



## EXPLANATION OF SOME WORDS SPECIFIC TO THE ISHTIKHON DIALECT

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### ABSTRACT

*This article analyzes certain lexical and phonetic features specific to the dialect spoken by the inhabitants of the Arabxona, Ulug', and Ravot villages of the Ishtixon district. The study reveals that the population of these areas consists of ethnically Arab communities who have undergone a process of linguistic assimilation into Uzbek. Their speech contains numerous words that differ from the literary Uzbek language in both form and meaning. The paper provides examples of such dialectal words and compares them with their literary equivalents, highlighting the distinctive linguistic characteristics of the region.*

### Main Text

The inhabitants of Arabxona, Ulug', and Ravot villages of the Ishtixon district are ethnically Arab people who have become linguistically assimilated into Uzbek culture. The dialect of this region includes many words that differ lexically and phonetically from the literary Uzbek language. Some of these words may appear in other regional dialects, while others are entirely unique or display phonetic variation. Below are examples of such words:

| Dialect Word | Literary Equivalent

1. Žotalli — clever, resourceful
2. Žejnähli — orderly, well-organized
3. Kättäzän — arrogant, boastful
4. Löltäkäjä — a round type of pillow
5. Riväräj — gradually, increasingly
6. Robärej — opposite, facing
7. Bödänä — quail
8. Čätir — tent
9. Mamejna — elderly grandmother
10. Babejata — elderly grandfather

For instance, the dialectal word Löltäkäjä does not occur in Uzbek dictionaries in this exact form. The word seems to be a compound derived from "lö" (from the root "lo'la", meaning tubular or elongated object) and "täkäjä", a form of "täkä" used in the Oghuz dialects meaning 'pillow'. In Qarluq and Kipchak dialects, other variants such as "jastiq", "dastiq", or "balish" are used. Thus, in this dialect, "löltäkäjä" denotes a pillow that is specifically round or cylindrical in shape.

**Example sentence:**

Ballardi kičinarib qagän kijimlärini mosirga täšlämej, atvarmej löltäkäjä jastix qip qojamiz. // We do not throw away children's old clothes but instead make round pillows (löltäkäjä) from them.

The word Riväräj, used in the dialect, is not found in explanatory or etymological dictionaries. In this context, it conveys the meaning of “gradually” or “increasingly”—similar to the literary Uzbek word 'tobora'.

**Example sentence:**

Zämän riväräj ajaqlab ästästä mänä hazir rivažlänip ketti. // The world has gradually evolved and developed.

The word Rübärej, phonetically close to Riväräj, derives from Persian-Tajik “ro‘baro” or “ro‘para” meaning “face-to-face” or “opposite”. This word is also found in the speech of elderly people in Kattaqo‘rg‘on near Nurobod district.

**Example sentence:**

Vähij kegändä endi rübärej böljapti Älläh minän jammajämmizkü. // Revelation came and now we stand face-to-face with Allah.

Another dialectal term, Väkilata, is a phonetic variant of the literary term

“vakil ota” (representative father). In traditional Uzbek weddings, the vakil ota acted as a representative from the bride's side during the marriage ceremony, overseeing agreements and exchanges. Today, this role is becoming obsolete.

In conclusion, every region possesses its own distinctive lexicon that reflects local phonetic and morphological characteristics. These variations reveal the unique features and cultural richness of the dialect.

**Conclusion**

To sum up, the Ishtixon dialect demonstrates a complex linguistic structure characterized by both historical and sociocultural factors. Its vocabulary preserves traces of old Turkic, Persian, and Arabic influences, while also reflecting phonetic and morphological transformations that distinguish it from the literary Uzbek language. The analysis of words such as Löltäkäjä, Riväräj, and Rübärej confirms the dynamic nature of linguistic change and the continued vitality of regional speech traditions in Uzbekistan.

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