



“O‘ZBEK FOLKLORI VA SHEVALARI TADQIQOTLARI: AMALIYOT, METODOLOGIYA, YANGICHA YONDASHUV”

mavzusidagi xalqaro ilmiy-nazariy
konferensiya materiallari

2026-yil 23-may

*(Professor Samixon Ashirboyev tavalludining
80 yilligi munosabati bilan tashkil etilgan)*



“O‘zbek folklori va shevalari tadqiqotlari: *amaliyot, metodologiya, yangicha yondashuv*” mavzusidagi xalqaro ilmiy-nazariy konferensiya materiallari
/ Mas’ul muharrir: Sh.Sirojiddinov. – Toshkent, 2026. bet.

Mas’ul muharrir:
Shuhrat Sirojiddinov
filologiya fanlari doktori, akademik

Tahrir hay’ati:

Normurodova N.Z. filologiya fanlari doktori, professor;
Jabborov N.A. filologiya fanlari doktori, professor;
Ashirboyev S. filologiya fanlari doktori, professor;
Tilavov A.X. filologiya fanlari nomzodi, dotsent;
Xidraliyeva Z.R. filol. fanlari bo‘yicha falsafa doktori (PhD), dotsent v.b.;
Aliqulova H.Q. filol. fanlari bo‘yicha falsafa doktori (PhD), katta o‘qituvchi;
Turdialiyev A.X. filol. fanlari bo‘yicha falsafa doktori (PhD), dotsent v.b.;
Alimardanov E.I. filol.fanlari bo‘yicha falsafa doktori (PhD), kattao‘qituvchi;
Qodirov U.A., katta o‘qituvchi.

Ushbu to‘plamda Alisher Navoiy nomidagi Toshkent davlat O‘zbek tili va adabiyoti universitetida 2026-yil 23-mayda o‘tkazilgan **“O‘zbek folklori va shevalari tadqiqotlari: *amaliyot, metodologiya, yangicha yondashuv*”** mavzusidagi xalqaro ilmiy-nazariy konferensiya materiallari hamda filologiya fanlari doktori, professor Samixon Ashirboyevning tabarruk yoshi munosabati bilan yo‘llangan tabriklar o‘rin olgan.

To‘plam materiallaridan filolog mutaxassislar, ilmiy tadqiqotchilar, magistratura va bakalavriat talabalari, shuningdek, keng o‘quvchilar ommasi foydalanishlari mumkin. Maqolalar sifati, mazmuni va haqiqiyliги uchun muallifning o‘zi javobgar hisoblanadi.

	Nurafshon shahar shevasining ayrim dialektal xususiyatlari	
15	Sadoqat RAJABOVA, Ishtixonda yashovchi etnik arablar	246
16	Umarjon QODIROV, Shonazar Shoabdurahmonov – lingvofolkloristika asoschilaridan	249
17	Gulchexra AHATOVA, Toyloq shevasidagi iboralar va ularning ingvomadaniy tahlili	253
18	Hayotxon SOTIMOVA, Xorazm o‘zbek shevalarida oila konseptining urf-odat va marosimlardagi lingvomadaniy ifodasi	260
19	Ramazon ORTIQOV, “Ikkilamchi nominatsiya” tushunchasining ilmiy adabiyotlardagi talqini	264

3-SHO‘BA. DIALEKTAL LEKSIKOGRAFIYA, DIALEKTAL KORPUS, TOPONIMIYA VA LINGVOKULTUROLOGIYA

1	Hamidulla DADABOYEV, XI–XII asr turkiy til tibbiy terminologiyasi tizimining “devonu lug‘otit turk”da aks etishi 10.52773/tsuull.conf.2026.23.05/PTYD5470	271
2	Nishonboy HUSANOV, “Lug‘ati chig‘atoyi va turkiy” – o‘zbek shevalarini o‘rganishda muhim tarixiy manba 10.52773/tsuull.conf.2026.23.05/MAKE1648	276
3	Baxtiyor MENGLIYEV, Dilrabo ELOVA Lingvo-mantiqiy ekspertiza: yuridik lingvistikada integrativ yondashuv masalasi	281
5	Muhayyo HAKIMOVA, Milliy tafakkurning abstrkat leksika shakllanishiga ta’siri 10.52773/tsuull.conf.2026.23.05/MBYM8287	284
6	Nilufar ABDURAXMONOVA, Nasima ABDULLAYEVA, Dialektal birliklarning raqamli korpus modelini yaratish masalalari 10.52773/tsuull.conf.2026.23.05/TYZS7723	292
7	Zamira DJURABAYEVA, Fitonimlarning dialektal tabiati haqida ba’zi mulohazalar	297
8	Muyassar XOLOVA, Dialektal korpusda olmosh so‘z turkumining teglanishi	300
9	Anvarbek TURDIALIYEV, Ma’lumotlar bazasini shakllantirish va qidiruv tizimiga joylashtirish masalalari	304
10	Gulxayo ISABAYEVA, Sardor JO‘RAQULOV Tog‘ay Murod nasrida dialektizmning o‘rni (Otamdan qolgan dalalar romani misolida)	313
11	Feruza AMINOVA, Badiiy matnda nurota shevasiga xos morfologik shakllarning qo‘llanishi va uslubiy vazifasi	316
12	Oynisa XOJIYEVA, O‘zbek va turk tillarida paremiologik birliklarning struktur-semantik va funktsional munosabati	320
13	Dildora AMIROVA, “Bobur” antroponimining badiiy matnlarda allyuziv nom sifatida qo‘llanilishi	325
14	Kamola NOSIROVA, Dialectological features and lexical layer of alla texts in tashkent region	328

DIALECTOLOGICAL FEATURES AND LEXICAL LAYER OF ALLA TEXTS IN TASHKENT REGION

Kamola NOSIROVA,

Basic Doctoral Student (PhD Researcher) of TSUULL

ORCID: 0009-0009-6293-3758

10.52773/tsuull.conf.2026.23.05/ODEH5076

Annotation. *This article provides a comprehensive analysis of the dialectological features of lullaby (alla) texts formed in the Tashkent region. These folklore samples are considered an important source reflecting the phonetic, lexical, and partially grammatical features of the areal speech belonging to the Karluk-Chigil-Uyghur dialect group. In the course of the research, the scientific views of linguists related to the topic are involved in the analysis, and theoretical approaches are clarified based on their perspectives. In addition, alternative lexical units found in historical sources are examined using a comparative-historical method. The everyday-life lexical units occurring in the alla texts are semantically systematized, and their historical layers, regional characteristics, and scope of usage are determined. The significance of these units from the perspective of areal linguistics is substantiated, and their scientific value in dialectological research is highlighted.*

Key words: *dialectology, Karluk dialect, folklore, lullaby, yor-yor, lexical layer, areal linguistics.*

Introduction. In the dialectological system of the Uzbek language, the Tashkent Region occupies a special place as one of the central areas of the Karluk dialect zone. According to the classification developed by Y.D. Polivanov and V.V. Reshetov, the Tashkent–Fergana area constitutes the main center of the Karluk dialect. This region has also served as an important source in the formation of the literary Uzbek language. From this perspective, ritual folklore formed in the Tashkent region, especially alla texts (lullabies), represents not only an example of oral poetic heritage but also important dialectological material reflecting the natural form of regional speech. Through these texts, it becomes possible to identify the historical development of the language, its lexical layers, and regional variants.

One of the most important issues in dialectology is the degree of naturalness of linguistic material, since written sources are often edited and standardized. From this point of view, V.V. Reshetov's statement that "the most stable elements of dialects are preserved in oral speech" gains particular significance. It is precisely this characteristic that makes alla texts one of the most reliable sources for dialectological research.

In this article, we analyzed alla texts recorded from various districts of the Tashkent Region, including Parkent, Bostanliq, and others.

Literature review. In this article, the following scholarly works were utilized: Y.D. Polivanov's Uzbek Dialectology, V.V. Reshetov's Uzbek Dialectology, Sh. Shaabdurahmanov's Uzbek Dialectology, F. Abdurahmanov's Lexicon of Uzbek Dialects, A.K. Borovkov's Introduction to Uzbek Dialectology, Sh. Rahmatullayev's Explanatory Dictionary of the Uzbek Language, M. Jorayev's Fundamentals of Uzbek Folklore, B. Karimov's Fundamentals of Areal Linguistics, X. Torakhulov's Uzbek Oral Folk Art, N.

Mahmudov's Language and Speech Culture, as well as Qutadg'u Bilig by Mahmud Kashghari.

Research methodology. The study employed several research methods, including the descriptive method (description of texts), the comparative-historical method (comparison with historical linguistic units), semantic analysis (grouping lexical units), and the areal linguistic approach (identification of regional features).

Results. An important aspect of studying alla texts is that they represent not only oral speech but also a form of ritual discourse. For example, in the So'qoq village of the Parkent district, after the baby's forty-day period (chilla) ends, the mother visits her parental home together with her child and relatives. This ceremony is called chillagirozon. During this ritual, the women participating take turns singing lullabies dedicated to the baby. The remaining women then give gifts or rewards, known as alla haqqi, to the woman who performed the lullaby. All women participating in the ceremony sing lullabies in turn. Alongside their own lullabies, they also perform those they heard from their mothers and grandmothers. Naturally, these lullabies contain pure dialectal words.

Such rituals can be found in various parts of the region. This ensures that linguistic units in ritual speech remain preserved for a long period without significant changes. Therefore, these texts may preserve dialect-specific lexical units and even elements that are gradually disappearing from everyday speech. Consequently, through the study of folklore texts, it becomes possible to investigate not only the current state of the language but also its historical layers.

The analysis of dialectological materials demonstrates that several historical lexical layers can be distinguished within the everyday vocabulary used in the Tashkent Region. The first layer consists of common Turkic lexical units dating back to the Old Turkic period. This layer includes household items, labor tools used in daily life, and certain kinship-related units that can be historically traced to ancient times. Some lexical elements found in Qutadghu Bilig are still reflected today in alla texts.

Ata teg er bolsa, og'ul tuz olur

"If the father is good, the son will be good as well."

Dala to'la bidayim,

Yig'arga nabat keldi.

Atang ketgan o'rimga,

Anang qiynalip qaldi.

In the proverb above, the lexical items *ata* (father) and *og'ul* (son) occur. These words are still found in the same form in the Karluk dialect today.

Ana birle og'ul qutluq bolur

"With a mother, a child becomes blessed."

In this proverb, the kinship lexical item *ana* appears, which occurs in the Tashkent dialect in the forms *ena* / *ona*.

Anammi sag'inganimda,

Dardimmi etip-etip,

Yag'lav avinganimsan,

Alla balam, alla.

Ev tutsa er, ev ichra qut bolur

Meaning: "If a man establishes a household, there will be prosperity in that home."

In the proverb above, the lexical item *qut* appears, which is still actively used today in the Karluk dialects of the Tashkent Region in the meaning of "blessing" or "prosperity." In many cases, it is used in the paired form *qut-baraka*.

Alla bolam alla-yo,

Qut-barakam alla-yo.

Shirin so 'zim alla-yo,

Ko 'rar ko 'zim alla-yo.

Alla bolam alla.

Many similar examples can be provided. From this, it may be concluded that the lexical units found in the language of Qutadghu Bilig are still actively used in the speech of people speaking the Karluk dialect today. This lexical layer is also widely employed in folk oral genres such as *alla* texts. Thus, it would not be an exaggeration to say that, from a lexical perspective, the Tashkent Region is one of the direct continuations of the language of Qutadghu Bilig. Below, examples are provided illustrating how lexical units found in Qutadghu Bilig occur in *alla* texts performed by dialect speakers.

The second layer consists of lexical units belonging to the common Uzbek national language. In other words, the lexical units occurring in this layer have been incorporated into the literary language and are also characterized by their occurrence in other dialects. *Tavoq*: In the Karluk dialect (Tashkent, Fergana), *tavoq* refers to a relatively deep dish used for serving food, and this meaning has also entered the literary language.

In the Kipchak dialects (certain areas of Kashkadarya and Surkhandarya), *tavoq* refers to a large tray or platter used for serving meals.

Yostiq (Pillow): In the Karluk dialect (Tashkent), **yostiq** means a soft object used for resting one's head. In the Oghuz dialects (Khorezm), *yostiq* may also refer to a large cushion (similar to a quilt) or a covering used for leaning while sitting. Thus, in the Oghuz dialect, the semantic meaning of *yostiq* has broadened.

Opa: In the Karluk dialect (Tashkent), *opa* refers to an elder daughter born before oneself or serves as a respectful form of address toward an older woman. In the Kipchak dialects (Jizzakh, Kashkadarya), *opa* is also used in the meaning of "mother." However, in the traditional Tashkent dialect, mothers were also addressed as *opa*. Today, however, the form *oyi* has become more widespread when addressing one's mother.

Osh: In the Karluk dialect, *osh* specifically refers to *palov* (pilaf), that is, it is used in a narrow sense as the name of a particular dish. In the Kipchak dialects (Karakalpak), *osh* denotes food or meal in general.

Qaynamga ko 'nmasen,

Avsinimga ko 'nmasen,

O 'rap bag 'rimga baseb,

Oshimmi qilolmasam,

Alla balam, alla.

The third layer consists of regional dialectal units that reflect local features specific to the Tashkent Region area. These lexical units occur only within the Karluk dialect and are understandable primarily to speakers of that dialect. Below are examples of lexical

units used specifically by the residents of Kaytmas village in the Toytepa district of the Tashkent Region:

To'man yoqqa bordim — the beginning part of the neighborhood (mahalla);

Sada — the middle part of the neighborhood;

O'r — the end of the neighborhood;

Supra yoydi — a ceremony held the day after a wedding in which the mother-in-law brings the bride into the kitchen and formally entrusts household responsibilities to her. Thus, lexical analysis becomes not only a linguistic issue but also an ethnocultural study.

Conclusion. Based on the observations above, it can be concluded that alla texts constitute an important source not only for dialectology but also for areal linguistics.

First, alla texts reflect the most natural and reliable form of dialect speech;

Second, everyday-life vocabulary occupies a central place in these texts and forms the most stable layer of the language;

Third, the lexical system consists of historical layers that are closely interconnected;

Fourth, folklore texts demonstrate a harmonized system of conservative and innovative elements;

Fifth, these texts serve as an important areal linguistic source for identifying regional language features.

Therefore, the systematic collection and scholarly analysis of folklore materials from the Tashkent Region is considered one of the promising directions in Uzbek dialectology.

REFERENCES

1. Polivanov E.D. Uzbek Dialectology. – M., 1933.
2. Reshetov V.V. Uzbek Dialectology. – Tashkent: Fan, 1959.
3. Shoabdurahmonov Sh. Uzbek Dialectology. – Tashkent, 1978.
4. Abdurahmonov F. Lexicon of Uzbek Dialects. – Tashkent, 1985.
5. Borovkov A.K. Introduction to Uzbek Dialectology. – M., 1963.
6. Rahmatullayev Sh. Explanatory Dictionary of the Uzbek Language. – Tashkent, 2006.
7. Jo'rayev M. Fundamentals of Uzbek Folklore. – Tashkent, 2012.
8. Karimov B. Fundamentals of Areal Linguistics. – Tashkent, 2015.
9. To'raqulov X. Uzbek Oral Folk Art. – Tashkent, 2008.
10. Mahmudov N. Language and Speech Culture. – Tashkent, 2010.

