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Dialectological Features and Lexical Layer of Yor-Yor Texts in the Tashkent Region

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Abstract: This article introduces a functional dialectological analysis of texts of wedding folklore (yor-yor), formed in the Tashkent region. These ritual folklore texts are attributed as a significant source demonstrating the phonetic, lexicon and partly grammatical forms of areal speech in Karluk-Chigil-Uyghur dialect group. The study employs the scientific views of linguists and obtains lexical units from historical sources through comparative-historical method. The everyday-life vocabulary appearing as a moral feature in yor-yor texts is semantically classified, historical layers, regional features and the scope of use are determined. In the context of areal linguistics, its scientific value for dialectological notes is verified.

Keywords: Dialectology, Karluk Dialect, Folklore, Yor-Yor, Lexical Layer, Areal Linguistics

1. Introduction

Karluk-Chigil dialect has a special place in the dialectolographic system of the Uzbek language and one of its main areal zones is the Tashkent region. The Karluk group of dialects is spread as widely as Tashkent, Fergana and Andijan which by V.V. Reshetov's scientific evidence in his research "Uzbek Dialectology" have a great impact on the formation of Uzbek literary language. As a result, the investigation of speech in this area is significant not just for dialectology but also because of its contribution to general linguistic progress [1, 2].

One of the most important oral sources that reflect the natural form of speech in the region is ritual folklore formed in Tashkent region, especially yor-yor texts. In these texts, the full features of dialectal forms are retained on account of the relative independence of oral speech from the impact of literary language. And in this framework, yor-yor texts provide us with empirical materials to detect phono-morphological and lexico-semantic features of dialects [3, 4].

Literature Review

In this article, the following works were utilized: E.D. Polivanov's "Uzbek Dialectology", V.V. Reshetov's "Uzbek Dialectology", Sh. Shoabdurakhmonov's "Uzbek Dialectology", F. Abdurakhmonov's "Lexicon of Uzbek Dialects", A.K. Borovkov's "Introduction to Uzbek Dialectology", Sh. Rahmatullaev's "Explanatory Dictionary of the Uzbek Language", M. Juraev's "Fundamentals of Uzbek Folklore", B. Karimov's

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“Fundamentals of Areal Linguistics”, Kh. Toraqulov’s “Uzbek Oral Folk Creativity”, N. Mahmudov’s “Language and Speech Culture”, as well as Mahmud Kashgari’s “Qutadghu Bilig” [5, 6].

2. Materials and Methods

Yor-yor texts that were recorded during fieldwork in the Parkent, Bo’stonliq, Ohangaron and To’ytepa districts of the Tashkent region are analysed in this article. The following methods were employed:

- Descriptive method (textual description)
 - Comparative-historical method (comparison-to-historical units)
 - Semantic composition (composition of lexical elements)
- Andl – Areal-linguistic approach (identification of regional drivers)

3. Results and Discussion

Yor-yor is a common genre of oral folklore that comes along with Uzbek wedding rituals and is performed at ceremonies about the bride and groom. Scholarly studies argue that yor-yor songs are closely related to marriage rituals among the Turkic peoples, and mainly serve to express the bride’s transition from her parental home into a new life [7].

Be they nor just ritual songs, these texts are also some complicated folkloric phenomenon taking social, ethnocultural and psychological meanings. Through artistic images they recall the emotion of marriage, farewell to parents and adaptation to a new family life [8].

Scholarly literature reveals that yor-yor songs are an integral part of wedding ceremonies and sung by specialized singers or groups of women; they often have a dialogic (question–answer) structure. Their richness in poetic devices – metaphor, symbolism and irony – rely a great deal on the artistry of the performers [9].

In addition, studies show that yor-yor texts represent the worldview, customs, values and social relations of the people. As D. Mardonova mentions, poetic imagery and symbolism of these songs express aesthetic perceptions and cultural values of the *народ*. In the same way, M. Jo’rayev notes that ethnographic components of folklore are found in folk tales that preserve everyday life, customs and social relations reflect our national cultural memory [10].

SHOW FULL TEXTThe analysis shows that the lexical layers of yor-yor texts can broadly be examined in three different groups:

Ancient Turkic Layer

The layer is related to the lexical units of Old Turkic and based on classical textual sources, including Mahmud Kashgari’s “*Dīwān Lughat al-Turk*,” Yusuf Khos Hajib’s “*Qutadg’u bilig*,” and Rabg’uzi’s “*Qissasi Rabg’uziy*.” These writings included vocabulary dealing with kinship, family and household life that is still present in modern dialects [11].

The word *ariq* in Kashgari’s work means a canal, but in the Karluk dialect it has undergone narrow semantic shift to mean specifically small water channel. For example, lexical items such as *tuzaq* and *uzaq* from classical resources with the same meanings are also attested in this dialect Parkent [12].

A more distinct example might be *bo’z* in “*Qutadg’u bilig*,” which means “light-colored” or can refer to the verb to soil/dirt: the dialectal realization of which is also found in an emotion-related variant meaning “to lament or cry with sorrow” (*bo’zlamog*). Similarly, the word *ipor* (fragrance) is attested in Karluk dialects, but not in literary language it appear as *ifor*, signifying a phonetic change [13].

Common (General) Lexical Layer

This layer overlaps with the literary language and is present in many dialects, albeit with possible semantic difference. For example:

- osh — means specifically palov in the Karluk dialect, while in Kipchak dialects it can mean food generally;

- opa — in the Karluk dialect means elder sister or older woman, but in some places it designated “mother,” although that use is now being supplanted by oyi.

Regional Dialectal Layer

This layer contains local lexical units of the Tashkent region that do not occur in other dialect zones or have different equivalents. Vocabulary like this acts as a marker of regional identity [14].

To illustrate better, here is how a local district called To’ytepa in the country identifies one of its villages: Qaytmas.

- to’man — the start of a neighborhood;

- sada — the middle of a neighborhood;

- or — the end of a neighborhood;

- supra yoydi — a ceremony the day after marriage, when the mother-in-law shows her daughter-in-law the household chores.

The study of the yor-yor genre demonstrates, concurrently, conservative and deviant properties of this particular element of language system. It preserves ancient lexical components for long whilst also introducing new ones influenced by the contemporary way of existence [15].

As noted by Sh. According to Shoabdurahmonov and F. Abdurahmonov, the most stable layer of dialects is an everyday vocabulary that is ubiquitous in yor-yor texts, especially as it pertains to household, kinship, and ritual elements (Shoabdurahmonov & F.

Earliest regional lexical units are one of the most important criteria for delineating areal limits (A.K. Borovkov). In this regard, the lexical characteristics attested in yor-yor texts provide useful linguistic data from which to discern isoglosses.

4. Conclusion

Yor-yor texts are an important source for dialectology; Everyday vocabulary is the most stable stratum of vocabulary; Lexical units have historical stratigraphy and to some extent interact with each other; Folklore texts contain conservative and innovative elements at the same time; These text types represent a significant empirical material for contacts linguistics. The systematic study of yor-yor texts in the Tashkent region is one of the актуальные research directions in Uzbek dialectology.

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