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SOME FEATURES OF THE OGHUZ DIALECT OF THE BUKHARA REGION (ON THE EXAMPLE OF THE CHANDIR DIALECT OF THE OLAT DISTRICT OF THE BUKHARA REGION)

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Abstract. This article examines the lexical features of the Oghuz dialect spoken in the Bukhara region through the example of the Chandir dialect and compares them with their equivalents recorded in dictionaries.

Key words: Turkic languages, literary language, dialect, Oghuz dialects, lexical meaning, dialectal meaning, etymological meaning.

The scientific study of the distinctive features of Uzbek dialects is of great importance today. As is known, the Uzbek language belongs to the Turkic language family and is divided into the Karluk, Kipchak, and Oghuz dialect groups. Although speakers of the Oghuz dialect of Uzbek mainly inhabit the territory of the Khorezm region, living speech belonging to this dialect group has also been preserved in the Qorako‘l, Olat, G‘ijduvon, and Peshku districts of the Bukhara region.

The Oghuz tribes were one of the ancient Turkic tribes that migrated into Central Asia, including the territory of present-day Uzbekistan, from ancient times. In the 11th–12th centuries, Oghuz tribes moved toward Khorezm and Movarounnahr, exerting a significant influence on the language and culture of these regions. The Oghuz speech forms found around Bukhara may have begun to develop precisely during this period. Therefore, a comprehensive scientific study of the distinctive features of the Oghuz dialect spoken in this area is highly important today, since the Turkic words preserved in the speech of its representatives serve as linguistic elements that maintain historical and cultural memory.

This article discusses the main phonetic, lexical, and morphological features of the Chandir dialect, spoken in the Olat district of the Bukhara region. The dialect differs from some other local dialects of the same area in several ways.

1. Phonetic Features

One of the characteristic phonetic changes is the shift of *a* > *ä/e*. For example, in contrast to some other areas of the Bukhara region, the vowel “a” in certain words is pronounced as “e”:
bacha (child) → *bächa*,
elak (sieve) → *eläk*.

In some words, the voiceless consonant “k” is replaced by the voiced consonant “g”:
ko‘z (eye) → *go‘z*,
keldi (came) → *geldi*.

These phonetic features correspond to the common characteristics of Oghuz dialects across Uzbekistan. However, there are also features that differ from the general Oghuz pattern. For example, while in many Oghuz dialects the voiceless uvular consonant “q” is replaced by “k” (*qosh* → *kash*), in the Oghuz dialect of the Bukhara region the deep back consonant “q” is preserved in its original form.

The lexical features of the dialect are also distinctive. Many words belonging to the Chandir dialect, which is part of the Oghuz dialect group, have retained rich Turkic lexical meanings without significant Persian-Tajik influence.

Lexical Features

Do‘lena – a dish prepared from the first milk of a cow after calving.
Example: *Do‘lena rasa peydoli o‘qot* (“Do‘lena is a very nutritious food”).

Bo‘rek – a type of dumpling prepared by wrapping meat, pumpkin, or various greens in dough and boiling or baking it. The dish is named according to its filling: *o‘tbo‘rek*, *go‘shbo‘rek*, *tuxumbo‘rek*, *kadibo‘rek*, *ismalaqbo‘rek*. In the *Dictionary of Uzbek Folk Dialects*, it is recorded in the form *barak* (p. 43).

Burqish / burush – wrinkle. This word derives from the ancient Turkic verb *bo‘r*, meaning “to fold into layers,” combined with the reflexive suffix *-ish*. In modern Uzbek, the softening feature of the vowel “o‘” has disappeared.

Gungramoq – to speak, generally used with a negative connotation.

Yug‘urji – the youngest child in a family who performs light errands and small tasks.

Suyulg‘on [suyulġan] – the dialectal form of the literary Uzbek word *kaltakesak* (“lizard”). The naming appears to be figurative, based on the crawling movement of the reptile. Historical sources note the form *cγjγŋðï*, meaning “to become thinner” or “to decrease.” Since a lizard sheds its tail when sensing danger, thereby becoming physically smaller, the name may have originated from this characteristic. Another dialectal name used for this reptile is *gömılġan*, derived from its tendency to bury itself in sand when threatened.

Example from folk songs:
Suyulġan, suyulġan,
Qum astina gömılġan.
(“The lizard, the lizard, buried beneath the sand.”)

In some sources concerning the Qorako‘l dialect of the Bukhara region, the form *siyilg‘on* is also recorded:

Qadim turkiy so‘z erur,
Suyulg‘on-u siyilg‘on.
Buni anglamak faqat,
Boshiga qon quyilg‘on.

Dushaq [duşaq] – the Chandir dialect equivalent of the literary Uzbek word *tushov* (“hobble” or “shackle”). In Turkic languages, the root *duşa* means “to put in chains,” and with the addition of the suffix *-q*, the noun form was created. In the dialect, the word widely means restraint or bondage.

Example: *Ayaġing duşaqlandımı, tur jayingdan.*
(“Have your feet been shackled? Get up from your place.”)

The dialect also preserves a ritual called *duşaqkesti*. When a baby begins to walk, threads are tied around the child’s legs and later cut by an elderly woman while she offers blessings and good wishes. Bread rolls are then rolled between the child’s legs, and children compete to catch them. The ceremony symbolizes the hope that the child will learn to walk quickly and confidently, and it is still practiced among the local population.

Kirpi [kirpi, kirpitikån] – a word meaning “hedgehog,” which also existed in ancient Turkic. In modern Uzbek it is considered dialectal. In *Dīwān Lughat al-Turk*, the word *kirpi* is explained as meaning “many thorns.” Some scholars interpret the final “-i” as a plural suffix (*kirp+i*), though this view lacks sufficient evidence. Etymological dictionaries also suggest that *kirp* itself is a derived form (*kir+p*), but the function of the suffix *-p* remains unclear. Therefore, interpreting “-i” as a plural suffix appears questionable, as there is no direct evidence for this in historical sources.

Dilmach [dilmåç, dilamåç] – unlike the literary Uzbek meaning of *tilmoch* (“translator”), in the dialect this word refers to a person who is eloquent, witty, and always ready with an answer.

According to Sevortyan's dictionary, the dialectal form *dilamach* may have arisen through vowel insertion, since the root *tila* meaning "to speak" or "to translate" has not been recorded in Uzbek dialectography. This suggests that the word *dilmach* in the dialect conveys not only the meaning of "translator" but also the semantic feature of being skilled in speech.

In general, many of the words actively used among the inhabitants of Chandir are encountered in ancient written monuments, while some are still preserved in related Turkic languages today. The lexical items discussed above are of Turkic origin and occupy an important place in the dialect. The study of the Oghuz dialect preserved in the Bukhara region, still widely used but insufficiently researched, represents a valuable and significant task from the perspective of linguistics.

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