



SEMANTIC CHARACTERISTICS OF SLANGS SPECIFIC TO THE SUB-DIALECTS BELONGING TO THE AREA OF KHOREZM REGION

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ABSTRACT

This article presents a study of slangs related to the sub-dialects of the Khorezm region, and talks about the main functions of slangs and the factors motivating their formation. Also, the semantic analysis of slangs related to the sub-dialects of the Khorezm region, information on their formation and other morphological features will be revealed.

KEY WORDS: *sociolinguistics, slang, transfer of meaning, negative coloring, creativity, social processes, sub-dialects of the Khorezm region, regional dialect.*

INTRODUCTION

Sociolinguistics is a branch of linguistics that studies the relationship between language and society. It mainly studies how social groups influence the use of language in different communication situations. Language has never been an unchanging, static, fixed phenomenon. Because humanity, as a language user, is a dynamic creature that tries to change its environment and learn new ways of doing different activities. Based on their socio-cultural relations, people in the same social environment use new linguistic tools or language changes in order to increase the effectiveness of mutual communication and increase the level of interaction. Slangs are also the result of these processes, and they also develop together with the individual society. It is natural that the expansion of scientific works aimed at their research will greatly contribute to the development of the field of sociolinguistics. Because the emergence and use of slangs are related to social processes, they appear between language units characteristic of different social strata.

Slangs have the ability to connect and unite language users belonging to a certain group, especially young people. Young people prefer to use this means of communication to strengthen their collective solidarity and reflect the socio-cultural features hidden in their worldview. But research on slangs is often neglected, which is explained by their ephemeral nature, the fact that many slangs belong to informal language, have a humorous and taboo character, and are also seen as deviations from the standard language.

LITERATURE ANALYSIS

Researches focused on slangs have been carried out on a large scale mainly in European linguistics, and it should be recognized that there are not enough studies in Uzbek linguistics. At this point, before focusing on the study of slangs in the dialects of the Khorezm region, it is appropriate to comment on the meaning of the concept of slang in linguistics.

E.Arua and M.Alimi interpret slang as the use of non-standard, diverse and new tools in communication [1].

Slangs have an informal character, and the use of these tools, which belong only to representatives of a narrow social community, creates a unique form of social communication and solidarity. According to M.Harris, as a sociolinguistic phenomenon, slangs are created by a certain group of users by using special terms in a new sense or imposing a new definition on it [2]. According to S.Johnson and J.Shirley, “slangs are informal, non-standard words or phrases characteristic of sub-cultures within society [3]”. In this sense, it is worth noting that slang is a common linguistic phenomenon that exists in almost all languages of the world, and their tasks can be different, but its main task is to strengthen the collective unity. M.Adams considers the functions of slang to be rooted, first of all, in the social context and a person’s need to belong to a particular group [4]. R.Aboh puts forward the opinion that “slang is a functional language created to meet the communicative needs of a community that speaks a certain language. [5]”

In many studies of slang in European linguistics, young people are considered as a separate social group, which is explained by the fact that they are the largest social group that uses slang. Because, as G.Yule pointed out, “youth and teenagers are responsible for linguistic innovations and changes in the language.” Therefore, innovations and changes, on the one hand, help to enrich the vocabulary of the language, and on the other hand, create social harmony among users. Therefore, it is appropriate to see slang not as an informal, non-standard negative concept, but as an example of linguistic creativity [6].

MATERIALS AND METHODS

In many ways, among all the important units of the language (for example, lexeme, phoneme, syllable, morpheme, etc.), learning slang is a relatively more difficult process. This is partly due to its abstract nature, mainly because it is a



phenomenon that resides in the minds of language users. Also, certain extralinguistic factors, such as the socio-cultural context of the speech, the socio-cultural origin of the interlocutors, their worldview, cause problems in the analysis of this phenomenon. In this work, slangs related to the sub-dialects of Khorezm region were taken as the main material, and we used semantic, contextual and conceptual analysis methods to analyze them.

RESULTS AND DISCUSSIONS

The dialects of the Khorezm region are distinguished by their richness, the level of acquisition of a specific meaning of words. The results of the study of slangs characteristic of the Khorezm dialect showed that most of them express a pessimistic, that is, a negative attitude. As a proof of our opinion, below we give a list of some slangs and an analysis of their explanations (Table 1).

Table 1. Semantic analysis of some slangs related to the Khorezm dialect

Slang	Lexical meaning	Contextual meaning
<i>bāqāčanaq</i> (baqachanoq)	Shell	It is used as an insult to a person with big eyes.
<i>öliskä</i> (o'liska)	Physically weak, faint, powerless, flimsy	It is used to increase the negative connotation when describing a person who has no will.
<i>qani käm</i> (qoni kam)	A person with a low amount of red blood cells, or hemoglobin, is used in the body.	In a negative sense, it is used to describe a weak person who complains about something, powerless, flimsy, faint.
<i>källä aylanma</i> (kalla aylanma)	It is used to describe a person who is not in good health and dizzy	It is used to describe people who do not keep their word, change their mind often, are unstable, and make decisions without thinking.
<i>čišmä</i> (chishma)	It means a swelling of an object.	It is used to describe a person who is arrogant, extremely proud, who likes to show off.
<i>čolašiq</i> (cho'lashiq)	It is used to express its confusion, clarity and inaccuracy in relation to a subject.	It is used to describe a person who is unstable, indecisive, and makes decisions without thinking.
<i>usta</i> (usto)	A craftsman, that is, a person who makes or repairs something	It is used to describe people who are masters of their work, skillful, skilled profession.
<i>pī:r</i> (pir)	According to religious views, they are considered divine and respected persons	A master of a job, a professional, skilled person.
<i>mäkkäm</i> (makkam)	Strong, durable, unbreakable, robust	People, who spend their money thoughtfully, save too much, use it wisely.
<i>īpla:s</i> (iplos)	Dirty, unwashed	used for malicious, inconsiderate, vile person
<i>dä:li</i> (dali)	Silly, stupid	helpful, generous, honest
<i>sindirmaq</i> (sindirmoq)	To break something into two or three pieces	To admire, to do something better than expected, or to beat someone in an argument.
<i>uxlatmaq</i> (uxlatmoq)	Putting the baby to sleep	To cheat, to deceive.
<i>ot</i> (o't)	A natural phenomenon with the characteristic of burning, fire	A master of the work, a high-level professional, a highly skilled worker

CONCLUSION

In addition to reflecting the socio-cultural views of language users, slangs also demonstrate their specific competences in various communicative contexts.

The analysis of slangs related to the dialects of the Khorezm region shows that the majority of slangs are negative (*bāqāčanaq*, *öliskä*, *qani käm*, *källä aylanma*, *čišmä*, *čolašiq*, *īpla:s*, *uxlatmaq*), and some of them has positive coloring (*usta*,

pī:r, *mäkkäm*, *dä:li*, *sindirmaq*, *ot*). Also, in the slangs of the dialects of Khorezm region, a person's character and human qualities are mainly exaggerated. The transfer of a characteristic of an object to a person played a key role in the formation of slangs in the dialects of the Khorezm region (*bāqāčanaq*, *ot*, *čišmä*, *čolašiq*, *īpla:s*, *sindirmaq*). Slangs related to the Khorezm dialect are morphologically composed of units related to noun, adjective and verb word groups.



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