example, according to the structure of house-o'tov (black house), koshkhanot (two-story house), djarganat (four-story house with 62-64 heads); müşkōzēnak (house that does not allow a punch to pass through the holes of the keraga); There will be a shirinkōzēnek (a house where a porcelain cup can fit through the holes in the kerala).

Studying the history of names of parts and equipment of house-o'tov (black house) in the Surkhandarya region, comparing them with the names of house-o'tov parts and parts of the ancient Mongolian and Turkic peoples living in Central Asia and East Asia, related to the names of house-o'tov It is planned to create and publish an excellent explanatory dictionary that collects a lot of vocabulary, and on this basis, to study and research the history of our nation, the rich cultural heritage of our language.

We believe that the further enrichment of the Uzbek literary language, first of all, the in-depth study of the features of the Uzbek folk dialects, both theoretically and practically, is one of the most urgent problems of modern Uzbek linguistics.

Therefore, the issue of the development of today's national languages, including the Uzbek language, is one of the urgent issues of our daily life. The granting of the status of the state language to the Uzbek language is a vivid expression of this.

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nationalities and peoples living in its territory. it is emphasized that the conditions for the development of these languages will be created.

In teaching and learning the Uzbek language, it is important to compare its structure, grammatical structure, dialect materials with the characteristics of written monuments. Including, in the spheres where the state language is officially valid, the current scientific rules and norms of the Uzbek literary language are observed.

### 3 CONCLUSION AND RESULTS

When examining this or that dialect from a historical point of view, in addition to the good use of some special written monuments, in addition to the history of the Turkic language, he should also be deeply aware of the materials collected in the fields of folk art, history, ethnography, etc. it is natural that the language and culture of the clans, tribes, unions of tribes and people with dialects and dialects have left their mark in the sources of these sciences. The historical study of languages and dialects, in turn, provides a lot of valuable material for the history of the people and the history of the language. In the course of our observations, we were convinced that the ideas that have not found their expression in the history of the people and the history of the language are clarified during the examination of dialects and argots. So, about house-o'tov (black house) Black house, i.e. o'tov played an important role in the social life of the ancient Mongolian and Turkic tribes and peoples not only in Central Asia, but also in the whole of East Asia, being their main place of residence and shelter. For example, M. Koshgari "Devonu lug'otit turk", Ye.I. Yeremeev "Ethnogenes tyurok", S.M. Abramzon "Kirgizi i ix etnogeneticheskiye i istoriko-kulturnye svyazi", L.N. Gumelev "Drevniye tyurki" have valuable information about the black house (o'tov) provides materials.

But this topic has not been fully studied. Our goal is to shed light on the history of the naming of house-o'tov (black house) equipment and its parts, which were used by our ancestors until now, and to leave them as a cultural heritage for future generations, as well as to provide them as a source for specialists interested in the history of the culture of the Uzbek people.

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**otav** (Boy., Sho‘r., Jar., Qum.) – o‘tov, black house. Comp., old. uzb. اوتا (Rdl, I, 1103); turk. **ada**-room, house; qq. **otao**‘- newly installed o‘tov; xak. **otax**-rinse; qirg‘. **otoo**-small o‘tov (Yudaxin, 330); turkm. **otag**-rinse (TDS, 493).

According to the structure of the house, **kashkanot** (house with two floors), **djarganat** (house consisting of 4 floors with 62-64 heads); **mushkōzānk** (a house where a fist cannot fit through the hole of the kerala); **shirinkōzānek** (a house where a bowl cannot fit through the hole of the kerala) will be.

**kerägä** (Boy., Sho‘r., Jar., Qum.) – a “lattice”-shaped collapsible piece that forms the wall (base) of the o‘tov. It originally comes from the word **kermoq**, from words like **kermoq iymoq-kerilmoq, iyilmoq, egmoq-egilmoq**. In general, the root of the word is related to the word **kermoq iymoq**. Comp., **keraga**-reshchetaгы karkas nijney (silindricheskoy chasti yurtı) (O‘rl, 209); kaz. **kerege**-torkozdelenip ag‘ashtan istelengen kiiz yudin qabyrg‘asy (Qtts, 290); turk. **irege**; kyrg. kaz. **keregi**; DLT da **kereku**.

**uvuq** (Boy., Jar., Qum., Sho‘r.) – the axle of the o‘tov, the long stick that joins the keraga to the sled, bent in half to attach to the keraga. It also helps to lift the chang‘aroq. It is used in various phonetic variants in various Turkic languages. There will be 60-70 pcs. Comp., old. uzb. اوغ (Rdl, I, 1617); اوق (Bl, 83); kaz. kyr. **uo‘q**; kyrg. **uuk uno‘ni**-axe of chang‘aroq (Yudakhin, 545); turkm. **u:k** (TDS, 672); xor. **u:g** (UzDL, 108)

**čañaraq // čañaraq** (Boy., Sho‘r., Jar., Qum.) – a circular piece of wood placed on the top of the o‘tov, held on all sides by the tips and raised. Comp., qq. **čañäräq**.

**uvuq jenavi** (Boy.) – the bend of the uvuq.

**žandarī**: (Boy., Sho‘r., Jar.) – the wood that holds the threshold with the keraga.

**bosaya** (Boy., Sho‘r.) – **threshold**: Biting her lip, Nasiba slowly reached out and took her slippers from the threshold (118, 41). comp, qq. **bosaga** will be at the door of the black house (Qtdm, 95); qirg‘. **bosogo** (20, 90).

**keñnaraq** (Boy.) – the entrance, the circle of the chang‘aroq.

**qalam** (Boy., Sho‘r.) – the place where the tip of the uvula connects to the chang‘aroq. comp., qq. **qalem** (Qtds, 188).

**köz** (Boy., Sho‘r.) – the eye of keraga. Comp. qq. **koz** (Qtds, 162; Qtds, 164).

**kök** (Boy., Sho‘r., Qum.) – a camel’s leather jacket made of camel leather and sewn with straps for sewing. comp., qq. **kök** (Qtds, 164).

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**čij // čijbäv** (Boy., Sho‘r., Jar., Qum.) – it is held from the ground to the waist all around the waist. A woven reed device that wraps the house from the outside over the bamboo. Chii is wrapped in two bundles, wrapped around the house from both sides. **Chiy** – is the root of the dialectal verb to **chiymoq** (to bind). Because when weaving chini, the same cut, cleaned reed is **chiyib** (tied) in four or five places. And **bov** in the word **Chiybov** is a dialectal form of the word **bog** (a thread that acts as a tie). For this “**taq bavli**”, “**qoš bavli**” are types called chiy. Comp., qq. **shiy** (Qtdm, 97).

**jergänäk** (Boy.) – a door in the form of a ladder, which is placed on the door of o‘tov. **jergänäklärgä čäspäk qī:lī:š kerak žabi:lmajapti**: (Chor.). Comp., **ergänäk** – zasov dveri (Kn, 81); **irkänä** – prinadlejnost palatki (Bud, 1, 189); **irkänä** (Rdl, 1, 468); qq. **yergenek** – 1. Door of o‘tov; 2. barn door (Kkrs, 195).

**zülp** (Boy., Sho‘r., Qum.) – 1. an iron chain on the door of the o‘tov; 2. hair comb. Qiyos., qq. **zülp** (Qtds, 136; Qtdm, 97); sam. **Zulpak** – door hinge (SamSU, 52).

**avī:rtmaq** (Boy., Sho‘r.) – the pieces tied to the ends of the threads while chii. Comp., qq. **aurıyq // auyıyq** (Qtds, 49).

**Tuvullī:q // tuvli:q // tu:urlī:q** (Boy., Sho‘r., Jar., Qum.) – half of the uvuq and the felt that covers the top of the keraga. In some dialects it is called “etak”. The total will be 4 or 5. In its upper part, it is made into loops and tied. The fifth **žetim tü:ürli:q** and it’s in many houses. Although it is clear that the // “-lik” element in this word is a word-forming affix, the word **to‘r** is difficult to interpret. This word does not have any connection with the word tor (net, fabric) or tor (net of the house, upper part). Four ropes woven from black and white wool are lowered to it. Three of the ropes are tied, and the fourth one is lowered over the door to open the tüjnük.

**tüjnük** (Boy., Sho‘r., Jar., Qum.) – a circle-shaped felt that closes over a ski. Long ropes are attached to it from its four sides that descend to the ground. Its three ropes are tied to stakes in the ground to prevent it from blowing away in strong winds. The remaining rope is used to open and close the **tüjnük**, that is, to ventilate the house. Comp, **tünlük** ( – tujnuk (DLT, III, 394); old uzb. **تۆكلوک** (Rdl, III, 1545, 1604); qirg‘. **tyynyk** (Yudakhin, 526); qq.

**tyñlik** – felt to cover the o'tov's chang'aroq; Turk. **tyynyk** – black house chang'aroq (TDS, 664); In some Kipchak dialects, **tyñlik** is a chimney, an open space on top of a house for smoke to escape; Comp., xor. **dy:n'k** – chimney; a hole (UzOSU, 81). Ad. t. in **tuynuk** – a special hole in the wall of the house.

**žapsar** – the place where the heads of the keraga join together (Sr, 82) Comp., qq. **japsar** – the interior of the black house says a kapatlyna (Qtds, 119).

**baqqan** (Boy., Sho'r., Jar., Qum.) – 1. a pole that can be attached to a ski to protect against a hurricane; 2. a piece of wood or rope held by children so as not to block the car when the bride is being dropped off and picked up, i.e. to hold the bride; 3. a stick used to open and close a hole. Comp., old. uzb. باغان **baqan** stick, pole (Rdl, IV, 1448); kaz. **baqan** – wood for making grass o'tov (Rdl, IV, 1437); kyrg. **baqan** – wood (Yudakhin, 69); qq. **baqan** – a stick that opens and closes a o'tov.

**beldav** (Boy., Sho'r., Jar., Qum.) – a 20-25 cm wide woven cotton band that is tied over the felt from the place where it is joined to the neck. The word **bel** (middle part) consists of **-da (-la)** formative affix and **-v** elements, **bel** is the stem, **da (-la)** formative affix, **-v** is the action noun form of the verb. **Beldov** is derived from the meanings of belting, belting, holding by the waist.

**üzük (üzlük)** – a felt that closes from the navel to the top of the uvuq. There will be 2 rings, that is, there will be front and back rings. The word **üzük** in V. Sevortyan's "Etymological Dictionary" and other sources means the felt that is covered over the house from the corner to the hole. V. Sevortyan assumes that this word originates from the word **uz** (ust) tepa height. It is quite close to the truth that it may come from the word **yzlyk** yoki (**uzuk**) originally from the word **ust +lik** (ustlik). The words **uzra** (ustra) in the modern language are historically the same.

**tayapča** (Boy., Sho'r., Jar., Qum.) – 10 cm wide cotton woven band sewn into a ring. This is tied to hold the ring in place.

**tizmä//tüzmä** (Boy., Sho'r., Jar., Qum.) – a decorative fabric woven from woolen thread of different colors, 6 cm wide, length (length) equal to the entire circumference of the grass. Ridge house uvuqs, **uvuq jenävini** in order to keep it in a certain order, from the bent place of the uvuqs, each uvuq is held by one turn, that is, the uvuqs are lined up evenly.

**uvuqbäv** (Boy., Sho'r., Jar., Qum.) – it is transferred to the place where the uvuk joins with the keraga and is connected to the keraga.

**irgä** (Boy.) – got a door (from the inside).

**čel** (Boy., Sho'r., Jar., Qum.) – a ditch dug around the o'tov to prevent water from seeping in when it

rains. Comp., kk. **shel**; yaju. **chel** – pass; turkm. **chil** – border between two floors; xor. **chel** – marza; A lonely footpath on the edge of a cultivated field (UzDL, 115).

**aq beldöv** (Boy., Sho'r., Jar., Qum.) – the outer white belt of the o'tov is woven only from white thread, four pieces, turned from the outside of the o'tov, and tied inside the o'tov door.

**arqanbeldöv** (Boy., Sho'r., Jar., Qum.) – it is tied around the o'tov. The white ribbons coming down from the rings are tied to the **arqan beldöv**.

**kötbav** (Boy., Sho'r.) – a rope that hangs from the black house's sled to the ground. If there is a strong wind, it is tied to stakes. Comp., karak. **kotbau**.

**bayi:š** – a special weave, 25 cm wide, which is tied around the grass. incoming item.

**alä äjil** (Boy., Sho'r.) – 3-4 pieces are made from white and black wool and sewn together. This is tied by turning the bottom of the **bagi:šlär**.

In general, household equipment provides a certain material for studying the lexicon of Uzbek dialects, and on the other hand, it is of great importance for studying the historical lexicon of the modern Uzbek language.

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