

Dialects, Historical Evidence of Inter-ethnic Language Relations

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Abstract--- The study of language in the East, initiated by Mahmud Kashgari in the XI century through areal-typological and areal-linguistic methods, the study of dialects and their peculiarities, which are the starting point of any linguistic theories and concepts, is still an important issue today. The emergence of area linguistics in Western linguistics since the XIX century has opened a wide way for a new assessment of problems and concepts in the field of dialectology, solving them in new ways. Historical-comparative and ethno linguistic study of dialects and dialects, based on their theoretical foundations, has been identified as one of the priorities in the holistic study of the language system. The article discusses the peculiarities of the south-western Namangan dialects, their historical genesis, distribution and area of application. The linguistic features and regularities of the rules in dialect are described in a comparative-historical way.

Keywords--- Inter-ethnic Historical Processes, Local Language, Ethnic Language Facts, Regional accent, Kipchak and Qarluq Dialect, Dialect, Historical Change of Phonetic, Lexical and Grammatical Content.

I. INTRODUCTION

The development of science and culture in independent Uzbekistan is increasing the status of literary language day by day. As a result, there are changes and narrowing of the phonetic, lexical and grammatical structure of the local language - dialects. Therefore, it is important to note the phonetic and phonological features of dialects, to study all linguistic aspects on the basis of in-depth descriptive-comparative, comparative-historical, mental principles, to study the development of modern Uzbek language and the history and ethnography of peoples, provides theoretical and practical information. After all, there is a human being who wants to know who his ancestors are, his lineage, the village, the city where he was born and raised, in short, the history of our Motherland [Karimov 1998,3]. Indeed, language is the living history and spirit of any nation.

The study of dialects allows linguists to feel how the heart of the tongue beats (G. Ostgov, K. Brutman). The scholars who have expressed this view are quite right. Because the dialectologist walks directly among the people, breathes with them, uses his abilities, talents and power, writes words of the dialect from the mouth of the people, polishes them and tries to pass them on to the next generation [Berdialiev, Madvaliev, Rahmonkulov 2017, 112].

The scientific study of the linguistic features of Uzbek dialects, which are defined as an internal factor in the development of the Uzbek literary language and have a special place in its improvement, performs the main and important tasks in full-fledged determination of the theoretical and practical legacies of any normalized literary

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language, making perfect and accurate rules, definitions, conclusions about them. From this point of view, the position of the south-west Namangan dialects in the system of Uzbek dialects, which played an important role in the development of the Uzbek literary language, can be determined through linguistic processes, and through them can come to justified conclusions and stops.

II. THE MAIN PART

According to the dialect of the indigenous population of the south-west Namangan region, the ancient two largest ethnic groups of the present Uzbeks belong to the Karluk and Kipchak dialect. In addition, this dialectal area also includes representatives of the population of such nationalities as Tajik, Uighur, Kyrgyz, Kazakh, Karakalpak, Russian, and Tatar.

In fact, any ethnic and ethno-cultural relations are primarily reflected in the language. Therefore, the changes that occur in the language of a particular Ethnos are interpreted as ethnolinguistic processes. After all, ethnolinguistic processes also cover such aspects as language relationships, relationships and interaction of different independent languages among themselves. This process in the ethno-genesis of the south-west Namangan dialects is a historical, practical result of the ancient economic and cultural relations of representatives of different fraternal and non-linguistic languages with each other.

The history of the population living in the south-west Namangan region cannot be overstated to distinguish it from the history of ancient Munchuktepa (Pop District), Axikent (Turakorgan district) culture. The fact that the Fergana Valley was one of the Centers of culture from ancient times, foci of civilization in all areas is known from historical sources and scientifically based opinions [*Kashgari*1960-1963, 244. 1967, 388. *Gumilov* 2007, *Askarov* 2015, 367. *Shoniyozov* 2001, 1962, 48. *Abdullaev* 2005. *Inogomov* 1955].

Group of South-West Namangan dialects includes about 140 large and small towns and villages located in the Namangan, Turakorgan, Mingbulak, Pop districts of Namangan region [*Reference* 2018, № 01/2-01-08] includes.

The territory of South-West Namangan is the largest part of the region in terms of area. If the density of the population in the villages in the Namangan and Turakorgan districts of the dialectal area is much higher, then in the villages in the area between the Mingbulak and the Pop district, the density of the population in the existing villages is much lower than in other districts of the region.

On the North Side, the area between the Northern Fergana canal in the Turakorgan district, the Buvayda district and the Pop District of Fergana region from the West, the city of Namangan from the East, the Ulugnur and Karakalpak deserts of Andijan region (central Fergana steppes) from the south-west, and the Buvayda District of Fergana region from the south-west constitute the south-west.

The Eastwestern part of Namangan stretches from Turakorgan to North Fergana Channel in the North, the districts Buvayda and Pop in the West, Namangan in the East, Ulugnor (in Andijan) and Karakalpak deserts (Central Fergana) in the South and the areas in Buvayda (Fergana) in the Southwest. Besides, this area is regarded as an dialectal area of South-western Namangan.

The Uzbek nation is distinguished from other Turkic peoples by its multifaceted and complex ethnic composition. This was also the basis of the fact that the Uzbek language was a multi-dialect language [Ergashev 2012, 3. Markaev 2008, 13].

The fact that *qoraqalpoq, urganji, elatan, o'lmas, kattao'lmas, qiyot, qurama, saroy, qatag'on, olchin, qorayontog, madyor (monjor), momoxon, nayman, qozoq, beshserka (mingbuloq t.), beshsari (pop t.), kenagas, to'da, qirchin, uyg'ur, kerayit* tribes of ancient Turkic descent have lived in the region is evident from the village names, ethnotoponyms.

The level and scale of the development of inter-ethnic language relations in a particular region will largely depend on the ethnic composition of the population of this territory. As is known, mutual ethnic relations between different ethnic communities are intensified in regions where Ethnos live side by side or mixed [Abdullaev 2005, 47].

The area of southwestern Namangan dialects has long been a similar area of ethno-communication.

From ancient times, the majority of the population of the southwestern Namangan region was Uzbeks, Tajiks and Kyrgyz. In addition, this dialectal area is inhabited by generations of many different ethnic groups who have migrated and settled at different stages of history [Abdullaev 2005, 20, 40].

As the linguist Khudoiberdi Donyorov rightly noted: "The largest component of the Uzbek nation in terms of number and composition is the Kipchak-Uzbeks. The main part of this component was added to the structure of the Uzbek nation from the historical chronological point of view; however, at the same time, this component also gave rise to the name "Uzbek", which became the only and common name of the members of the whole nation" [Donyorov 1968, 8-9. Abdiev 2017, 115].

According to scientific sources, a large group of Karakalpaks living in the middle reaches of the Syrdarya River moved to the Fergana Valley in the XVIII century. Most of the displaced Karakalpaks settled in the valleys of the Syrdarya and Karadarya rivers and settled in the area from Andijan to Kokand and built a number of villages [Inogamov, 1955, 78. Tolstova 1959, 27-35-44. Abdullaev 2005, 40-60].

Historian S.S. Gubaeva also points out several Karakalpak villages in the Fergana Valley. In particular, in Andijan region: *Darlomon, Naiman, Kipchak, Sahovat, Sherkurgan, Dungsaroy, Khojaabad, Havos, Bugazy (Bobogazi)*; In Namangan region: *Gurteva, (Gurtepa), Beshkapa, Chordara, (Chordona), Karakalpak*; In the Fergana region: *Takali, Soyboy, Karakalpak, Kipchak* and others. Although the Karakalpaks of the valley do not have the same complex tribal structure as the Karakalpaks living in the Khorezm oasis, in any case, the researchers noted that the Karakalpaks in the valley area also consist of several tribes. In particular, LS Tolstova, who specifically studied the Fergana *Karakalpaks*, notes that *Karakalpak* tribes, such as *Mangit, Keneges, Kipchak, Kungirov*, lived in the valley, which in turn were divided into several small tribes [Tolstova 1959, 27-35]. For example, the scientist noted that representatives of *shuyit, Chinese-kipchak, momohon, bessari, uyruchi, nayman, kenegestribes* still live in the southwestern Namangan region. Their villages are also named after their descendants.

Historian U. Abdullaev notes that in the "List of settlements of Fergana region" published in 1909, there are settlements named after Karakalpak tribes such as... *chuit (shuyit), uyurchi, ...kenegez, nayman ...* [Abdullaev 2005, 67].

Language is one of the main defining features of an ethnos. It is a phenomenon of a social nature that determines the socio-economic relations between people as the main means of communication, creates them and develops through these relations.

From the information about the peoples of different ethnic groups living in the south-western Namangan region, the linguistic elements and ethnographic features of these ethnic groups can be seen in each branch of the dialectal area [Askarov 1997, Shoniyozov 1990, 5. 2001. 92. Ishandadaev 1967, 19. Sprishevskiy 1963, 21].

It should be reiterated that these peoples, as noted by a group of Soviet historians, were not only Iranian-speaking peoples, but a large group of them spoke different dialects of the Turkic language. More precisely, these regions were inhabited by ancient and early medieval Turkic-speaking peoples [Abdullaev 2005. 264-285], who took an active part in the socio-economic and cultural processes in the region, including ethnolinguistic.

In the south-western Namangan area, interethnic language relations have existed since ancient times, and the basis of this process has developed in two directions: in the first direction, inter-linguistic mixing (metization) took place within tribes and tribes speaking different dialects of the Turkic language, while in the second, there was a hybridization between the languages of Turkic-speaking peoples and non-Turkic ethnoses.

It is known from history that in the III century BC in the middle reaches of the Syrdarya the state of Qang (Qanxa) was formed. This state is also known in history as Kanguy. Researchers note that the population of this country is not ethnically homogeneous, and that the territory of the state was inhabited by Iranian-speaking peoples (especially Sogdians, Assyrians, and Assyrians) as well as Turkic-speaking ethnic groups [Gumilev 2007, Asqarov 2015, 678, Shoniyozov 1990, 178, 2001, 114. Abdullaev 2005, 183-200]. On the eve of the new era, the people of this country spoke in two languages (Iranian and Turkish). Later, as a result of the migration of many Turkic-speaking ethnic groups to this region, the position of the Turkic ethnic group here increased, and as a result, the Turkification of the population intensified. Linguistic relations between Turkic and non-Turkic ethnic groups also expanded in the early Middle Ages. During this period, the population in a number of regions of the region spoke Turkic and Sogdian languages. For example, Mahmud Kashgari reports that in the 11th century, the cities in the south of East Turkestan, as well as the Chu and Talas valleys, spoke Turkish and Sogdian, and the population was bilingual. In the 10th and 11th centuries, the population of Balasogun in East Turkestan spoke both Turkish and Sogdian at the same time. Mahmud Kashgari, in his book "The Devan of Turkic Languages", spoke about the Sogdians in Balasogun and wrote that "the Sogdians who migrated from Bukhara and Samarkand settled in Bolasog and became Turkic" [Kashgari 1960-1963, 486]. Bilingualism has long been characteristic of the people of southwestern Namangan, which is made up of a combination of different nationalities. At the beginning of the XIX-XX centuries in the valley there are cases of Uzbek-Tajik, Uzbek-Uighur, Uzbek-Kyrgyz and Uzbek-Karakalpak bilingualism. As a result, the above bilingual phenomenon and the extent of their prevalence varied in the region, and the occurrence of this social phenomenon was directly related to the ethnic environment.

Southwestern Namangan dialects are a small part of Uzbek dialects. Although dialect representatives live in the same area, each branch has its own phonetic, lexical and morphological features. Although the dialect area has general similarities in the phonetic, lexical, grammatical structure of the general Uzbek dialects, some of them differ in the following phonetic-lexical features:

1. in a group of dialects belonging to the Kipchak dialect: а) people who use “й” (y) in their speech: [йўр] come on, [йылэн] snake, [йён] string, [йумэлэ] roll, [идёдэ] here and others.; б) people who use “ж” (j) in their speech “ж”: [жур] come with me, [жэңэ//жэнга] sister in-law, [шүйтён] so, [жъ:нкэттыи//жъгъбкэтты] left and others;
2. in a group of dialects belonging to the Qarluq dialect: [ман] I, [нинээн] good, better, [сэрнэ//сэрнэ] outfit, savings, [а:шь] that is, [шэдэ] here, [йаңа] sister in-law, [мабү//мабъ] this is;
3. in a group of speakers of mixed dialects: [мэңа//мэңэ] to me, [нинээн//бир чиройли] good, better, [бўгча//бөхча//түйүн] women's knot [сарьмсэқ//сэмсэқ] we can observe the difference between garlic and many other similar appearances.

The phonetic and phonological nature of their dialects is reflected in words and grammatical forms. The linguistic aspects of a particular dialect area that distinguish it from other dialects are more noticeable in its lexical layer.

South-western Namangan dialects are word-terms and their meanings are diverse and colorful. But not all of them have yet been more perfectly collected and studied. With this in mind, the lexical layer of the South-West Namangan dialects can be divided into the following groups according to the features of the phonetic-phonological structure:

I. Only dialectal words and terms [We used as a term lexical units related to certain social spheres, livestock, agriculture, handicrafts, which are not found in the literary language, used in the dialect], compound words and combinations.

1. Terms that are not found in the literary language, but only in the dialect:

[шъйдэ] – hard-stemmed stems left on the ground with roots after harvesting plants such as corn, cotton, white oats. In Sheva, the words [чөкьтмэк] and [түнчък] are mutually exclusive. [шъйдэ] never applied to soft-stemmed plants. However, in southern Kazakh Uzbek dialects [шъйдэ] it is used in the sense of a thorny branch [Muhammadjanov 1981, 177]. [чөкьтмэк] and [түнчък] – a stalk left on the ground with its roots after harvesting soft-stemmed plants (such as rice, barley, wheat, barley, sorghum). [шъйдэ] [чөкьтмэк] and [түнчък] differs from the meaning of the words and cannot be synonymous with them.

[чөкьтмэк] is a homonym word in dialect; а) a broom that has become unusable; б) a piece of metal attached to the fishing line (3-5 cm above the hook); [бэчкь] is the name of a crop that is sown as fodder for animals in the vacant areas after early crops and harvested until late autumn; [үвүз] – milk that is milked and shed for two to three days after the cow is born. The word is present in all dialectal areas of Uzbekistan, even in the Uzbek dialects of the Republic of Kazakhstan: [үвүз] (Gurlan, Yangibazar), [овүз] (Hazorasp), [үвэз] (Kovchin and Turkestan Kipchak dialects), [эвэзлэқ] (Kashkadaya), [огүз] (Tashkent [Ишоев 1990, 12]); [вэссэ] – a plank thrown between the house

beams of the building; ; [хэвэн] – long timber mounted diagonally to the inner pillars of the houses; [чэркы] – a shallow thick dish made of porcelain and earthenware; [дөлтө//түлтө]– butter crust formed when the cream is heated; [түнкә] – hunting ground, [жүкүм] – dispute; [эбэл] – cattle shed, [чынэн] – abundant, plentiful; [күгэ//көга] - a perennial plant that grows in lakes and ditches, the people of southwestern Namangan use it as a garden to make a variety of things into a garden. (Called [луэ//луқ] in Qarluq dialects such as Namangan city, Chartak, Uychi); [сәтәл] – glazed metal container with grip on both sides, (Russian: Castrol); [сүйлтырық] – to sew a piece of fine-haired rabbit or fox skin in the middle of a young boy's skullcap; [сүйнө] the hat is like a collection of fluffy threads that are rounded to the top center of the hat.

2. Although the noun does not differ from the words in the literary language, but the words in the dialect have different meanings: [төрһнкә] – a type of deep and shallow container for liquid and thick dishes made of metal; [чһнь] – porcelain bowl; [үра//үрә]– vegetable storage in winter; [мәллә] – cotton picking skirt, [күләк] – a place where water is taken from one ditch to another; [сүнә] – stairwell for water from the ditch; [вәх-вәк] – homonym: fussy man, insect type.

II. Lexical units formed on the basis of phonetic rules.

1. Compound verbs or prepositional verbs + auxiliary verb-type verb conjugations become singular with a single stress and become a word as a result of a syllable or sound drop in the case of sandhi (sandhi [*In this case, during the pronunciation of two words, the consonant at the end of the previous word corresponds to the next (beginning word) sound, or the last sound of the first word (if the next word begins with a vowel) sounds* бөлакәдәм//бөлагәдәм (ad. : like another (other) person.): people who use “й” in their speech [әнчык]; people who use “ж” in their speech: [а.чык] bring out; people who use “й” in their speech: [әбәр]; people who use “ж” in their speech: [әннәр] carry on; people who use “й” in their speech: [әнкәт]; people who use “ж” in their speech: [әкәт] take away; [ьчәвәр // хүйләвәр] drink up; [тәшләвәр//әтвәр// ьргыт//ьргытвәр] throw away, drop out; [сәвәр] pour; [әвәр] pass up.

2. Words that have undergone a strong phonetic change relative to their form in literary language: [йь.нә] needle; [йовын] homonym: rain, cover; [йэвын-чәчһн] precipitation; [мәмәхәнә] hotel, guestroom; people who use “й” in their speech: [шүнәл]; people who use “ж” in their speech: [шүйтһн] so, so that; [әхлә] jump up, jump through; [хышишә] glass; [төвһн] doctor; [үйләт] pasture; [кәхнә] attend; [қахләмә] qatlama (a type of bread baked in a pot with or without oil); [нәлчы] fortune teller; [нәкәс//тәлкә] just//in Russian: *tolko*.

III. Words with a specific morphemic structure.

1. Lexical units with affixes peculiar only to the south-western Namangan Kipchak dialects:

-(ә)взгыч//взгыч: the affix is used in the dialect in two different functions:

a) word-maker in words such as; [күй+әвгыч] kuyanak// shirt, [сәл+әвгыч] shovel, a container for laying something, [бүрә+вгыч] (bolt), [түзә+вгыч] rectifier - master, [сәвөв+гьч//сәвәчһп] lash.

b) An auxiliary morpheme that forms a lexical form in words such as [бәр+әвзгыч] gone; [әл+әвзгыч] taken, [һилә+әвзгыч] usable.

It is an auxiliary morpheme that forms the lexical form of adjectives in words such as *-мэ//мэ* affix: а) [*йыр+мэ//жыр+мо*] crack, [*йарэ+мэ*] usable, [*қот+ыр+мэ*] qotirma – type of dish, [*сол+мэ*] a word-maker in words like a dam put in a ditch to stifle water; б) [*сьно+мэ*] tested, [*түзэ+мэ*] repaired, [*шық+мэ*] hurried, impatient man.

In words such as *-ча//нэ* affix: а) [*бо:+нэ//бэгэнэ*] recently, still, word-forming in words like before; б) [*жъч+ча//эз+нэ*] a few, a little; it is used as an auxiliary morpheme that forms a lexical form.

2. The formation of stems and word-forming affixes in a literary language in a language different from the literary language: [*зан+чъл*] talkative; people who use “й” in their speech: [*бүй+лэ*]; people who use “ж” in their speech: [*мэй+лэ*] measuring the water by height before diving; [*чорпэй+лы*] chorpahil – as full man; [*кўрмэ+ч//кўгырмэ+ч//кўгырмэ+ч*] fried rice or wheat: qovurmoq+ch; [*қырмэ+ч*] the sticky, overcooked part of the thick food at the bottom of the pot is cleaned by opening the pot: qirmoq+ch; [*ъл+ньс*] slow moving man: dormant.

3. Compound words and phrases, the components of which are unique to the dialect, which is not found in the literary language, regardless of whether they are in the literary language: [*долы-гүль*] better, good: [*долы-гүльгә кўйыпты*] done well, implemented [*чэвар көйнэгьмдъ долы-гүльгә кўйып тькьпть*] the seamstress sewed my shirt well); [*кўлонтэйк*] wearing socks or shoes without laces; [*қалэңьр-қэсэңыр//қалэңь-қэсэңы*] a stranger, a person whom no one likes; for women only: [*тьль-жоглы*] talkative; [*кўллы-эйэхлы*] agile, fast; [*сьрымтэ*] a man with nothing: [*сьрымтэ бўн ўтырыпнэн*] I am not owning anything; [*эвэлэжэхэн*] abundant, a lot of; [*дүсэмбэ//дүсэлэмбэ*] twice as much // more than the norm (in Tajik: du bora): [*чарқыдо шидүсэмбэйдь//дүсэлэмбэйдь йэвүлдык*] there was a lot of soup in the bowl, as we ate.

The lexical nature, semantic structure of words typical of the southwestern Namangan dialects is due to the influence of various factors, some of such words do not exist in the literary language, they occur only in dialects: : *шыйда, чөкьтмэк, түпчък, бэчкь, үвүз, ҳэвэн, чэрқы, түпкэ, жүкүм, эгъл, чытэң, кўгэ//қога, сэтъл, сўпльтырык, сўпльас.*

As a result of observing the dialects of the region: one dialect area does not always form a permanent latitude, it covers several districts, villages and awls, the emergence of mixed dialects, their expansion, and the migration of people of other languages and dialects to new settlements; it was found that a synthesis process occurs under the influence of the second pollen.

In the area of southwestern Namangan dialects, the group of speakers of mixed dialects consists of residents of Jamashov town, Damkul-Mazzang and Gulbog villages of Mingbulak district. They use the elements of Qarluq and Kipchak dialects equally in their speech: as [*мэңа//мэңэ*] to me, [*нинэзын*] better, very beautiful, [*бўгча // бөхча // түйүн*] women's knot, [*сарьмсэқ // сэмсэқ*] garlic.

This was due to the fact that the representatives of Qarluq Sheva moved from different parts of the region to develop new lands in the south-western Namangan region in order to develop the lands, and the interaction took place in two different dialects.

Today, the differences between the dialect areas are gradually disappearing due to the requirements of the time - the development of science and technology, electronic information technology. Lexically radically different units in certain dialect areas of the south-western Namangan region are preserved only because the population of this small dialect area has developed within the framework of their ethnography, customs and traditions.

This dialectal area is composed of connected and convergent isoglosses. Because related isoglosses have a genetic commonality, they have evolved to have a place in Kipchak dialects, using phonetic-phonological variations. They have linguistic features of mutual historical-genetic kinship. Convergent isoglosses, on the other hand, are formed on the basis of the formation of area commonality as a result of long-term close contact in the same area. Such isoglosses arose through the interaction of unrelated language families. There are many bound isoglosses in the regional dialect, while convergent isoglosses are only visible in some small regions.

A comparative-genetic analysis of the associated isoglosses suggests that the population previously settled in the area were mainly speakers of the Kipchak dialect, while the rest were representatives of the Qarluq dialect who later migrated.

A number of related isoglosses were formed in the region as a result of migration of Karakalpak tribes of “ж” (j) and “й” (y) hunters to the left bank of the Syrdarya, economic, cultural and social relations with Uzbek tribes [Tolstova 1959, 27].

The typological analysis of convergent isoglosses shows that the mass mobilization of workers and peasants for the development of the Central Fergana Desert, the resettlement of Russian-speaking and Persian-speaking populations to revive technical work, family visits of Qarluq dialects from major cities and villages, especially *mazzang* (In Persian “mardizan” In Damkul-Mazzang village of Mingbulak district) the relocation of the population to the desert region - the gathering of the scattered population together led to hybridization. This process is one of the reasons for the emergence of dialectological peculiarities in the south-western Namangan dialects.

In fact, the material shell of any thought expressed is acoustic units - sounds. The sound shell in the word structure is perceived by regional, even individual - individual differences. This serves to show the peculiarities of some regional languages. The dialectal area of the south-west Namangan is characterized by the following phonetic features peculiar and similar to all Uzbek dialects:

a) the presence of contrasting pairs of vowels and, as a result, the preservation of synharmonism, the combination of sounds typical of some Turkic languages in the basic and affixed morphemes: as [пэхтэ] cotton, [манты] manti, [балық] fish, [бэрыннэр] go, [йэन्नэр] eat, [чықыннэр] go out, [бэрэдэгэн] gone;

b) Diphthongation of middle-rise vowels at the beginning of a word: [ёкён] sowing, [ёккё кўль] two hands, [ёна] она, [ёт] homonym: except verbs as pass, to pass, [ётын], [эгёб нэр/ёгвэр] like a bow. Compare: people who use “й” (y) in their speech: [эккё кўль], people who use “ж” (j) in their speech: [ёкё кўль] are observed in style.

c) people who use “й” (y) and “ж” (j) in their speech neither short-length vowels differ in meaning. It is a rudiment of the ancient Turkic and old Uzbek languages and occurs phonemically only in some words. There is now

an elongation due to the drop of consonant sounds: [шә:p] city, [бә:p] spring, [сү:] water, [кәлү:дә] arrived, [бәру:дә/бәрувдә] gone, [қә:] қол, [кә:] come, [бүйсә:] been;

d) in “ж” (j), the consonant y is changed to “дж” (dj) at the beginning of the word: [дәсүл] road, [дәжүр] come on, [дәжәңә] to side, [кәзыңдә дәжүм] close your eyes;

e) gain (appearance) of the consonant “й” (y) at the beginning, middle and end of the word in “y”: [йән] string, [йәлән] snake, [рәйәс] chairman, [сәрпәй] outfit, [әврәй] prestige;

f) in consonants “ж” (j) the consonant “й” (y) and “дж” (dj) fall at the beginning of the word: [ьрәң] pus, [ьрәк] big, [ьркан] dirty, [ьртаки] hot-tempered.

j) it is possible to observe sound exchange, which is not typical for all Kipchak dialects: $\ddot{y} > \varepsilon$: [түймә] bottom, [түйсә] bind; $\nu > n$: [сөв] handle (stalk of ketmon); $\chi > c$: [укәхә] little brother, [бәләхәнә] child; $\chi > ш$: [әхнәқә//әхнәқә//онохноқо] that's it, [мәхнәқә//мәхнәқә//мәнәхнәқә] this is it, $\chi > қ$: [қәхтә] where, [үхмәнән//үхмән] with arrow, $\chi > т$: [сыйьрәдә үхләт] graze the cow, [қәхнәйәнтә] attending; in assimilations: [мәхнә] car, [мәхәнәхәнә] machine.

The change of the consonant *c* (*s*), *ш* (*sh*), *т* (*t*) and *қ* (*q*) to the consonant sliding throat consonant *h* is not observed in other Uzbek dialects. This phenomenon is very characteristic only for the “й” (y) hunters of Gurtepa, Uzgarish, Mulkobod, Uzuntepa, Ortakishlak, Shursuv, BalandGurtepa, Koshkishlak, Beshbangi villages and other villages of Mingbulak district: [укәхә, бәләхәнә; әхнәқә//әхнәқә//онохноқо, мәхнәқә//мәхнәқә//мәнәхнәқә, мәхнә, мәхәнәхәнә, қәхтә, үхмәнән//үхмән, сыйьрәдә үхләт, қәхнәйәнтә]. The “H” is a feature of this dialect and differs from other dialects;

Southwestern Namangan dialects also have the following specific morphological features:

a) *-взгыч// -әвзгыч// -увзгыч* variants of the present and future tense adjectives are widely used in the whole territory of the regional dialect: [бәрәвзгыч одам] a person who goes, [көрәвзгычмән] seeable, [йүвзвзгычмән] washable, [бәләвзгычмән] a man who knows;

b) in the case of the past participle, personal pronouns are added after the word *no*, which does not denote the past participle: [бәргән йәхмән//бәргән йәхсән] I didn't go // you didn't go, [қыгән йәхмән//қыгән йәхсән] I didn't do it // you didn't do it, [көргән йәхмән//көргән йәхсән] I have not seen, you have not seen, [әгән йәхмән//әгән йәхсән] I didn't get it, you didn't get it. This morphological condition is that the addition of suffixes to words occurs both in the speech of the “ж” (j) dialect and in the speech of the “й” (y) dialect.

c) the presence of the phonetic variant *-тә* of the preposition *-да* and its wide and very active use in the dialect of the Kipchak dialect group “й” (y) mainly after all tense forms of verbs: [әйтмәммә] told, [әйтүвдәммә//әйтү:дәммә] said, [әйтйәһпәнәтә] telling, [әйтәмәнәтә] going to tell.

This phenomenon is peculiar only to the “й” (y) hunters of BalandGurtepa, Gurtepa, Ozgarish, Ortaqishloq, Uzuntepa, Mulkobod, Domsa, Koshkishlak rural dialects of Mingbulak district. In our view, this phenomenon is an expression by the speaker of the attitude to the execution of action processes through a separate, firm belief and strong emphasis.

III. CONCLUSION

The linguistic features of the south-western Namangan dialects can provide reliable and rich information about the formation, enrichment and development of the historical path of our people and the people of the region - socio-economic, spiritual, moral, cultural and educational aspects. The study of the living dialects of a people helps to reveal the ontological nature of the language by finding aspects of one language that are not found in other languages or points of connection between them. Indeed, today in the south-western Namangan dialectal area 439368 people [Reference 2018, № 01 / 2-01-08] communicate in the living language - dialects of the Uzbek language, which have different colors and colors.

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