

SOCIAL DIALECTS AND EXPRESSIVE MEANING CHARACTERISTICS IN THE UZBEK LANGUAGE LEXICON

Abduvaliev Abdulkhamid Abdumuminovich

is a senior lecturer of the Department of Uzbek Language and Teaching Methodology at
Jizzakh State Pedagogical University

Abstract:In this article, the study of social dialects in the lexicon of the Uzbek language as a certain layer of the national language, as well as the expressive meaning features of the lexicon, which is widely used in our language, has a limited scope, as well as positive and negative connotations. comments are made about the use of the words in the works of art.

Key words:Lexical layer, social dialects, vulgarisms, expressive meaning, shades of positive and negative meaning, barbarisms.

In scientific and educational literature, we often meet the term social dialects. Usually, social dialects are such a form of language that they do not correspond to the literary language and its norms. However, in many sources, there are views of social dialects as tools that reveal one or another aspect of the literary language. It is known that social dialects form a certain layer of the national language. In this regard, there is a lot of information about social dialects. In particular, in Russian linguistics, V. Zhirmunsky, B. Serebrennikov, and V. Avorin express their views, while in Uzbek linguistics, the works of S. Ibragimov, E. Begmatov, A. Sobirov, D. Abdurakhmonov are worthy of attention. Usually, social dialects are words related to people belonging to a certain class and their profession. Linguists have many opinions about this. For example, the Russian linguist B. Serebrennikov mentions that they are not dialects, but variants of social speech, speech styles. At the same time, recognizing that these speech variants serve as social dialects, he notes that they differ from the literary language in terms of their phonetic system and grammatical structure. So, social dialects, both as variants of social speech and as speech styles, differ from the literary language in phonetic, lexical, and grammatical terms. That is why thinking in this matter is carried out based on certain laws of social life. After all, a wide and detailed study of these issues covers the laws of language development from the stages of the emergence of the language to the present day, accordingly, it should be noted that the dialectic layer is characteristic for the development of the language in different periods. It is known that in the lexicon of the Uzbek language, social dialects serve for people belonging to different classes. Their social origin, customs, traditions, professions are an important source for revealing various aspects. Of course, social dialects (literary language, regional dialects, spoken language) are inextricably linked with certain language forms. Accordingly, social dialects appear on the basis of different language forms. It is worth noting that social dialects serve the representatives of a certain person or group, serve as a source for studying their views, actions, characteristics in social professions. It seems that social dialects serve as unique means of expressing individuals belonging to different classes and their place in social life. Our language has such a limited layer that we study it under the name of non-literary language tools. When we say non-literary language tools, we mean language tools that are not characteristic of the literary language, are rarely used or almost not used in the general conversational style. If we classify non-literary language tools in the lexicological aspect, our opinion becomes clearer. The available words in a language vary according to the scope of use. Most of them are used by the majority of the population, but some are used only by certain professions or people living in a certain place. In this respect, the lexicon of the Uzbek language can be divided into two large parts: 1. The lexicon in general use; 2. Vocabulary

with a limited scope of use. The words that belong to the lexicon in general use are those that are understandable to many people and have the characteristics of universal use. The scope of use of such words is territorially limited according to a certain field of activity. The lexicon with a limited scope of use is the opposite, and the people who use these words are organized into a certain group, a gang, and are limited in terms of the character and spiritual world of a person. This field has not yet been thoroughly studied in linguistics and has not been fully revealed from a scientific point of view. Therefore, this is one of the important tasks. We will examine the use of barbarism and vulgarisms, which are a part of the lexicon with a limited scope of use, in our current language and its place in linguistics on scientific grounds. An important feature of these words is that these words live in a certain place, with the passage of time and changes in the environment, they become obsolete and undergo semantic changes, that is, the meaning of these words most of them are characteristic of a certain period and serve for that environment. It is interesting that such lexical tools are not the words of certain social groups, but the words and expressions used by the general public. We would not be mistaken if we say that these words often carry an expressive meaning from a stylistic (stylistic) point of view. These speech tools have great possibilities in terms of expressing different meanings. Writers and poets use and creatively study the materials of barbarism and vulgarism, cut the riches of the national language in their works, use pictures and similar descriptive details of the language, and are seen in their creative studies. Studying the writer's methodology in a work of art is the most important and complex task facing our linguists and researchers. The great Russian critic M. T. Chernyshevsky said: "Art consists in the fact that every word should not only stand in its place, but also be necessary, and as few words as possible should be used." It is the result of the demand of the time, the creator who understood the fundamental essence of his tasks, first of all, his demand for language, his urge to be able to express his thoughts to everyone at once, his deep understanding of the new tasks of literature, his place and role in society, His artistic level will be higher only if the speech of each character he portrays is simple, popular, rich in lexical tools (vulgarism, barbarism, jargon, argotism). Words that express a certain concept, reality and have an additional emotional expressive color are called intellectual lexicon. For example: words such as earth, water, air, book, pen, wind, red, terms, some words related to the social-political and general literary lexicon are included in the intellectual lexicon. The vocabulary of the Uzbek language contains many expressive and emotional words. For example: words such as girlish, jonginam, sadagangan ketay, khumpar, tajang, badbashara, namard, mischievous. We meet many words from this in various aspects of society. Expressive is derived from the Latin word "exresso", which means "meaningful", "effective meanings". Emotion is derived from Latin and is used in the meaning of a person's feeling, experience, feeling. Based on this, we divide the word into two groups, depending on whether the word conveys emotional expressive concepts such as respect, caress, elation, contempt, mockery, sarcasm, in addition to the expression of events and concepts: 1. Words with a positive connotation . 2. Words with a negative connotation. Words that have a positive meaning are caressing, kissing, polite words (sweetness, bolotak, boy, live a lot) and solemn rhetorical poetic words: alp (pahlavan), lofchi (liar), including words like full moon (beautiful). Words with a negative connotation include words expressing disgust and disdain. For example: words like zumrasha, sotak, juvanmarg, gazanda. The words we want to explain are vulgarisms, a type of words that express a negative connotation. Vulgarisms are lexical layers of the language that have a rough, rough, stylistic color used in the living vernacular. In fiction, vulgar words are used by creators to reveal the inner world of each character, their behavior, and the attitude of those around them. At the same time, a writer or a poet can express his attitude to the era and the hero he created with these rough and rude words. For example: - Let me know, if your brother was not honest and dishonest, he would have shed a tear. (T.

Malik "Shaitanat" p. 141). In the work of art, he expresses his attitude to the period and environment created by him, as well as to the characters in the work from his point of view, that is, he shows his negative or positive opinion by means of vulgar words. -Hey, girl, have you tried vodka? Give it to him. (Cholpon "Night and Day" p. 134) According to the use of vulgarisms in the lexicon of works of art: simple and compound, according to their semantic structure: insult, swearing, cursing, rude words can be found. Simple vulgarisms include words consisting of one root expressing one lexical meaning. In this example, the poet described the hatred and anger of a vile, lowly, dirty person like Amir Olimkhan with full high artistic skill. - Yes, I said, what khumsa is your leader? The vulgarism presented here has a negative connotation. Mingboshi laughed freely: - Repent, betawfiq! Astag'furullo! (Cholpon "Night and Day"). Cholpon does not often use barbarisms, and even when he does, he paraphrases words and phrases. Sometimes wordsmiths, writers and poets use non-literary language tools to express the character's carefree tense, emotional-emotional state, pain and anger. Such words in the speech of the characters serve to reveal their inner world, character, position in society. We are sure that the vocabulary of the Uzbek language contains many and various words. These words have different lexical semantic, grammatical and stylistic features. The words in the dictionary contain wonderful lexical layers according to the living forms of the language. It is known that any language has its own development history. At this stage of language development, certain changes occur in its vocabulary, grammar, and structure. This situation automatically creates the unique characteristics and norms of the language of each period. Currently, questions about the integral connection between language and fiction and its forms have come to the fore. Therefore, the lexical tools that we have considered are not only an object of language learning, but also a source of learning for literature and literary scholars

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