



LOAN VOCABULARY OF THE TAJIK LANGUAGE IN SAMARKAND DIALECT

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ABSTRACT

The article is devoted to the study of loan vocabulary of the Tajik language in Samarkand dialect. The analysis showed that the largest number of loans was made from Arabic, Uzbek and Russian-European languages, and most of them are associated with socio-political and cultural transformations of society.

KEY WORDS: *loan, vocabulary, Arabic, Uzbek, Russian-European, Samarkand dialect, literary language, Tajik language.*

1. INTRODUCTION

The local dialects are considered an integral part of the history and culture of any people and nation. The Tajik dialects, is one of the main sources of development and improvement of the lexical composition of the Tajik normative language, which reflect the socio-political and cultural transformations of modern society. The dialects of the Tajik language have not yet been examined from the standpoint of the requirements of modern linguistics, despite the ample opportunities available and the corresponding scientific potential. The researchers, mainly addressing the phonetic and morphological issues of dialects, provided general information about their vocabulary and syntax. There are few works that are directly devoted to the vocabulary of Tajik dialects. At the same time, it is quite problematic to carry out their comparative, contrastive and generalizing analysis, which is required by the current state of development of the Tajik language, without a comprehensive study of the vocabulary of all the Tajik speech and dialects. The Tajik language has a fairly rich material of the vocabulary of dialects. The literary language, at any time can strengthen its lexical resources at the expense of commonly used dialectological elements, if necessary. The Tajik language received the status of the state language, at the same time literary style needs to diversify its own lexical corpus, when especially at this stage of development. The solution to this problem implies that the vocabulary of each dialect of the Tajik language separately should be subject to comprehensive analysis. It has created favorable conditions for the development of all branches of

science in the period of independence of the Republic of Uzbekistan. Now, there are some important tasks for linguists: a) the study of the vocabulary of each dialect, b) comparison with other dialects of the vocabulary, c) the literary language and, thus, the formation and selection of the necessary units of speech due to their common elements. This approach is due to the fact that the improvement of the lexical and terminological system of the Tajik language, the compilation of bilingual, explanatory, industry and other dictionaries without a comprehensive study of local dialects cannot give positive results.

2. THEORETICAL BACKGROUNDS

There is a fact that study of Tajik dialects began at the beginning of the XX century (see: 50; 219; 106). However, these linguistics works were short and descriptive character do not reflect all the features of Tajik dialects. The study of dialects of the Tajik language essentially began later. Especially a lot of research literature and scientific articles were published in 50s of the XX century. The comparative and generalizing works of a number of researchers of Tajik dialectology appeared in this area in 60-80s (second half) of the XX century. As is known, the study of dialects of the Tajik language, starting with the collection of materials from individual dialects, has reached the level of comparative study and scientific generalization of dialects. But the consideration of individual sections of the dialectal system of speech in Tajik dialectology developed unevenly. Separate works and articles have been published on dialect vocabulary since 60s of the XX century. Most of the collection "The issues of the



Tajik dialectology (1970)" is devoted to the study of the vocabulary of individual dialects. The publication of the bilingual Tajik-Russian dictionary by V.S.Rastorgueva in 1963, compiled on the basis of materials from the northern dialects, was a great achievement in Tajik dialectology. This work actually served as the beginning in the compilation of dialect dictionaries and a large-scale study of dialects of the Tajik language. In 1971s the dictionary by G. Dzhuraev and M. Makhmudov was published in fragments. The great samples were included of almost all dialects of the Tajik language and were published the dissertation on the topic of the vocabulary and phraseology of dialects of Isfara and the second volume of M. Eshniyozov's textbook "Tajik dialectology". In the same period were published four articles by G. Dzhuraev and A. Z. Rosenfeld on individual dialects, a number of articles by Sh. Ismoilov on the vocabulary of the dialects of the Rasht valley, an article by B. Berdiev related to the vocabulary of the Romit dialect. In 1980, the was published the first volume of the multivolume work "The southern dialects of the Tajik language", which the second section is devoted to the study of the vocabulary of the southern dialects. From the beginning of 80s of the XX century (to the present day), quite a lot of research has been carried out in the field of vocabulary of dialects of the Tajik language e.g. PhD and doctoral dissertations have been defended. It has been published the bilingual dialect dictionary and the dialect explanatory dictionaries. The Tajik scientific community received a guide on collecting a dictionary of dialects of the Tajik language, a methodological manual on teaching the norms of the Tajik literary language in a dialect fields. It becomes clear that most of the structure of scientific works devoted to these issues, concern the study of the phonetic and grammatical structure of dialects. The study of dialectal vocabulary in Tajik linguistics was not carried out in a concrete way until the second half of 70s of the XX century. The first examples in which the lexical features of one or several identical groups of dialects are directly examined by dissertations of T. Maksudov, R.L. Nemenova, G. Dzhuraev, Sh. Ismoilov, and by scientists M. Kabirov, M. Kakhkhorov, B. Osimova, M. Khalimova, A. Kasanov, S. Uzbekov, N. Gadoev, Z. Zamonova, R. Sanginova, G. Abdulloeva research confirm the active dynamism of the development of this direction of Tajik linguistics.

3. THE FORMATION OF SAMARKAND DIALECT

It becomes clear from a brief analysis of the literature that in the field of studying the peculiarities of the vocabulary of dialects there are still many unexplored materials in Tajik dialectology. Today,

the vocabulary of the group of dialects of northern dialects, central and southeastern dialects, and also transitional ones has not been sufficiently studied. This situation makes it possible to study the vocabulary of dialects of the Tajik language outside of Tajikistan, in particular Uzbekistan as a whole system. In this direction, a comprehensive study of the vocabulary of Samarkand dialect of the Tajik language deserves special attention. This aspect lack of study that led to the study of the vocabulary of the current dialect. The vocabulary of Samarkand dialect of the Tajik language covers a large amount of materials and needs a separate research and study.

Therefore, the study of the vocabulary of this dialect is important because:

- The vocabulary of this dialect with all its specifics has not yet been studied;
- Thematic and semantic features of the lexical elements of this dialect have not yet been analyzed;
- The linguistic affiliation of dialectisms, the types and boundaries of their distribution have not been determined;
- The dialect has peculiar models of word formation, which have not yet been considered;
- This dialect has retained the originality of its vocabulary;
- Samarkand was the center of culture and civilization of the East in the past.

In the way of studying and researching the vocabulary of this dialect can help determine the development of the Tajik language in a particular historical area which the lexis also has stylistic features, the study of which is a requirement of the time of current dialect. D.Sn, Professor R. Gafforov emphasizing the need to collect and study the vocabulary of dialects, and notes that "part of the dialect vocabulary associated with objects and old terminology, depending on the extinction of traditions and customs, lifestyle and past life thinking, disappears. Therefore, it is necessary quickly and efficiently collect them, before disappearance" (7). Loan vocabulary is more independent in the use of borrowed vocabulary in relation to other dialects. of Samarkand dialect of the Tajik language. The influence of foreign languages is still felt in the speech of the speakers of this dialect. The appearance leaves mark on the language of any phenomenon which associated with political, economic, social and cultural events. This process takes place gradually i.e. the first, loan vocabulary appears in the dialect, then slowly acquires a common feature and finally it becomes necessary to use them in the literary language. The process of entering Arabic, Uzbek and Russian-European vocabulary depends precisely on some external and internal factors in the development and transformation of dialectal speech. For example, the



process of load Arabic vocabulary into the Tajik language gains wide scope mainly in political, economic, scientific and cultural centers with the establishment of the Islamic religion and the proclamation of the Arabic language as the official language in the VII-IX centuries in Central Asia. Later, this phenomenon affected the speech of the population of Samarkand. Words, religious semantics were loaned into Samarkand dialect of the Tajik language such as: *namoz*, (*namaz*), *shahodat* (*death*), *qiroat* (*reading*), *id* (*holiday*), *iftor* (*iftar meal*), *halol* (*permitted*), *harom* (*unlawful*), *taloq* (*divorce*) etc.

The number were increased gradually due to Arabism denoting administrative, philosophical, socio-cultural concepts. Arabic words in the speech of the local population were learned in the way of their pronunciation occurred according to the pronunciation norms of the Tajik language. This group includes lexemes such as: *mullo* (*mulla*), *rais* (*chairman*), *ḡayot* (*life*), *insof* (*justice, conscience*) etc. After the Arabic loan, Uzbek lexical units were and still use in terms of position and degree of in the Tajik language. The researchers are of the opinion that the process of incorporation of elements of Uzbek lexical loan began as early as the XI century and continued in the XVI-XVIII centuries in process of the influence of the Uzbek language to the Tajik language. However, during this long historical period, the transfer of Uzbek loan words to the Tajik literary language was not one of the notable phenomena. It must be admitted: "The widespread use of Uzbek vocabulary begins with Ahmad Donish and Savdo, and S. Aini completes the aspirations of these enlighteners with his original style" (29). The Uzbek lexical elements are primarily used to faithfully depict historical, political and social events in the language of fiction. In this sense it would have turned out to be unofficial, less influential, fake and artificial without literary figures. The inhabitants of Samarkand were more free in the use of Uzbek words. They do not use all loan vocabulary that is used in literary speech, but mainly those words that do not have synonyms in the Tajik language, e.g. *qoshuq* (*spoon*), *qaburg'a* (*rib*), *qavoq* (*eyelid*). Also the Uzbek vocabulary is used mainly to express related concepts, names of geographical areas, body parts, the names of some animals, birds, food, plants, etc. It can be noted that it in northern dialects began with the capture of Central Asia by Russia (late XIX century) if pay attention to the process of the entry of Russian-European loan words into the vocabulary of Tajik dialects. R.L. Nemenova and G. Dzhuraev point out two ways of loaning Russian words as:

- i) Official;
- ii) Unofficial.

They believe that the use of Russian and Russian-European words became inevitable i.e. such lexical units entered and/or loaned the official way,

the use of which was prompted by the political system, and gradually acquire a dialectal essence, by satisfying the needs of individuals, such lexical units are unofficially included in the vocabulary of dialects. As a result, one Russian-European word has the following forms: *nalo'k* (*tax*), *noni bo'lka* (*bread*) etc. The Russian-European words were considered appropriate by native speakers of the dialect use in the following cases:

1) The absence of their synonyms in the Tajik language: *traktir* (*tractor*), *kambine* (*combine*), *boshpurt* (*passport*) *radiyo* (*radio*);

2) Part of the Russian is active to consider a product of the dialect vocabulary in the Tajik language: *katishka* (*potato*), *pamidor* (*tomato*), *agarot* (*garden*);

3) Russian-European vocabulary is used to demonstrate "their advantage and cultural level: *istarchy* (*senior*), *mihainik* (*mechanic*), *vihadnoy* (*weekend*), *pirkaz* (*order*);

4) Also used to express metaphorical concepts of the Russian-European vocabulary in the Tajik dialects: *krisha* (*roof, patron*), *pulimiyot* (*machine gun*);

5) Russian-European vocabulary can be used in the form and composition of phrases, as well as participate in the formation of phraseological units: *kraska kardan* (*to paint*).

It should be mentioned again that acquires various phonetic, grammatical and lexical features loan vocabulary, depending on the assimilation in the dialects of the Tajik language. In view of this, we will consider them separately.

3.1. THE ARABIC LOAN

The researchers, considering the Arabic vocabulary among the most ancient loaned elements of the Tajik language, with the invasion of Arab tribes into Central Asia, the establishment of the Islamic religion, the adoption of the Arabic language in the region for two hundred years as the language of science and culture as the main factors of their entry into the vocabulary of our language. It was mainly involved in the study of Arabic loan in the Tajik language considering borrowings of this type in Tajik dialectology, notes that "The study of loaning of the Arabic language on the basis of dialects of the Tajik language is of the greatest importance, since in this matter dialects differ in comparison with the literary language" (20) by T. Berdieva, G. Dzhuraev. The assimilation of general Tajik properties and the acquisition of certain phonetic, derivational and semantic features of Arabic words in Tajik dialects were studied in the works of scientists T. Maksudov, Sh. Ismoilov, N. Gadoev, G. Abdulloeva, etc. The process of penetration of Arabic vocabulary into Samarkand dialect of the Tajik language took place along with their entry into the vocabulary of the



literary language. The use of loan Arabic words for a long time in this dialect turned them into an active lexical and grammatical element of the dialect. Such elements of speech in the lexical composition of this dialect are found in the following forms: a) the words that have been preserved without changing their form and meaning; b) the words that have undergone phonetic change, but have retained their basic meaning; c) the words that have lost partially or completely their previous meaning are used to express other concepts; d) the words that were desemantized in the dialect based on metaphor; e) the words that serve as word-formation bases for the formation of new lexemes. The first group includes the following words such as: *varam* (tumour), *dallol* (mediator), *ziq* (sad), *zot* (breed), *ibo* (shyness), *imo* (gesture), *isrof* (waste), *ishtiya* (appetite), *mazor* (cemetery), *mashq* (exercise), *maqul* (expedient), *mojaro* (scandal), *mumsik* (greedy), *mo'khlal* (term/period), *mo'htoq* (needy), *nikoh* (marriage), *niyat* (intention), *raʁm* (pity), *sadaqa* (alms), *sair* (walk), *sala* (turban), *ojiz* (powerless), *tamiz* (neat), *halos* (deliverance), *hotir* (memory), *shal* (paralysis), *for* (cave), *qadam* (step), *qadim* (ancient), *qaror* (decision), *qasam* (oath), *qasd* (intention/purpose), *qassob* (butcher) etc. The most of these words in the literary language and Tajik dialects are learned to such an extent that it is difficult to distinguish them from Tajik elements. They are also considered an active element during word formation. Most of them, being used even along with their Tajik synonyms, increasingly restrict the position of their Tajik equivalents such as: *azop* (pain), *g'am* (torment), *livos* (clothes), *miskin* (poor), *salla* (turban), *sal* (easy), *sof* (clean), *qalam* (pencil), *qafõ* (back), *surat* (view), *hayo* (shame), *haif* (sorry), *halol* (permissible), *quvvat* (strength), *shamol* (wind), *xammom* (bathhouse) etc. The usefulness of these words contributed to their formation with Tajik words of synonymous pairs: *damu nafas* (time), *sharmu hayo* (shame), *kuchu quvat* (strength).

Along with the words mentioned above, it is possible to find lexical elements that do not have synonyms, and if they do, then their Tajik synonyms are not used in the dialect. For example, *araq* (sweat), *doyira* (tambourine), *ishtiya* (appetite), *mashq* (exercise), *meros* (heritage), *mukofot* (prize, gift), *musulmon* (Muslim), *mo'khlal* (term/time), *namoz* (prayer), *nasiya* (non-cash), *nikoh* (marriage), *nuqra* (silver), *savun* (soap), *sil* (illness) etc. The part of the Arabic vocabulary, in the vocabulary of this dialect, also uses in the formation of words: *azo* (mourning), *azodor* (a person in mourning), *azodory* (mourning), *azo doshtan* (to wear mourning); *azob* (torment), *baazob* (tormenting), *beazob* (untorment) *beayb* (perfect), *aybdor* (guilty), *beaib* (innocent); *doira* (tambourine), *doyrachy* (play on tambourine), *dimog* (nose), *dimog'ash* (defunct); *zot* (breed), *zoty*

(breeding) etc. The number of words of the second group is also quite impressive, because the Arabic vocabulary has its own orthoepic-articulatory specificity. The speaker needs to practice a lot for their correct pronunciation. But dialects in this respect are more free. Hence, some Arabic loans undergo sound changes. The following phonetic phenomena are striking in this case: a) metathesis (replacement of sounds in places): *duyno-dunyo* (peace); *qulf-qufl* (amok)z, b) alternation of consonants: *aksa-atsa* (sneezing), *livos-libos* (cloth), *g'urvat-g'urbat* (quarrel), *maylis-majlis* (meeting), *nakht-naqd* (cash), *mashrafã-mashraba* (bottle), *isrif-isrof* (extravagance); c) loss of sounds: *nal-na'l* (horseshoe), *dafa-daf'a* (sequence), *makru-makro'h* (unclean), *lal-la'l* (ruby); d) adding sounds: *kift-kif* (shoulder), *etiyot-ehiyot* (carefully), *atir-atr* (perfume). The words which are included in the third group, having completely or partially lost their primary meaning, are used to express other meanings: *izolat* (troubles, torment, deprivation) *izolat* (remove, destroy); *kasophat* (ill-fated, unfortunate, unhappy, bringing misfortune), *kasophat* (pollution, dishonesty, ill-fated, ill-fortune); *mador* (strength, healing), *mador* (earth rotation line, base); *mazoq* (mockery, insult), *mazoq* (joke, prank, wit); *sal* (a little, a little), *sahl* (easy, a little) etc. Due to the fact that alien elements are constantly in a state of transformation after penetrating into the Tajik dialects which were noted above as a phenomenon testifies. The words of the fourth group, adjacent with the Tajik words, such a phenomenon as metaphor and assimilation, acquire a new meaning such as: *davra* (determination of the age of the deceased), *davron* (happy and carefree life), *manzil* (grave), *isrof* (extravagance), *lahm* (boneless meat). Acquiring stylistic features, these lexemes, are mainly used for the purpose of demonstrating to the speakers the mastery of their speech and the ability to amaze the interlocutor with expressive words. The fifth group consists of word-formation bases. The Arabic loans in the dialect are likened to word-formation norms and grammars of the Tajik language: create complex and composite elements adding prefixes and suffixes, form derivative words, joining to the Tajik roots: a) with the prefix *be-*: *bekafã* (fig. poor); b) with the suffixes *-chy*, *-y* and *-mand*: *g'ayvatchy* (gossip), *lozimy* (fig. pants), *dalloly* (mediation), *ayolmand* (large family). The Arabic loans as a word-formation basis, together with Tajik words, formed complex dialectisms: *maktabkhon* (pupil school), *araqchin* (light male headdress), *nashakash* (drug addict). The Arabic lexemes, connecting with Tajik auxiliary verbs, act as the main part of the compound nominal predicates: *aloqa kardan* (intimate relationship), *hayf shudan* (to lose something), *tamom shudan* (to die; fig. to get tired very much), *qalam kardan* (to break



into small pieces), *zarb kho'rdan* (hurt yourself) and the like. This kind of stems can also be observed in complex words of a mixed type: *maslihatoshy* (an event held before the wedding) etc. Arabic vocabulary mainly serves to express various concepts of the life of the population.

3.2. THE UZBEK LOAN

The problem of the mutual influence of the Tajik and Uzbek languages to some extent found its solution in the works by V.S.Rastorgueva, O. Dzhulolov, Q. Saidova, B. Niyozmukhammadov, Kh. Khamrogulov, M. Eshniyozov, T. Maksudov, M. Makhmudov, J. Muruvvatov, N. Sharopov. The most significant researches of V. S. Rastorgueva and J. Muruvvatov in this aspect. In particular, V.S.Rastorgueva, comparing the areas inhabited by Tajiks in Uzbekistan, gives a high assessment of the stability of the vocabulary and grammatical structure of the northern dialects of the Tajik language. About this feature, using the example of dialects of the Tajik language of the Andijan region, where the influence of the Uzbek language is especially strong, J. Muruvvatov writes the following: "According to the opinion of some researchers, various morphological elements of the Turkic-Uzbek language and its vocabulary could weaken the position of Tajik synonyms in dialects of the Uzbek language, but this did not happen. Conversely, during this time, dialects of the Tajik language, enriched by the Turkic-Uzbek words and phrases, developed according to their own internal regularities" (18). It is no secret that the morphological structure of a language, being very stable, always resists alien elements. The relationship of proximity between the Tajik and Uzbek (peoples) became the reason that Uzbek words penetrated into the Tajik language despite the long cohabitation. This phenomenon is felt in the northern dialect to some extent more, in the southern dialect relatively less, and even less in the central and southeastern dialects. The Uzbek vocabulary depending on the semantics and topics, is classified as follows in Samarkand dialect of the Tajik language:

1. Proper names, terms of relationship and properties: *O'g'uloy*, *To'khta*, *yangamulo* (wife of a brother or uncle), *oyti* (sister) etc.

2. Toponyms and ethnotonyms: *Oqmachit*, *Oqbuyro*, *Oghalik*, *Kelinchak*, *qishloq* etc.

3. The names of organs and parts of the human body: *suyak* (bone), *miya* (brain) etc. The words *qavurg'a* (rib) and *qosh* (eyebrow) refer to this group and have a general Tajik character. The lexeme *qavurg'a* has taken root in the vocabulary of the dialect so much that it does not even have its own Tajik synonym, the word *qosh* in the meaning of *abro*(eyebrow) has an advantage over its Tajik synonym.

4. The names of clothing, parts of it, household utensils and other items: *to'qquz* (bride's dowry), *qumg'on* (copper dishes), *qalmoq* (fishing equipment), *qapqoq* (lid), *kanor* (large bag for wool and wheat) etc.

5. The names of animals and birds: *buqqa* (bull), *qo'shqor* (sheep), *qaldirg'och* (swallow), *o'rdak* (duck) etc.

6. Food names: *qavurdoq* (fried meat), *qazy* (sausage horse meat), *qurut* (cheese, dried in the form of balls), *suyo'q* (liquid dishes) etc.

7. The names of fruits, vegetables and various plants: *ko'kcha* (variety of green sweet melon), *qairag'och* (barren tree), *qarolu* (black plum), *qo'ziqorin* (a type of edible mushroom) etc.

8. The geographical concepts: *cho'l* (steppe), *qir* (hill), *quduq* (well), *soy* (river) etc.

9. Abstract concepts: *qiliq* (trick), *sevanchy* (reward for communicating the good news), *jo'rta* (on purpose) etc.

10. The names of diseases: *yara* (wound), *yag'ir* (purulent wound) etc.

11. Together with Tajik verbs, they designate the concepts of action and attribute: *o'yla kardan* (to think), *davush dodan* (to notify), *tekis kardan* (to align) etc.

It should be noted that the Uzbek vocabulary in terms of distribution and degree is not the same of use in Samarkand dialect of the Tajik language. Part of the Uzbek vocabulary has a common feature, the other part from the point of view of expressing dialect concepts is found only within the framework of the studied dialect. Depending on this, this vocabulary can be classified as follows:

11.1. The common words that do not have synonyms in this dialect: *qaychy* (scissors), *qavoq* (eyelid), *bo'khcha* (knot with things), *qurut* (cheese dried in the form of balls), *qimiz* (kumis), *qazy* (horse meat sausage), *quloch* (girth), *yo'rg'a* (the other way), *yol* (mane) etc. These lexical elements, occupying a stable position in the vocabulary of the dialect, can acquire metaphorical and stylistic features: *qaymoq* (cream; fig content of speech, essence of conversation), *qayroq* (whetstone; fig. greedy) etc.;

11.2. The lexemes that have synonyms in the dialect and are used in parallel: *ayron* (*ayran*, liquid milk from sheep's milk), *ezma* (shameless), *jo'rta* (intend), *o'yla* (thought) etc.;

11.3. The words used as loan dialects, acquiring a figurative meaning in Samarkand dialect of the Tajik language, begins to possess polysemic and stylistic features: *urug'* (plant seed; breed and species; fig. descendants) etc.;

11.4. The words corresponding to the derivational models of the dialect serve as a basis for creating new meanings: *hamteng* (peer), *kattagy* (arrogance;), *erkatulfor* (spoiled) etc.



The facts which are mentioned above indicate that “the Turkic-Uzbek vocabulary has predominantly retained its original sound form” (66). However, there are many cases of their phonetic change: *sovluq* (sheep), *yirtish* (pieces of cloth handed out at funerals) etc. The Uzbek affixes do not participate at all in the formation of new lexical units in Samarkand dialect. Sometimes the words are used in the local form such as: *oylik* (salary), *kurgan ko'rishgan* (general greeting) etc. The Uzbek vocabulary is mainly used at the same time to concretize concepts and events that took place in Samarkand dialect. The most of the words in this dialect have been mastered in the process of acquiring polysemantic and stylistic features by them indicates. Hence it follows that the Uzbek loan into the lexical composition of the dialect is considered a natural and obligatory phenomenon and contributes to the enrichment of the vocabulary.

3.3. THE RUSSIAN-EUROPEAN LOAN

The Russian-European vocabulary and the ways of using into the modern Tajik language are examined in the monographs of N. Sharofov. The Russian-European lexemes are used in the following forms, as in other dialects of the Tajik language in Samarkand dialect:

- 1) without phonetic change;
- 2) with sound change;
- 3) as a derivational basis in the composition of derivatives, complex and compound words;
- 4) in a figurative sense.

The important factors of the Russian-European loans into the vocabulary of the language is that they do not have their own dialect synonym or the use of similar vocabulary in comparison, contributes to the reflection of the concept of a specific object or phenomenon with their Tajik equivalent, having an advantage in any respect. From the point of view of meaning and subject matter, such lexemes belong to different branches of human life:

- 1) The name of the types of equipment: *poyiz* (train), *tilishka* (light cart), *tiliphone* (telephone) etc.;
- 2) Job titles and professions: *nachaylik* (chief), *pirakuror* (prosecutor), *so't* (judge), *zafkhos* (manager), *birgad* (foreman), *bug'altir* (accountant) etc.;
- 3) The names of public institutions: *turma* (prison), *zavut* (factory), *intirnat* (boarding school) etc.;
- 4) The names of clothes and shoes: *buruk* (trousers), *kastum* (suit), *patinka* (boots), *kalosh* (galoshes) etc.;
- 5) The names of culinary products: *bo'lushka* (bun), *picini* (cookies), *praynik* (gingerbread) etc.;

6) The names of household items: *misarupka* (meat grinder), *skavarotka* (frying pan), *dukhovka* (oven), *haladilnik* (refrigerator) etc.;

7) The names of dwellings and its parts: *cherdak* (attic), *viranda* (veranda), *kalidor* (corridor) etc.;

8) The various concepts: *padarka* (gift), *odikh* (rest), *prava* (driver's license), *znak* (sign), *nomir* (number), *poviska* (notification), *ispravka* (reference/information) etc.;

9) The Russian lexemes with Tajik auxiliary verbs form combinations and are used in a figurative sense: *krishta raftan* (mentally ill), *knishka doshtan* (mentally unbalanced), *peshka shudan* (to be a fool), *pavestka omadan* (approaching death) etc.;

10) They are used as derivational bases for the formation of derivatives, complex and compound words, free and phraseological phrases: a) to create derivative words: *tabilchy* (bookkeeper), *shofiri* (driver), b) to form compound words: *milsahona* (police office), *kastumfuro'sh* (suit seller); c) for the formation of complex, mixed words: *papiroskashy* (smoking), *araqkho'ry* (drinking); d) in the formation of compound nominal verbs: *raport dodan* (to report), *odikh kadan* (to rest); e) to create phraseological combinations: *gazit khondan* (nothing to do), the current is set (sober up/become) etc.

The Russian-European loans are used in various spheres of social life of the population and reflect the political, economic, technical and cultural changes that have occurred in Samarkand dialect in this respect. Along with the acquisition of a useful property, are assimilated in dialectal speech, serve to express the subjective and stylistic properties of speech.

4. CONCLUSION

In conclusion the facts which were noted/mentioned above, the lexical layer of Samarkand dialect, in addition to the original Tajik words, has a lot of loaned vocabulary, which during the historical period entered the lexical fund of the Tajik language and enriched it with Arabic, Uzbek and Russian-European words. Thus, the Uzbek vocabulary dialect is mainly used in order to concretize the concepts and the events that took place in Samarkand, and it follows that the inclusion of loans in the lexical composition of the dialect is considered a natural and obligatory phenomenon and contributes to the enrichment of its vocabulary. The most of the words in this dialect have long been learned and are used as their own words in the process of acquiring polysemantic and stylistic features. Thus, loans and/or borrowings are used in various spheres of the social life of the population and reflect the political, economic, technical and cultural changes that have taken place, and thus are



mainly used in order to concretize concepts and events in Samarkand dialect.

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