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## **All-Turkish Lexical Layer in Turkic Languages and Uzbek Language Dialects**

### **Abstract**

It is known that the study of dialects is one of the urgent issues of today's linguistics. World linguistics has made significant progress in the field of dialectology in the study of dialects, in creating a perfect areal description of dialectal phenomena. From the conducted research, a scientific conclusion can be drawn that it is possible to talk about the forms of language tools, i.e. the methods of expression, in the expression of all philosophical categories in the ancient monuments and in our current language. Like all philosophical concepts, the meaning of space and time is a linguistic image of the subjective perception of the objective world. That is why the linguistic research conducted in that direction requires communication with the sciences of philosophy, logic and psychology, leaving the framework of linguistics.

Time-space-calendar words form a separate system in ancient Turkish written texts, and their comparative study with our current language is studied as an urgent issue of linguistics. Also "anda//anta" (at that time), "yil (year), kish (winter), kiçë//keçe (night), kuntuz (day), tun ortusi (midnight) " words find their reflection in ancient monuments and lay the foundation for the emergence of representatives of the Turkic language, in particular, the Uzbek and Azerbaijani languages. In the system of means of expressing spatial concepts in the language, the phonetic space is considered the beginning, the beginning. That is, the phonetic space can be called the basis of space expression through language.

At the same time, the grouping of words, morphological forms, syntactic units according to the time and space content, analysis of the specific aspects of those language units, many manifestations of concepts denoting the time and space content in the Azerbaijani language. The explanation of the forms of the edges was carried out based on the requirements of theoretical linguistics.

**Keywords:** *dialectology, folk dialects, phonetics, bilingualism, Uzbek-Tajik, Kazakh-Uzbek, Uzbek-Russian, national language, customs, clans - Alot, Bayat, jigachi, dargali, janafar, koroun, korovul, sayot, solir, ersari, chandir, old, tamijik, burjok*

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## **Türk dillərində ümumtürk leksik təbəqəsi və Özbək dili dialektləri**

### **Xülasə**

Məlumdur ki, dialektlərin tədqiqi bu gün dilçiliyin aktual məsələlərindən biridir. Dünya dilçiliyi dialektlərin tədqiqində, dialekt hadisələrinin mükəmməl ərazi təsvirinin yaradılmasında dialektologiya sahəsində mühüm nailiyyətlər əldə etmişdir. Aparılan tədqiqatlardan belə bir elmi nəticəyə gəlmək olar ki, qədim abidələrdə və indiki dilimizdə bütün fəlsəfi kateqoriyaların ifadəsində dil vasitələrinin formalarından, yəni ifadə üsullarından danışmaq olar. Bütün fəlsəfi anlayışlar kimi məkan və zamanın mənası da obyektiv aləmin subyektiv qavrayışının lingvistik obrazıdır. Məhz buna görə də həmin istiqamətdə aparılan dilçilik tədqiqatları dilçiliyin çərçivəsini tərk edərək fəlsəfə, məntiq və psixologiya elmləri ilə əlaqə saxlamağı tələb edir.

Qədim türk yazılı mətnlərində zaman-məkan-təqvim sözləri ayrıca sistem təşkil edir və onların indiki dilimizlə müqayisəli şəkildə öyrənilməsi dilçiliyin aktual məsələsi kimi araşdırılır. Həmçinin “anda//anta” (o vaxt), “yıl (il), kiş (qış), kiçë//keçe (gecə), kuntuz (gündüz), tun ortusi (gecə yarısı)” sözləri də qədim abidələrdə öz əksini tapır. türk dilinin, xüsusən də özbək və azərbaycan dillərinin nümayəndələrinin yaranmasına zəmin yaratmışdır. Dildə məkan anlayışlarının ifadə vasitələri sistemində fonetik məkan başlanğıc, başlanğıc hesab olunur. Yəni fonetik məkanı dil vasitəsilə məkan ifadəsinin əsası adlandırmaq olar.

Eyni zamanda, sözlərin, morfoloji formaların, sintaktik vahidlərin zaman və məkan məzmununa görə qruplaşdırılması, həmin dil vahidlərinin özünəməxsus cəhətlərinin təhlili, Azərbaycan dilində zaman və məkan məzmununu bildirən məfhumların bir çox təzahürləri izah edilir kənarların formalarının hazırlanması nəzəri dilçiliyin tələbləri əsasında aparılmışdır.

**Açar sözlər:** *dialektologiya, xalq dialektləri, fonetika, ikidillilik, özbək-tacik, qazax-özbək, özbək-rus, milli dil, adət-ənənə, qəbilə - Alot, Bayat, cığaçı, dərgəli, cənəfər, koroun, korovul, sayot, solir, ersari, çəndir, köhnə, tamicik, burjok*

### Introduction

On the basis of the dialectal materials collected by dialects, many words related to the life and lifestyle of the peoples were successfully introduced into the literary language. Therefore, dialects are an ancient source of written monuments of literary language. It is natural that changes in social life affect language in today's globalization conditions. If they are not learned on their own, the old words in the language may fall out of use over time. From this point of view, the research of certain national dialects using areal methods and the creation of linguistic maps are important factors that ensure the development of the field. If such maps are created in Uzbek linguistics, it is important not only for the Uzbek language, but also for filling the gap in the Uzbek-speaking region in the dialectological atlas of Turkic languages. This determines that it is necessary to study Uzbek dialects in an area, to compile a linguistic atlas.

The occurrence of a word in the dialects of the peoples of the world in different inter-dialectal phonetic variants or the naming of things and events in it by different names is due to the history of the gradual development of these dialects, their development in their own conditions, the interaction of regional dialects and the relationship of other languages to regional dialects. depends. Mainly, it occurs in direct contact with language events and symbols, territory and events, structural structure of the territory, history, time and space with ethnic objects. That is why the regional study of national dialects is of great importance. In order to preserve the spiritual wealth of a particular nation and leave it to future generations, it creates the need to collect national dialects, compare them with related languages, analyze them, map the area, conduct research based on modern requirements, and inform the world scientific community about this.

### Research

Although many scientific researches have been carried out in the field of dialectology of Turkish linguistics, including Uzbek and Azerbaijani linguistics, a perfect classification and description of dialects has been created, however, dialects have been studied very little in the areal direction. Only maps of these regions have been created.

For example, although monographic studies on the areal distribution of the lexicon of Azerbaijani dialects have been carried out, such research on the lexicon of Uzbek dialects has not been considered as a separate research object. Therefore, we believe that it is necessary to study the dialects of this region in a linguo-realistic way, to create linguistic maps, because today it is becoming an urgent task to create a linguistic atlas of Uzbek dialects.

The main part of the lexical wealth of the dialects corresponds to the lexical wealth of the literary language of the Uzbek national language, without taking into account their various interdialectal phonetic variants. However, there are words in Uzbek dialects, some of which have no parallel in the literary language or other dialects, and some of them have variants that can be expressed by other words (Shoabdurahmanov, 1966). Such distinctive features of dialects are found in the dialects of each region.

The unique aspects of Uzbek dialects are related to the ethnic composition of the population living in the ancient cities located in the area where the dialects exist, the fact that these areas are the area of mutual communication of the Qarluq, Kipchak, and Oghuz dialects, as well as bilingualism. Uzbek-Tajik, Kazakh-Uzbek, Uzbek-Russian languages are preserved. As M. Mirzaev noted, bilingualism means knowing two independent languages (one's mother tongue and another). Therefore, bilingualism is essentially a two-way process. This relationship between the languages of the Uzbek and Tajik peoples, two brotherly nations in Central Asia, ultimately determined the character of the vocabulary of each of these languages (Mirzayev, 1965: 103).

Although there is bilingualism in the dialects of Samarkand and Bukhara, the Kipchak and Qarlu dialects are the majority of the population in these regions. While the Bukhara dialects are mostly spoken in the Qarluq dialect, Kh. Doniyorov, who classified the Kipchak dialects, said that "the city of Samarkand can be defined as the central point for the classification and division of Kipchak dialects into types." According to the classification of Kh. Doniyorov, the dialects of Samarkand, Bulung'ur, Jomboy, Nurota are included in the eastern group of Kipchak dialects; Bukhara, Navoi, Kyziltepa, Pasdorgam, Kattakurgan, Narpay, Pakhtachi, Khatirchi, Ishtikhan districts were included in the western group. A. Shermatov, who studied the dialects of Kashkadarya, and M. Mirzaev, who studied the dialects of Bukhara, made extensive analyzes in their research. The study relied on this classification.

It is known that in order to study a national language, first of all, it is necessary to study the history of the people who speak this language. Because the development of the language depends in many ways on the emergence of new words and terms reflecting the people's lifestyle, customs, socio-economic development, scientific and technical achievements, new sectors of the national economy.

The regions that make up the mass of the Uzbek language, which is the object of research, have ancient cities such as Samarkand, Bukhara, Karmana, which have their ancient historical monuments and rich cultural heritage. Detailed information about these historical cities is provided in the researches on the Uzbek dialects of these regions (Mirzayev, 1965: 461; Murodova, 2006: 309). In fact, these cities have been major centers of enlightenment and culture of our country for centuries. Great scholars, scholars, sheikhs and saints lived here. The ancient cities located in the Zarafshan oasis are among the ancient cities of Shosh, Nasaf, and Balkh of Central Asia.

It is recorded in historical sources that the villages belonging to the ancient Sogdian culture first appeared in the vicinity of Samarkand, and then gradually spread along the Zarafshan river. - representatives of the Turkic and Turkicized nomadic tribes have lived in this area since ancient times separately that in the researched area there are more representatives of dialects speaking Qarluq-Chigil-Uyghur and Qipchoq dialects than Oghuz dialects. It is noted in the studies that in these areas, the Uzbeks have q'on ghirot, kenagas, man g'it, toma, q ipcho q (in the narrow sense), meton (muytan), bur q ut, Chinese (q ytay), hoja, bahrin, q ora man g' itlar, q almo q, misit, said, bek, eshan, q utchi, qir giz, esaru, q ara q alpo q, esavoy, galavur, mo g'ul, g'ubombor, movri, q oracha, g'ulon, maxsim, jaloir, nayman, ar g'un, turkman, kapa, tahchi, ghulam, aymo q, eroni, qarluq, kal, q ozo Many uru g' and q abila names such as q, q almo q have been preserved (Murodova, 2006: 23).

In addition, in Karakol, Olot districts of Bukhara region, in some villages of Romitan, Vobkent, Bukhara districts, there are people belonging to the Oguz dialect. As M. Mirzaev noted, these Uzbeks belonging to the Oghuz dialect called the clans belonging to their descendants - Alot, Bayat, Jigachi, Dargali, Janafar, Koroun, Korovul, Sayot, solir, ersari, chandir, old, tamijik, and burjok are well remembered (Mirzayev, 1969: 13-15). It is recorded in historical sources that such clan and tribe names took part in the formation of other Turkic peoples (Jabbarov, 1994: 79). Therefore, the similarity of Turkic languages is due to the fact that their historical roots have the same source. It is known that all Turkic languages are grouped on the basis of Qarlu, Oghuz, Qipcho languages. The fact that the vocabulary of the Uzbek language is rich is due to its close relationship with these dialects.

In the study of the ethnic history of the Turkic peoples, including the Uzbeks, Mahmud Koshgari's work "Devonu lug'otit turk" has a special place. Mahmud Koshgari comes to the following conclusion through the regional study of the folk language: "Each tribe has innumerable clans, I have written the basis of them, I have thrown out the branches." (Koshgari, 1960: 64). These are the evidences that prove that the Turkic languages are made up of many clan-tribal language units.

In the study of the ethnic history and language of the Turkic peoples, including the Uzbeks, Mahmud Koshgari's work entitled "Devonu Lugatit-Turk" occupies a special place. This work contains information about the linguistic and ethnic composition of the population of some cities and villages, as well as the location of tribes.

Although this work, which is an extremely important source in the history of the peoples of Central Asia, is known as a simple dictionary, in fact, this dictionary is not the only dictionary that explains the words of the language of its time, but at the same time. At that time, clans, tribes, peoples and their languages, living in a wide and large area extending from Upper China to Movarunnahr, Khorezm, Fergana, Bukhara, as well as their languages, the language of that time. It is a rare philological work that provides complete information about phonetics, morphology and provides examples of various literary genres in the language of that time. Therefore, this work is an extremely important work for illuminating the history of the peoples of Central Asia, especially for studying the history of language. Many words used in the play are still used in our language today.

It should be mentioned that Alisher Navoi also knew many languages perfectly, in particular, his Turkish (Uzbek) language and its dialects. That's why Navoi said about it: "The languages of each community are different from others, the speech of each group is different from others and they differ in several features, which are not present in others" (Navoi, 1948: 174). - states that. During Navoi's time, in the area where all Turkic peoples lived, mainly two forms of Turkish language - western and eastern literary languages were used. The language used by Alisher Navoi in his works is today also known as *Old Uzbek*, *Chigatai Turkic*, and *Eastern Turkic language*. Navoi called the language of his works Turkish. During Navoi's period and later, Turks and Turkomans are distinguished in a number of sources. Navoi himself distinguishes between Turkic and Turkic Moni languages. Oghuz Turkic, called the Western Turkic language, was practiced in the states that ruled in the Caucasus, Ancient Asia, and the Middle East, such as the Karakoyunli, Aqkoyunli, Safavids, and Ottomans. It is known that in the 15th-17th centuries, the naming of languages, nations and peoples differed from today. The meaning of the terms Uzbek, Turk, and Turkmen, mentioned by Navoi, is also very different from the names of peoples that have formed as a separate nation today. In his works, Navoi used the word Uzbek as one of the Turkic peoples, and he called the language he created *Turkish language*, *Turkish poetry*, *Turkic*.

Navoi, describing the famous Azerbaijani poet Imoduddin Nasimi in his work "Nasoyimul-muhabbat", said, "The wealth on the side of Iraq and Rum is erkandur. He recites poems in Rumi and Turkmen language. Apparently, Navoi did not know exactly where Nasimi was born. Therefore, he indicated a much larger geographical area - Iraq and Romania - as the birthplace of the poet. Often, in his works, Navoi mentions the Aqkoyunli state under the names of Iraq and Azerbaijan. Rum means the territory of today's Turkey, the territory of the Ottomans at that time. Therefore, based on the characteristics of the language created by Navoi Nasimi, he emphasizes that it was developed in the region inhabited by Oguz-speaking peoples. Today, the language of Nasimi, who is known as one of the mature representatives of the classical literature of Azerbaijan, is estimated as Roman and Turkish Moni according to Navoi's definition. In fact, there was no concept of the Azerbaijani language during Navoi's time. Azerbaijan was used only as a place name. Rumi means the language of the former Byzantine and Ottoman state during the Navoi era, and Turkoman means the literary language of the Akkoyunli, another Turkic state bordering the Timurids.

Also, creating works in different dialects in Turkish literature gave an opportunity to develop from two sides:

1. Eastern Turkic language (Central Asian literature).
2. Western Turkic language (classical literature of Anatolia).

In our opinion, the literary language of the Akkoyunli and Karakoyunli states, which is linguistically close to Onadoli Turkish, can also be included in the second group. Vladimir Minorsky (1877-1966), a famous Western scholar who was born in Russia and later moved to England, wrote about the works of Jahanshah Mirza, one of the Karakoyunli sultans, and said that the language of his poetry is close to southern Turkmen dialects. mentions that this language is called Azerbaijani Turkish. The Western Turkic language received the status of the main state language or one of the official languages in the Ottoman, partially Akkoyunli, Karakoyunli, and Safavid states. In most cases, military statutes are kept in this language, decrees and decisions, documents are signed.

The Eastern Turkic language acquired the status of an official language during the dynasties of the Karakhanids, Khorezmshahs, Chigatai ulus, Timurids, Shaibanis, Ashtarkhanids, and later in the Kokan and Khiva khanates and the Bukhara Emirate. The core of the modern Uzbek and Uyghur languages also goes back to the Eastern Turkic language, which was formed on the basis of the Qarluq-Chigil dialects. " It is not correct to separate the Uzbek and Uyghur languages during the 21st century . Due to the political unity of the East Turkestan tribes belonging to the Karakhanid khanate and the lands belonging to the Chigatai tribe, the people living in the territory of Central Asia and East Turkestan had a constant linguistic affinity," writes the Russian orientalist A. Sherbak. From this point of view, we can say that poets such as Qutb, Atoi, Sakkoki, Khojandi, Yaqni, Amiri, Gadoi, Lutfi, Haydar Khorazmi, Hafiz Khorazmi, Babur, who created in the literary environment of Movarounnahr and Khorasan regions, wrote in Eastern Turkic language. This language is called old Uzbek language and Chigatai language by various experts. This language was formed on the basis of Qarluq-Chigil dialects and served as the basis for today's Uzbek literary language.

One can mention such poets as Yunus Emro, Nasimi, Qazi Burhanuddin, Fuzuli, Muhyi, Muhibbi, Ulviy, Adli as bright representatives of the Western Turkic-literary language. The formation of this language was greatly influenced by the Oghuz tribes. Therefore, in history, this literary language was called Oghuz Turkish, Ottoman Turkish, and Seljuk Turkish. Today, it is known to many that the Turkish, Azerbaijani, Turkmen, and Gagauz languages, which have developed as independent languages, belong to the Oghuz group .

In the Middle Ages, the Eastern Turkic language (old Uzbek language) was mainly called Chigatai Turkic in Onadoli and Azerbaijan, while in the East, Oghuz Turkic was called Turkoman, and Ottoman Turkish was called Romani. we have seen above in the example of the description of Navoi. It should be noted that there were no strict boundaries between the two literary languages during this period.

While the representatives of the Eastern Turkic language widely used the elements of Oghuz Turkic in their time, the tradition of writing in the old Uzbek language (Chigatai Turkic) also emerged in the West. For example, the Turkish scholar Yusuf Chetindo in his monograph lists 67 Ottoman Turkish poets who attributed takhmis to Navoi's ghazals. Most of them tried to write their views in a language close to Navoi's style, in the old Uzbek language.

It is known that in Azerbaijani and Turkish literary languages, in the Western Turkish language of the past, words such as kilur, berur, not, became are given in the form of edar, verir, not, oldu. However, the above-mentioned poets broke this tradition and wrote in a style as close as possible to Navoi's work. Later, we see that Azerbaijani poet Shah Ismail Khatoei, Turkmen poets Zalili, Azodi, Karakalpak poet Ajiniyaz and many other representatives of the literature of Turkic peoples created in Eastern Turkic language or under its influence.

Although there were dozens and hundreds of Turkic peoples, tribes and clans during the time when Navoi lived, each people did not have their own written language. They used one of the eastern or western Turkic languages for daily needs, as a language of inter-tribal communication, as a written language, depending on the area of their location. Until the 18th-19th centuries, all scientific, religious and artistic works and documents in the Turkish language can be divided into only these two groups.

Also, Alisher Navoi's thoughts about the qualities of the Turkish language and eloquence found their practical proof in his work "Muhokamatul lug'atayn". In this work, Alisher Navoi compares the unique aspects of the Turkish and Persian languages, presents a number of arguments that show the breadth of expression possibilities of the Turkish language, and substantiates his opinions by analyzing examples. Alisher Navoi analyzes the existing Turkish verbs such as *kuvarmok*, *kurukshamak*, *usharmak*, *zhijaymak*, *omgdaymak*, *domsaymak*, *umunmak*, *yadamak*, *kadamak*, *kızınmak*, *kundurmak*, *sudunmak*, *suklakmak* for this purpose. Alisher Navoi, while thinking about the nuances of the meaning of these verbs, compares their appearance in Turkish and Persian languages and thereby tried to show the nuances of the Turkish language.

Close relations of the Uzbek-speaking population with Turkic and non-Turkic ethnic groups in the past led to the enrichment of the vocabulary of Uzbek dialects. However, in the lexical layer of the Uzbek language, Uzbek dialects, including the Uzbek and Azerbaijani dialects, which are the object of our research, common Turkic lexemes are the majority compared to the assimilated words. The vocabulary of the dialects of this area contains many borrowed words from Persian-Tajik, Arabic, Russian and Western European languages. Also, there are Uzbek-Mongolian lexical parallels in these dialects.

Each word of the Uzbek dialect contains a small content of the history of the people who speak that dialect." The enrichment of (Abdurakhmanov, 1991: 12) the lexical space of the language was influenced by internal and external factors, of course. Immediately, the presence of "own" and "acquired" words in languages indicates the "internal" aspect of the language, as well as the results of "external" influences. Therefore, important changes in the language are the result of "internal", "external" factors, linguistic laws (Kurtene, 1963: 384).

Words borrowed from other languages come from the need to express a new subject, a new reality that is not in the Uzbek language. That is why the Uzbek literary language has adopted many words from other languages during its historical development. When the vocabulary of the language is analyzed from an etymological point of view, first of all, the words that belong to the Uzbek language, and then the lexical layer acquired from other languages are studied. The same theory is based on the study of the lexical layer in dialects.

By comparing the vocabulary of Uzbek and Azerbaijani dialects with Turkic languages, it is possible to see the commonality between them in the example of words used with some phonetic changes. It should be noted that "the best etymology is comparison" (Sevortyan, 1974: 767). It can be shown as follows by comparing it with Turkic languages.

For example:

name Orf. adash (moq) < (noun) compare: – maq) ad. Orf. adash (moq) < (noun) compare: qad.turk. adaş (friend, comrade) DLT. error, etc. get lost, hurt. get lost error, tat. get lost, get lost. adas, hak. Adas, Kyrgyz, Turkman, Uyghur, Turk. adas, ruby. atas (friend, partner), tof. adaş (word of respect), tuv. attash, chulm atash. Uzb. اداش(-mög' –maq).

ad. orf. star; compare: qad. Turk. julduz, sand. star, wake. star, star, star. star, star star, gag. star, tat. Yoldyz, etc. yoldoz, shore. jyldyz, goose. juldzy, blackbird. jyldyz, peas. star, star. star, star. syldys, ruby. sulus, hak. chydys, chuv. çältär, Uzb. star

ad. orf. soft; compare: qad. Turk. jimsaq, DLT, jumshaq, Turkish. soft, gentle. friday, wake up. jumshaq, shore. jumshaq, goose. jumak, chickpeas. soft, etc. soft, sweet. soft, six. увымчак, хак nymzax, chuv. yamshak, Uzb. soft

ad. orf. game; compare: qad. Turk. ojun, tuv. game game, series. game oh my gosh oyn, nog. moon, six. play, dig. moon, ruby. oonn'uu, etc. home, taste uien, wake up. wake up, chuv. vāyā, wow, tof. æn, Uzb. the moon

ad. orf. duck; compare 6 qad. Turk. ödräk, ödiräk, DLT. örtök, tuv. so, yes. örtek, Azarb. duck, category. duck, blackbird. duck, wake up. to ø(r), ruby. erdukeen, gag. earth, etc. taste duck, duck. duck, quail. Ördək, Uzb. duck

Such words belonging to the lexical layer of every Turkic language have been expanded as a result of the internal development of the language over long periods, and its vocabulary has been enriched with new words. Later, they created their own vocabulary for each Turkic language.

There is no doubt that the comparative study of the lexicon of the studied dialects will provide valuable material for defining the historical development of our language, and will be the basis for obtaining the necessary information about our national values. Analyzing the lexicon of Uzbek and Azerbaijani dialects from an ethnolinguistic and etymological point of view provides information necessary not only for the history of the Uzbek language, but also for the science of Turkology.

### Conclusion

From the conducted research, a scientific conclusion can be drawn that it is possible to talk about the forms of language tools, i.e. the methods of expression, in the expression of all philosophical categories in the ancient monuments and in our current language. Like all philosophical concepts, the meaning of space and time is a linguistic image of the subjective perception of the objective world. That is why the linguistic research conducted in that direction requires communication with the sciences of philosophy, logic and psychology, leaving the framework of linguistics.

Time-space-calendar words form a separate system in ancient Turkish written texts, and their comparative study with our current language is studied as an urgent issue of linguistics. Also "anda//anta" (at that time), "yıl (year), kış (winter), kiçë//keçe (night), kuntuz (day), tun ortusi (midnight) " words find their reflection in ancient monuments and lay the foundation for the emergence of representatives of the Turkic language, in particular, the Uzbek and Azerbaijani languages. In the system of means of expressing spatial concepts in the language, the phonetic space is considered the beginning, the beginning. That is, the phonetic space can be called the basis of space expression through language.

At the same time, the grouping of words, morphological forms, syntactic units according to the time and space content, analysis of the specific aspects of those language units, many manifestations of concepts denoting the time and space content in the Azerbaijani language. The explanation of the forms of the edges was carried out based on the requirements of theoretical linguistics.

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