

The role and influence of the karluk dialects in the modern language

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Abstract. This article discusses the specific features of the Samarkand region's karluk dialects, their role and influence in the modern literary language. The history of the origin and development of this dialect is discussed.

Keywords: Karluk dialects of the Samarkand region, modern literary language, history, development.

It is known that in world linguistics, considerable work has been done on the comprehensive study of dialects and the creation of linguistic maps in the field of dialectology. As a result, not only in world, but also in Uzbek linguistics, we can see that many words related to the cultural life and lifestyle of nations have been included in the literary language dictionary based on valuable materials collected on dialects. At the same time, it has been possible to obtain accurate information about the occurrence of words and phonetic phenomena occurring in them at the level of national wealth. It is worth noting that dialects are a much more ancient source than written monuments of the literary language. After all, if we do not collect and study these words as much as possible now, such unique words may go out of use. As Sh. Shoabdurahmonov rightly noted: "The Uzbek literary language is lexically based on all Uzbek dialects and adopts the necessary words from them. The lexical norm of the Uzbek literary language also relies on the language of the Uzbek people, which this literary language serves, and all its dialects" [1, p. 172].

The degree of complexity of the dialect system depends mainly on extralinguistic factors: the degree of isolation (separation) of the dialect, the degree of contact of representatives of a particular dialect with representatives of other dialects and languages, the influence of the literary language on the dialect, and similar factors. In isolated dialects, due to the lack of contact between its representatives and the surrounding population (due to geographical or political reasons, the sharp difference of the surrounding population in terms of language, culture, and religious beliefs from representatives of the same dialect), the dialect changes very slowly, and the difference in the language of older and younger generations is almost imperceptible. In a dialect that is under the strong influence of the literary language or another dialect, traditional (old) and new layers are distinguished, which are characteristic of the speech of different groups of the population, are opposed to each other and differ to varying degrees.

The scope and scope of the concept of national language is wide, including dialects and dialects. Dialects are not included in the concept of literary language, but they are considered sub-forms and branches of the language and serve to enrich the literary language. Due to extralinguistic factors such as the improvement of literary language standards, the development of science and culture, and the reduction of differences between urban and rural areas, dialects are also gradually losing their characteristics [2].

The study of the linguistic characteristics of dialects is always one of the urgent tasks in linguistics. Therefore, in world linguistics, the problems of this area are always in the focus of researchers. It is known from history that the language and dialect of the Karluks were common to all tribes of the country. Let us dwell on some of the observations of the scientist Karim Shoniyozov in his works dedicated to this issue: "The Karluk dialect was historically formed on the basis of the development of the Karluk tribes, who belonged to the ancient Tukyū (Turkic) tribal union and lived in the western regions of Altai in the distant past. With the formation of the Turkic Khaganate (in 552), they left the western Altai and occupied the banks of the Irtysh River, Dzungaria, the territory from the southern slopes of the Mongol Mountains to the north of the Ile River. The majority of the Karluks had already conquered East Turkestan, Fergana, and some regions of Tokharistan in the middle of the 6th century. In the 10th century, they occupied the Seven Rivers and ruled over a large territory. Thus, in the 8th-10th centuries, all the Turkic tribes living in the land from the Ile River to the Syrdarya, from the present-day city of Shymkent to East Turkestan, were under the rule of the Karluks. The language of the Karluks was common to all the tribes in this land. In the territory from the Seven Rivers to the Fergana Valley and the Torim River in East Turkestan, the Chigil, Khalaj, and Yagmo tribes also lived along with the Karluks, and the Uyghurs were also part of the Karluks" [3, pp. 481-490].

Also noteworthy is the information about the location, connections, and settlement of the Karluk people in the Samarkand region: "The Karakhanid (Karluk) state, which ruled Transoxiana for almost 200 years, was divided into two in 1041. As a result, the center of the western part was Bukhara, and later Samarkand" [4, p. 237].

Thus, in the 9th-10th centuries, the Karluk language became a common language for the Turkic-speaking population, semi-nomadic and semi-sedentary peoples living in the Seven Rivers, the Tashkent oasis, and Movarunnahr. The Chigils also played a significant role in the transition to this changed form of the language. The Karluk-Chigil language was, of course, the basis for unifying the dialects of other Turkic tribes and the settled Turkic population that lived side by side and mixed with these tribes [4, p. 269].

At this point, if we briefly touch on the history of the city of Samarkand, Afrosiyob is the name of the ancient ruins of Samarkand, and in historical sources it appears in relation to ancient Samarkand only from the 17th century. Ancient Samarkand was called Smarakanve in Sogdian sources. After Samarkand was conquered by the troops of Alexander the Great in the 4th century BC, it is mentioned in the diaries of Greek authors as Marokanda. Marokanda is the Greek translation of Smarakanve. When the Samanids came to power in Transoxiana, ancient Smarakanve began to be called Samarkand from the 9th century. In literature written in the Turkic language in the 11th-15th centuries, Samarkand

appears as Semizkent. From the 15th century, the name Samarkand was used in both Persian and Turkic sources [5].

The city of Samarkand holds a special place in the development of culture and trade. This is also reflected in ancient written sources. Abu Bakr al-Khwarizmi, who lived in the 10th century, described Samarkand as "one of the paradises of the Sogdian world" [6, 7].

Also, in his works, Alisher Navoi refers to it with the phrase "Samarkand Firdausmonand", linking its history and construction with the activities of Alexander the Great:

Iskandar atodi Samarkand ani,

Samarkand Firdausmonand ani... [7]

Samarkand is described in the "Boburnoma" as follows: "There is no city as beautiful as Samarkand in the Rub'i Maskan. It is the fifth climate... The city is Samarkand, and its province is called Movarunnahr. It is called a safe haven for those who have never been attacked by any kind of violence or victory" [8, p. 104].

The history of Samarkand can also be found in the work "Samaria" by Abu Tahirhoja Samarkandi. For example, "Samarkand is an old city from the fifth climate, located on the edge of a prosperous part of the world. People and uluses of various classes settled around it. Therefore, this city was a place of corruption and ruin" [9, p. 15].

Indeed, the city of Samarkand, which flourished during the Timurid era, fell into ruin during the khanate era. Later, we find information about the re-prosperity of the city of Samarkand in the last years of the reign of Shah Murad in the work of Khumuliyy "History of Mangitiyya": "The development of Samarkand began in 1780, that is, during the reign of Shah Muradbiy, and was included in the city plan in 1800, that is, in the last year of Shah Murad's government. In this year, Shah Murad built 24 guzars (neighborhoods) and 24 mosques in the city of Samarkand, and settled people who had been moved from Oratepa, Khavas, Jizzakh, Urgut, Panjakent, Zamin and other places in these guzars. The guzars were known by the name of the people from which they migrated. The Tok, Poyqavoq, Shahizinda, Qalandarkhana and Sozangaron gates in the Samarkand square were built during this period" [page 10, 12].

Moreover, this historical information can also be found in A. Abdurakhmanov's article "How many Urguts are there?" [13].

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