



LEXICAL-SEMANTIC FEATURES OF CERTAIN DIALECTS IN THE QO'SHRABOT DISTRICT OF SAMARKAND REGION

Dusanova Marjona Kushboy kizi

1st-year student of Oriental University, Faculty of Philology and
Teaching Languages (Uzbek language), Member of the Young
Researchers' Club

Scientific supervisor: Kurbonov Zayniddin Oltinovich

Associate Professor of the Department of Languages 1, Doctor of
Philosophy (PhD) in Philology

<https://doi.org/10.5281/zenodo.17877786>

ARTICLE INFO

Received: 08th December 2025

Accepted: 09th December 2025

Online: 10th December 2025

KEYWORDS

*dialect, vernacular,
phonetics, lexical meaning.*

ABSTRACT

This article discusses the main sources reflecting the rich heritage of our people, specifically the phonetic and lexical-semantic features of dialects. As the research object, certain dialectal words used in the Qo'shrabot district of Samarkand region are analyzed.

Dialects are an integral part of the language, culture, and history of every nation, forming a material and spiritual heritage. The Uzbek language also contains various dialects with unique pronunciation, vocabulary, and grammatical features depending on the region. A dialect (from Persian: mode of action, manner, method) is the smallest territorial form of a language with specific phonetic, grammatical, and lexical characteristics. Uzbek dialects are classified into three major groups: Karluk, Kipchak, and Oghuz dialects [1.03]. These dialects play an important role in shaping modern Uzbek literary language. It is known that the vocabulary of any language expands through two main sources: external and internal. External sources include borrowing foreign words, while internal sources involve word formation, assigning new meanings to old words, and enriching the language through dialectal words used across the country [2.07]. Dialects play a significant role in oral folklore, daily communication, and preserving national identity.

As the famous scholar Rahimboy Jumanioyozov states: "Have you ever spoken with someone your age from another region and failed to understand each other? Living in the same country and belonging to the same nation, it may seem strange not to understand one another's speech. However, such situations are natural. This phenomenon is what we call dialect" [3.02–03].

In the process of studying research works on the role of dialectal words in people's lives, their importance in our culture, and how they are used today, we observed that dialects hold significant importance in linguistics and in understanding regional differences. For example:

Juvoz – a type of livestock feed made from corn and grain residues for cows, sheep, and other farm animals. This word is widely used in the steppe regions of Samarkand and the Qo'shrabot district, corresponding to the literary Uzbek word "yem" [4.3–5].

Satil – a container used for storing and carrying liquids such as water or milk. This term is commonly used in the Samarkand region and many districts, while in Tashkent, Fergana, Bukhara, and Samarkand city, the synonyms “chelak” and “paqir” are used.

Shoti – a ladder-like structure used for climbing up or down from high places. While the main literary word is “narvon,” some regions such as Tashkent, Namangan, and Fergana use “narvon,” whereas various districts and regions employ the term “shoti.”

Buvi – meaning grandmother, specifically the mother of one’s father or mother; the wife of the grandfather. This term is also used differently in various regions: some use “ana,” while others use “ena.”

Osma sho’rva – a traditional dish prepared from meat, vegetables, and spices, cooked over low heat for a long time. While the term may sound unfamiliar to many, it is a valid dialectal word. In Tashkent, Navoi, Bukhara, and Samarkand city, this dish is referred to as “qaynatma sho’rva” [4.7–9].

Chorpoya – a four-legged, usually wooden platform covered with bedding for sitting or lying, mostly used outdoors in summer, such as in gardens or verandas. Different regions interpret this term differently: some parts of Samarkand use “chorpoya,” Andijan and Fergana call it “so’ri,” while in Khorezm it is called “taxt” or “so’ri” [5].

The dialectal words discussed above are gradually becoming understandable not only to people living in the regions where they originate but also to others across the country.

In conclusion, dialects are the roots of a language. They reflect a nation’s culture, history, and way of life. Studying, preserving, and scientifically researching dialects contribute to the natural development of the language and ensure that cultural heritage is passed on to future generations. Treating dialects with respect is one of the important conditions for enriching and protecting our language. “As long as dialects survive, the roots of the language remain strong; therefore, valuing them is the duty of each of us.”

References:

1. V.Reshetov, Sh.Abdurahmonov. O‘zbek dialektologiyasi. “O‘qituvchi” nashriyoti, Toshkent. 1978.
2. Sh.To‘rayev O‘zbek tili shevalarining tasnifi. oefen.uz. 2023.
3. R.Jumaniyozov “Notiqlik san’ati” “Lesson Press” nashriyoti. 2016.
4. N.Rajabov. O‘zbek shevashunosligi .Toshkent. 1996.
5. O‘zbekiston Fanlar akademiyasi Til va adabiyot insitituti O‘zbek tilining izohli lug‘ati. 2006-2008.