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Lexicon of Samarkand and Sariasian Tajiks and their Comparative Analysis

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Annotation: By studying historical, social, and ethnographic linguistics, the history, customs, traditions, cultural heritage, and national values of each nation are enriched. The study of dialects and dialects is based on the achievements of ethnography, history, archeology, and folklore. The lexicon of local dialects is inextricably linked with the life and history of the people, and the vocabulary of the living language of any people and nation is closely related to its history.
The object of study is one of the oldest regions of the Tajiks, and ancient elements of the Tajik language have taken their place in the dialect of this region. From a practical point of view, the research results can be used as material for the creation of theoretical and practical teaching-methodical manuals for the study of the Uzbek and Tajik languages, bilingualism, their role in the development of interlinguistic relations, lexicology, and dialectology.
Keywords: ceremony, national traditions, and customs, dialect, Sheva, Samarkand, Sariosiya, Tajiks, lexicon.

I. INTRODUCTION

In the linguistics of the Tajik language, scientists have been trying to study individual dialects since the 50s of the 20th century and have made significant progress in this regard. In 1952-1953, V.S. An example is the publication of Rastorgueva's research on "Ocherki po tajikskoy dialectology", as well as several articles "Mas'alahoi shevashinosii Tajik" ("Issues of Tajik dialectology") published from the beginning of the 20th century on individual dialects of the Tajik language.

It should be noted that in the lexicon of Samarkand Tajiks, Samarkand State University A. It was studied by Khonkhuzhaeva, and in this regard, the monograph entitled "Usage of lexemes related to folk rituals" was published in 2021.

By researching the ethnographic lexicon of wedding and mourning ceremonies in the language of the Tajiks living in the Samarkand region, the pamphlet shows the reflection of the phenomenon of bling in ethnographic units, sheds light on the lexical-semantic features of the ethnographies used in the language of the Tajiks in the region.

In this article, we have tried to shed light on the comparative analysis of ethnographies, that is, lexemes related to national traditions and kinship clans in the Tajik dialects of Samarkand and Sariosia districts. It is known from time immemorial that the Tajik people, like other nations and peoples of the world, have won the leading positions in the world with their national customs and traditions. In the dialects of the Tajiks of Samarkand and Sarysia, national traditions and lexemes related to family clans are expressed in the specific dialects of each district, and although they mean the same thing, they differ from each other in terms of pronunciation. For this reason, we devoted the main essence of the article to this topic.

In the article, we tried to clarify the use of ethnographic words, their lexical-semantic features, and comparative analysis in the dialect of Tajiks living in Samarkand and Sariosia. We tried to make our contribution to the relations between the population by researching the way of life and customs of the historical and social ethnic strata of the peoples of our country and the preservation of the specific traditional customs of the Tajik ethnic stratum of Samarkand and Sariosia district and the ethnographic lexical units occurring in the social life of the people.

Also, the basis of the article was prepared from the oral speech of Tajiks living in Samarkand and Sariosia districts, proverbs, and materials collected during our trip to the Khufar highlands.

The Tajik people, that is, the Tajiks of Samarkand and Sariosia districts, have their customs, national customs, and ceremonies that have been formed over the centuries and have not always been overlooked by researchers. There is probably no nation in the world that does not have its national traditions and rituals. Therefore, these ethnographies are one of the important signs that ensure that a certain nation is different from other nations. Because these national traditions and rituals embody the specific historical development of each nation.

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The paintings, traditions, rituals, and customs of the Tajiks of Samarkand and Sariosia districts that have been preserved until now are the main sources of information about their life. That is why the study of their comparative analysis acquires special scientific importance and is considered an object of the science of ethnography. As we know, the science of ethnography studies people in a broad sense, and it mainly studies several issues related to the historical organization, culture, customs, traditions, and rituals of a nation.

Lexemes related to national traditions and rituals are considered important layers of the lexicon of the literary language and include ancient history. The origin of lexemes is very important and interesting, it attracts not only linguists but also every intelligent person.

The festivities and ceremonies of the Tajiks of Samarkand and Sariosia district include the cultural features and national traditions of the people. Both the Samarkand dialect and the Sariosia dialect belong to the northern dialects of the Tajik language. These dialects differ from the literary language and dialects of other groups in lexical, grammatical, and phonetic aspects. These situations are manifested in the rituals and lexemes representing them.

The Tūy ceremony is one of the most ancient traditions of the Tajiks of Samarkand and Sariosia among the peoples living in Central Asia. In the dialect of the Samarkand Tajiks, these lexemes are divided into ceremonies such as "jashni arūsī" (bridal wedding), tuyi khatna (circumcision wedding), and in this process ethnographic lexemes are widely used. In the Tajik dialects of the Sariosia district, these expressions, that is, the use of the lexeme tûy, with a slight difference, is used in local dialects in some regions with expressions such as "tûyi bride-groom", "tûyi sunnatī". But in the literary language, these lexemes are used in expressions such as "tûyi arûsī", "shomi visolī", and "tūyi khatnasur".

Wedding ceremonies in Samarkand Tajiks include three stages, which are as follows:

1) Ceremonies before the wedding: hostgorī, nonshikanon, khayoshī, oshkhurakon, fatiha, parchaburron, maslihatoshī, tūybaron, aksoqolravī, jamomadi dukhtaron, dugonatalbon, hinobandon. (blessing, breaking of bread, blessing, white tearing, giving advice, giving birth, going to the elder, gathering of girls, casting a curse).

2) Big wedding ceremonies: marriage, domodbiyoran (arrival of the groom), guseli arūs ba khanai domod (following the bride to the groom's house), rūbinon (yuzkūrar).

3) Ceremonies after tūy: zhoygundoron, zhoyandozon, qubbakhonī, mushkilkusho or bibiseshanbe, kelintalbon, domoltalbon (arûstalbon placing, gathering place, mushkilkusho, bibiseshanbe, grooms, brides). The teacher of Tajik philology at Samarkand State University A. Detailed information is provided in the monograph "Lexemes of Folk Rituals" by Khonkhujaeva.

These lexemes are also used in the dialectology of the Tajiks of Sariosia district with some differences. For example, among the Tajiks of the Sariosia district, the ceremonies listed above, that is, khayoshī, nonshikanon, and fetihatūyī ceremonies, are held only on one day and are called "fotiha". Rituals such as "Aksaqoltalban" and "Hinobandon" are not included in the traditions of the wedding ceremonies of the Tajiks of the Sariosia district, and these rituals are not performed among the population. But, as we mentioned above, these rituals are still preserved among some Tajik-speaking people. In addition, in the lexicon of Samarkand Tajiks, there are rituals such as "grooms", "brides", "joypushon", "joyandozon", "qubbakhonī", and during our research, we witnessed that these rituals do not exist among the lexical stratum of Tajiks of Sariosia district. However, rituals such as "arûstalvon", "domodtalvon", "dodatalvon", "mushkilkusho", "bibiseshanbe" are widely used in the lexicon of the Tajiks of Saryosi District, and even today these ceremonies are widely performed among the Tajik population. These ceremonies have a unique lexeme and style of performance in the region of Samarkand and Sarysia Tajiks, and folklore texts are often used in their performance. At the bridal party, songs related to wedding ceremonies are performed. These songs are performed in different forms in every region of Central Asia where Tajiks live. "Salomnoma" is one of the songs widely used in Samarkand and Sariosia district Tajiks' weddings. This song is sung when the bride arrives at the groom's house and begins with the following verses:

In the mighty name of God, we say hello, thousand aleik...

*The phrase **Hazor Aleik (thousand Aleik)** is shared by women in a group and they answer with equal voice.*

Among the Tajiks of Sariosia district, in this ceremony, the groom's relatives usually give the bride "rūbinon", that is, "yuzkürdi", various district "gifts and greetings" and "gold jewelry". However, as a result of our research, we have witnessed that in Samarkand Tajik ceremonies, the opposite is the case, that is, these "gifts" and "golden jewelry" are given to the bride by the relatives of the bride.

A certain part of the ethnographic lexemes in the Samarkand Tajik dialect belongs to the combined lexemes. These lexemes are ethnographically divided into the compound and secondary compound lexemes in the Tajik dialects of Saryosi District. For example, the lexemes "kheshutaborī", "sarupo", "sarulibos" are considered to be ethnographic combined lexemes, and the way they are used in the Tajik dialects of both regions does not differ.

Lexemes such as *"Arūsbiyorī", "nonshikanon", "tūquzbarī", "gahvorabakhsh", "maslihatashī", "arūstalvon", "poyandozkashī", "nikohkunī", "fotihakunī*" are ethnographically dependent combined lexemes.

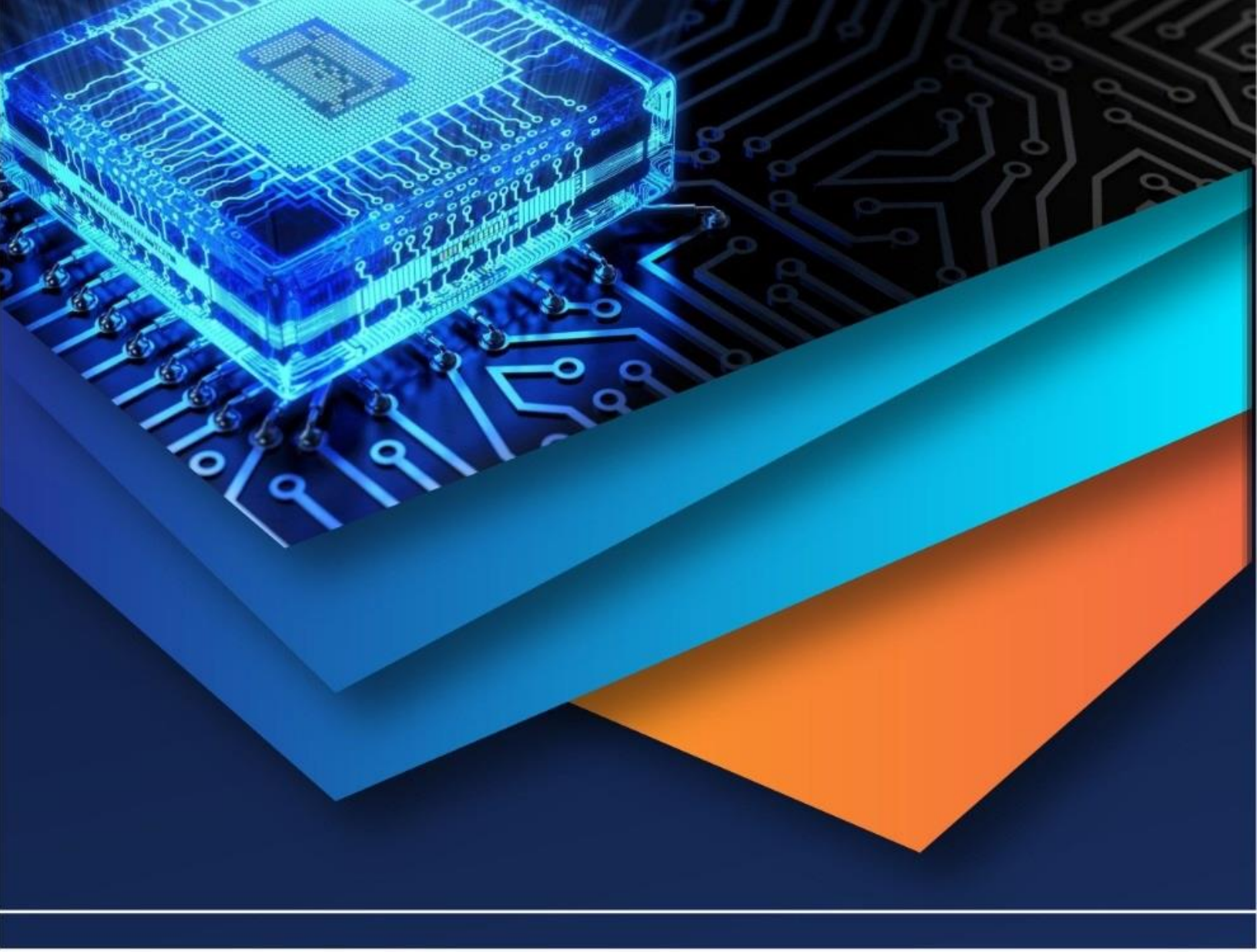
In addition, the dialect of Samarkand Tajiks has the following ethnographic combined lexemes, and a certain part of these lexemes are not used in the ceremonies of the Tajiks of Sariosia district. The following lexemes belong to them: "musiqanavozī", "gapshunavī", "sallabandon", "sambūsakhūron", "laylikashī".

In conclusion, the dialect of Samarkand and Sariosia district Tajiks belongs to the northern dialects of the Tajik language. As a result of the comparative analysis of these lexemes, we explained their differences from each other their literary language, and the way ethnographic lexemes are used in these regions through examples and evidence. As a result of our research, we came to the following conclusions:

Ethnographic lexemes in Samarkand and Sariosian Tajik dialects, i.e. comprehensive study and scientific comparative analysis of dialectal and national lexemes is one of the important issues of linguistics. As an integral part of language lexemes, the comparative analysis of ethnographic lexemes, like other parts of dialect speech, is of great theoretical and practical importance, although the ethnographic lexemes of Samarkand Tajiks have been studied and researched, the comparative analysis of the lexicon of the Tajiks of Sariosia district of this region has not been studied as a separate study in linguistics. For this purpose, we took on this responsibility and tried to shed light on the comparative analysis of the use of ethnographic lexemes in the dialects of the Tajiks of these two regions, Samarkand and Sarysia. In our next articles, we will try to explain these lexemes more broadly, aiming at a wider comparative analysis in the form of traditions and rituals of these regions. In the Samarkand and Sariosian Tajik dialects, the lexemes characteristic of these two regions have been in regular contact with other languages during the long development process. Therefore, as part of the ethnographic lexical layer, as well as lexical units related to the Tajik language, lexemes of Uzbek, Arabic, and other eastern languages have been used. This is mainly explained by the fact that the Arabs and the Arabic language entered our language as a language of religion and belief in the long past and that the Uzbek and Tajik peoples have been living side by side for centuries as brothers and sisters. For this purpose, we will try to explain the differences between the rituals of these two regions from Turkic-Uzbek, Arabic, and other Eastern languages and their comparative analysis in the science of Tajik linguistics as scientific research in our future articles.

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