PRONOUNS IN BUKHARA OGUZ DIALECTS

ALLABERDIYEV Alijon

Navoi state pedagogy institute, Uzbek linguistics, associate docent, Ph.D.

Annotation: In the article, the use of pronouns in the Bukhara Oghuz dialects and the morphological characteristics of pronouns, the influence of other Oghuz dialects, and the places of occurrence in words were studied.

*Keywords***:** personal pronouns, personal pronouns, demonstrative pronouns, definite pronouns, interrogative pronouns, infinitive pronouns, predicate pronouns, plural adverbs, conjunctive adverbs.

Pronouns are words that denote a person, thing, sign, state or quantity and are used interchangeably with nouns, adjectives, numbers, adverbs, similes, and refer to them. In the dialect, the pronoun does not completely differ from the literary language, but differs partially according to its phonetic and lexical properties. When a pronoun is used in place of a group of words, it fulfills the grammatical task performed by that group and becomes an answer to its questions. Within independent categories, the pronoun is distinguished from other categories by not having a lexical meaning. Pronouns are divided into the following types depending on their meanings and grammatical signs: 1) personal pronouns; 2) personal pronoun; 3) demonstrative pronouns; 4) designation pronouns; 5) questioning; pronouns; 6) non-partition pronouns; 7) suspect pronouns.

Personal pronoun. This pronoun, mainly referring to a person, has common and different aspects from the Uzbek literary language according to its use in the dialect. It has been influenced by other Uzbek dialects and the neighboring Turkmen language for centuries: men □ mən(I), sen □ sən (you), v u□ vül □ vü □ vül (u), bız (we), sız (you). , like vular □ vülər (they).

When the plural suffix -lar is added to the personal pronoun in the dialect, it performs a stylistic function in addition to the grammatical meaning.

When expressing the pronoun I, the pronoun we is used in its place, and it expresses the meaning of humility, respectability, contempt, and when the suffix -lar is added to this pronoun, it performs only a positive function in terms of style: Bızəm me:nət edəntık (We also worked - respectability). Like Bızər vɔxtïnda dövəlanəntïq (We were treated in time - humility).

In the dialect, instead of the pronoun you, the pronoun you is used in the sense of respect and performs a stylistic function. The plural pronoun "sen" expresses disdain when it takes the suffix -lar: Sızəm ışə gelı□ (You also come to work - respect). Like Senlərə gəp düşüntırıp bölmıy (I can't explain the sentence to you - disregard).

The third-person pronoun he is used in the archaic version of the form ul in the speech of the representatives of the older generation who have preserved the Oguz dialect. This pronoun, which is outside the relationship between the speaker and the listener, has the meaning of respect when it accepts the suffix -lar and does not always accept this suffix: Ül bır nıççə mərtə gəlıp gıttı (He came several times - archaic). Like Ülər menı□ dılımı köpəğrattı (They hurt my tongue a lot – respect).

When plural I-II persons we and you and the pronouns -lar receive the suffix, they do not perform a grammatical function, but express a stylistic function, the consonant -l in the suffix undergoes a phonetic change in pronunciation and is dropped: Bızər nədılık, elımızdən hıççı gelmədı (What can we

do, nothing we can do) did not come - in the sense of strengthening). Sılərə bır nərsə dıyıp völmıdı, bırdən yakadan ɔlasïlar (You can't say something, you'll get it all at once - strengthening the meaning).

Also, in the dialect, the third-person plural does not perform a stylistic function: Ülərə xɔvɔr bölmən, özlerı eşıdıptır (They were not informed, they themselves heard - plural), as in Ülərə xɔvɔr bölmən.

Personal pronouns take the following specific grammatical suffixes. These suffixes are -žağaz (-gina), -çallï (-gacha), -çəllı (-dek), -dekə // -dağa (-dagi), -çıykənı (-daqa // -aqa), -deykınəəq (-aqagina) can be cited as: senžagaz (only you - the meaning of pity), ü☐ əçallï (until then), mendekə (mine), sızçıykənı (you only), ündeykınžaq (just like that). These additions are also added to other types of pronouns and nouns. In the dialect, the personal pronoun does not take a possessive suffix.

Demonstrative pronoun. Although the use of the demonstrative pronoun in the dialect does not fundamentally differ from the literary language, some phonetic differences are observed in some pronouns. Demonstrative pronouns are mostly added to nouns and adjectives. These pronouns include ü (he), hü (he), völ (he), bü // mü (this), şü // şı (this), vöşə (that), bündək // mündek (like this), bündəy // münnəy (this), şünnəy // şınnəy (so), bünçə // münçə (this way), menə (here), enə // ənə (ana), enɔvï // enevı (that way), menevı (that way), en:ɔ şü (ana shu), en:ɔ bü (ana bu) are used. Archaic forms of ül, şül, bül, öşəl have been preserved in the dialect of the remote villages of BO'Sh.

Variation of personal pronouns in BO'SH with possessive suffixes:

№		ü	bü//mü	şü//şı
I person	*singular*	ünım	bünım//münım	şünım//şünım
II person		ünı☐	bünı☐//münı☐	şünı☐//şünı☐
III person		ünı	bünı//münı	şünı//şünı
I person	*plural*	ünımız	bünımız//münımız	şünımız//şünımız
II person		ünı☐ ız	bünı☐ ız/münı☐ ız	şünı☐ ız/şünı☐ ız
III person		ülər	bülər//mülər	şülər//şılər

Variation of personal pronouns in BO'SH with agreeing suffixes:

Bosh k	ü	bü//mü	şü//şı
Qaratqich k	ünı☐	bünı☐//münı☐	şünı☐//şünı☐
Tushum k	ünı	bünı//münı	şünı//şünı
Jonalish k	ü☐ ə	bü☐ ə //mü☐ ə	şü☐ ə //şü☐ ə
O'rin-payt k	ündə	bündə // mündə	şündə //şündə
Chiqish k	ünnən	bünnən //münnən	şünnən //şünnən

In general, demonstrative pronouns such as heylɔ, ytlɔ, which are not characteristic of the literary language, are also found in BO'Sh.

Personal pronoun. In dialect, this pronoun is always used together with a possessive suffix, indicating one of the three persons. The personal pronoun, as a rule, the person is sometimes used instead of the subject, and it is almost no different from the Uzbek literary language. This pronoun refers to personal pronouns in addition to nouns and nouns.

Variation of personal pronouns with possessive suffixes in BO'SH:

№	*singular*	*plural*
I person	өзım	өзımız
II person	өзı☐	өзı☐ ız
III person	өзı	өzlərı

The personal pronoun differs phonetically from the literary language in some places when it is classified with conjugational suffixes. The dialect uses the accusative form -ı and the departure form -ə, the exit form -nən and the demonstrative form -ı☐ . However, in the third person singular and plural, the derivation is -nə, while the accusative and accusative cases retain -nı and -nı☐ .

Variation of personal pronouns in BO'SH with agreeing suffixes:

№		*Bosh k*	*Qaratqich k*	*Tushum k*	*Jonalish k*	*O'rin-payt k*	*Chiqish k*
I person	*singular*	өзьм	өзьмьң	өзьмнь	өзьмə	өзьмдə	өзьмдə
II person		өзьң	өзьңьң	өзьңь	өзьңə	өзьңдə	өзьңдə
III person		өзь	өзьньң	өзьнь	өзьнə	өзьдə	өзьдə
I person	*Plural*	өзьмьз	өзьмьзьң	өзьмьзь	өзьмьзə	өзьмьздə	өзьмьздə
II person		өзьңьз	өзьңьзьң	өзьңьзь	өзьңьзə	өзьңьздə	өзьңьздə
III person		өзлəрь	өзлəрьньң	өзлəрьнь	өзлəрьнə	өзлəрьдə	өзлəрьнəн

In the speech of the inhabitants of Bosh, in addition to their own pronouns, the pronouns Khut (khud) and Behut (behud) borrowed from the Persian-Tajik language are used. These pronouns also take accusative suffixes from possessive suffixes, like their pronouns: if they are formed with possessives such as xutïm, xutï☐ , xuï, they take participles in the case of bekhudman, bekhutsan, bekhut.

Interrogative pronoun. These pronouns form the interrogative of all categories used in place of another category. It consists of interrogative words denoting person and thing instead of noun, sign instead of adjective and adverb, count instead of number, and action instead of verb.

Interrogative words related to nouns: kım, nımə // nəmə, nə (what), where, ne:r (where), neke (what). In this case, kım is the interrogative pronoun used for person, nımə // nəmə object, where, ne:r place nouns: Mə:rekəyə kımlər geldı (Who came to the campaign). Beçəm nəmə khavar aydıp yurəpsyn (My child, what news are you talking about). Kayer bölsə gıdəvərəmən (Wherever I go). Ne:rdəndır ses gələdır (A sound comes from somewhere). Like Nə völənı bılmədım (I didn't know what happened). Neke völsə see for yourself. (I'll see what happens). The pronoun Neke is also found in the language of ancient Turkic records: - Neke tezerbız, üküs tıyın, teke karkur bız, az tıyın (Why does he run, talk: (ugh) a lot - Tunyuquq biktoshi). These interrogative pronouns take all noun suffixes.

Interrogatives belonging to the category of adjectives and idioms: Most of the interrogative pronouns are not characteristic of the literary language and are used only in languages and dialects belonging to the Oghuz group. Taking this into account, interrogative pronouns can be divided into two groups:

1. Interrogative pronouns that are phonetically different from the literary language: khaysï (which), ğçan (when), ğanï // qanï, nıççə (how many), nəçə (how many) such as: Khaysï məktəptə oqadï☐ (In which school did you study). Ğaçana töyını ədəmış (When will you get married). Ğanï şü vəxtaça ədən me:nətı☐ ı kım bıldı (Who knew the hard work you have done up to this point). Səğat nıççə völdı (What time is it). Like Ӡövenı☐ kıbsı nəçədən (How much is a kilogram of corn).

2. Interrogative pronouns not characteristic of the literary language: nenenkın (how), nexel // nexelkə (how), nəməçın (why), ne:rdən (from where), nıçık (how), navɔx (when), nere (where), nenekə (how), nenə☐ (how) as: Nenenkın ışlərı edıpsen, doğrïsï əytsə☐ nəmə (What you do, what if you tell the truth). Sə☐ ə nexelkə rə☐ gərək (What color do you need). Nəməçın töymə:rəkələrə sen qatnaşmïsïn (Why did you attend the wedding). Ne:rdənəm bü gəp çïxtï (Where did this statement come from). Good health (How is your health). Işdən navɔx gıttı☐ (When did you leave work). Vü ɔdamžïğï sörəp nere vərın (Where will I go asking only this person). Grandma gıyım ɔlın from Vɔzar. (What clothes to buy from the market). Sen gəpı☐ ı öyləp gəpr, düşünməsə nene☐ völey (You think about what you are saying, what if you don't understand).

Interrogative words related to number: nıçənžı, nəçə (how many), nıççə (how many) such as: Üyə☐ nıçənžı yıl doğïlan (What year was your brother born). Mɔmɔ xatïma nəçə ɔdam aydaz (How many people will we tell to my wife's letter). Like Senı görmənımə ɔradan nıççə yıllər völdı (How many years have I not seen you).

Questions related to the verb group: nəvöldı (what happened), nə:ttı (what did he do), xexeltï (how did it happen), such as: Körpədən çïxman yɔtüpsan, se☐ ə nəvöldı (You are lying without getting out of bed, what happened to you). Yɔmɔn vılən öynəşmə dıyəntım, nə:ttı kəllə☐ı götərmıyətən ettımı (I told you not to play with evil, what did he do that does not raise his head). Like Bızərı☐ ɔramïz nexeltï, bır ömır ɔçïldımï (How was it between us, did a lifetime come and go).

Declarative pronouns. In dialect, as this pronoun is in the literary language, "collective pronouns indicate a collection of things and persons, or emphasize them by subtracting them. Accordingly, they can be divided into two subgroups - cumulative and determining pronouns. Pronouns belonging to the first group express only the totality, while pronouns belonging to the second group emphasize, mark, identify and distinguish things along with partial summation. Taking this into account, they can be divided into two groups:

1. *Pronouns denoting summation.* Pronouns denoting summation in BOSS do not differ from literary language. These include pronouns such as həmmə, bərı, bərçə, küllı (all), bütın, ə:lı (family), e:lɔt (village), övvə (neighborhood), and create synonyms when used interchangeably: Dünyɔda həmmə ɔdam beçə- çağam dıyədır (Everybody in the world calls me a child). Bərı☐ də ïnsɔp has a bır nış (There is no trace of honesty in you). Bərçə qïlan nıyətlərı☐ əmələɔşsın (May all your intentions come true). Küllı uruğï☐ vılənɔdï yɔmɔnsen (You have a bad name with all your clan). Let there be peace in the whole world. A:lı qarrïlar doğrï gəpı ɔydïşï gərək (Old people should speak the right thing). Tür, žɔyï☐ nan gün günərtə völdı, üstı☐ ə e:lt yïğïldï (Get up, the day has passed from your place, the village will gather around you). Övvədə ünı☐ ğïzïnda dürlı yɔmɔn gəplər çïxtï about ünı☐ ğïzï (There were various bad things said about his daughter in the neighborhood).

2. *Designating pronouns.* For this, every word acquired from the Persian-Tajik language is combined with interrogative pronouns through composition to form pronouns that mean determination. Its reflection in written monuments can be observed from the XI-XII centuries. From the XIII-XIV centuries, its use became more active." The usage in the dialect is not fundamentally different from the appearance in the literary language, but interrogative words change according to their phonetic characteristics. According to the phonetic pronunciation in the dialect, each form is used with the form of xar. Currently, khar kım, khar nəmə, khar khaysï, khar xïlï (various), khar tyuslı (all colors), khar vyr, khar neçık are actively used. Har kım ekənını örədı (Everyone reaps what he sows). Khar nəmə völsəyəm ğïşlağa gıdən (I will go to the village no matter what). Har khaysï☐ bıttədən mɔl söyəsıllər (You slaughter one animal each). Şı yıl darɔxï☐ xar xïlïnnan ekdık (This year we planted all kinds of seedlings). Me☐ ə karap khar tüyslı vəlmə (Don't be all colored looking at me). Every time you need to do it. Har neçık gəpı öyı☐ ə yetırmə (Don't bring anything to your house) can be cited.

Infinitive pronouns. These pronouns negate the meaning of nouns, adjectives, numerals, and adverbs. Infinitive pronouns are formed by compounding by adding the negative word no to an interrogative pronoun or an object. In the speech of representatives of the population who have come close to the norm of the literary language, hıç kım, hıç nəmə, hıç nərsə, hıç ğança, hıç ghanaqa, hıç khaysï, hıç kayer, hıç gaçon, hıç vır are used more actively, in the speech of the residents of villages that have preserved the dialect, in addition to the above, hıç zət, hıç tuysli, hıç ədəm, hıç nexelkə are found: Bızərə hıç kım, hıç nərsə dıymədı (No one said anything to us). Bɔzɔrdən hıç nərsə almadïq (We didn't get anything from the market). Hıç ğança vɔx ötman, bɔva dunyɔ öttı (Not long after, grandfather passed away). Ülər hıç ğanağağa sevapızı ürışmıdır (They don't fight without any reason). Hıç khaysï rypdə enə-ətə bızerçəlık perverış edmiyid (No other country takes care of parents like we do). Geʒədən bərı şü ɔɔmı ɔxtaran, hıç kayerdən tɔpïvïlman ötırıpmen (I've been looking for this person since yesterday, I can't find him anywhere). I am hıç ğaçɔn yələn gəpırmənmen (I have never lied). Yɔzda öpıskədə hıç vır ış edıp bılmədım (I couldn't do anything during summer vacation). Hıç zət enədeyçın me:rıvɔn dəl (No one can be kind like a mother). Hıç ɔdam zelel bölsyn dıymımıdır (No one wants to be harmed). Hıç nexelkə xɔvɔr ɔydïlanï yaq (No message was given). Like Hıç tyüslı bölənım yoğ (I have no color).

Presumptive pronouns. In dialect, these pronouns are not actively used as in literary language. The suffix of the pronoun alla-guman in the literary language is not used at all in BOSH. The interrogative pronoun is often formed by adding the form -dır // -dïr and one word to the interrogative pronouns. This suffix is added to nouns, adjectives, and adverbial interrogative pronouns to form predicative pronouns. Presumptive pronouns are formed with the following words kımdır, nəmədır, khaysïdïr, bır zət, bır ɔdam, bır nəmə, bır nexel: Kımdır se□ ə şündekkın yamanlïq edsə, nexel geçırıp böley (How can you forgive someone who does such a bad thing to you). Həyətdən nəmədır örgənsə□ , se□ ə kənı peydə (If you learn something from life, it will benefit you). Haysïdïr year şü ədəmçə öyə gelıp gıdəntı (Some year only this man came home). Bır zət vɔrkï, üni me:nətını bır ömır üzıp völmıy (There is a man whose work cannot be interrupted for a lifetime). Ü ɔdam bır nəmələr dıdı, hıç düşünmədım (That man said something, I did not understand). Bır nexel gəplər böldı, kaytïp gəlmədı (There was some talk, I didn't understand).

Also, the suffixes such as -çə // -ça, -ʒə // -ʒa // -ʒïq to words such as ɔdam, bəçə, ğïyz, erkək give rise to a derivative meaning that expresses a suspect content:). Like Şü ğïyzça köp gəpırərkən (That little girl talks a lot).

In conclusion, the morphological feature of pronouns in the Bukhara Oghuz dialects has caused the Uzbek language to appear in various forms with the influence of other Oghuz dialects and the connections of the Turkmen and Tajik languages over the centuries.

Transcription of vowels and consonants:

ı - front vowel, ï - back vowel, ü - front vowel, u - back vowel, ə - front vowel, a - back vowel, ö - front vowel, o - front vowel, e - front vowel, ɔ - back vowel, ğ - g' consonant, □ - ng consonant, ç - ch consonant, ş - sh consonant.

REFERENCES

1. Абдуллаев Ф.А. Хоразм шевалари. II луғат. Хоразм шеваларининг таснифи. – Тошкент: ЎзФА нашр., 1961. – 348 б.

2. Абдуллаев Ф.А. Чўзиқ унлиларнинг табиати тўғрисида//Ўзбек тили ва адабиёти масалалари, 1959. – №3. – Б. 27–33.

3. Абдуллаев Ф.А. Ўзбек тилининг ўғуз лаҳжаси. –Тошкент: Фан, 1978. –144-б.

4. Abdurahmonov G'., Shukurov Sh., Mahmudov Q. O'zbek tilining tarixiy grammatikasi. – Toshkent: 2008. 62-bet.

5. Аразкулыев С. Говоры туркмен Турткулского района Каракалпакской АССР. Автореф.дисс… канд.филол.наук. – Ашгабат, 1962. – 30 сах.

6. Муҳаммаджонов Қ. Жанубий Қозоғистондаги ўзбек шевалари. – Тошкент: Фан, 1981. 44-бет;

7. Түркмен дилиниң сөзлүги. – Ашгабат: Ылым, 1962. – 866 сах.

8. Шихиев А. Говоры туркмен Бухарской области Узбекской ССР. Автореф. дисс...канд. филол. наук. –Ашхабад, 1983. – 23 с.