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TERRITORIAL DISTRIBUTION AND FORMATION FACTORS OF SOCIAL LEXICAL UNITS IN EASTERN SURKHANDARYA UZBEK-TAJIK DIALECTS

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Abstract: This article analyzes the territorial distribution and formation factors of social lexical units in the Uzbek-Tajik dialects of Eastern Surkhandarya. Eastern Surkhandarya is one of the regions where Uzbek- and Tajik-speaking communities have lived in close historical, cultural, economic and linguistic contact for many centuries. As a result of this long-term coexistence, a specific dialectal environment has developed in the region. This environment is reflected not only in phonetic and grammatical features, but also in the lexical layer of local speech. Social lexical units are words and expressions connected with social life, family relations, kinship, professions, traditional occupations, local governance, religious concepts, customs, ceremonies, forms of address and everyday communication. These lexical units are important because they reflect the social structure, cultural memory, moral values and historical experience of the local population.

Keywords: Eastern Surkhandarya, Uzbek-Tajik dialects, social vocabulary, territorial distribution, dialectology, linguo-areal analysis, bilingualism, lexical unit, local speech, cultural contact.

Language is one of the most important social phenomena in human life. The lifestyle, historical development, social relations, customs and cultural values of a nation are clearly reflected in its language, especially in its dialects. Dialects are closer to the everyday life of the people than the literary language. They preserve local vocabulary, archaic words, professional terms, kinship names, forms of address and words related to customs and ceremonies.

The Uzbek-Tajik dialects of Eastern Surkhandarya are a rich source for studying social vocabulary. In this region, Uzbek and Tajik communities have lived side by side for a long period of time. As a result, various linguistic processes have taken place. These processes can be observed at the phonetic, morphological, syntactic and lexical levels. Among them, social lexical units are especially significant because they show the relationship between language, society and culture.

Social lexical units are closely connected with family relations, neighborhood life, religious traditions, professional activities, ceremonies and everyday communication. For example, kinship terms, respectful forms of address, religious titles, craft-related names and words connected with community life may have developed under the influence of both Uzbek and Tajik dialects.

The relevance of this topic is determined by the fact that many local dialectal words are gradually disappearing under the influence of globalization, urbanization, education, mass media and the literary language. Therefore, collecting, systematizing and analyzing these lexical units is one of the important tasks of modern dialectology.

In dialectology, the study of the territorial distribution of lexical units is carried out through a linguo-areal approach. Linguo-areal research helps determine how linguistic phenomena are

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distributed in a particular geographical area, under what factors they were formed, and how they interact with neighboring dialects. This approach is especially important for multilingual and multicultural regions.

In Uzbek dialectology, many studies have been devoted to the phonetic, grammatical and lexical features of regional dialects. Surkhandarya dialects occupy a special place among the southern Uzbek dialects. These dialects include Qarluq, Kipchak and other dialectal elements. In addition, Tajik influence is clearly observed in the vocabulary of the local Uzbek dialects, especially in settlements where Uzbek and Tajik speakers live close to one another.

Tajik dialectology also pays attention to dialects formed in contact zones. In local Tajik dialects, Uzbek influence can be seen in the vocabulary of everyday life, agriculture, animal husbandry, market relations, family communication and social life. Therefore, the Uzbek-Tajik contact zone of Eastern Surkhandarya is an important field for studying lexical exchange and social vocabulary.

The study of social lexical units in Eastern Surkhandarya Uzbek-Tajik dialects can help reveal the historical, cultural and social relations between the two language communities.

The main aim of this research is to analyze the territorial distribution and formation factors of social lexical units in the Uzbek-Tajik dialects of Eastern Surkhandarya.

The objectives of the research are:

to identify social lexical units used in the Uzbek-Tajik dialects of Eastern Surkhandarya;

to classify these lexical units into thematic groups;

to compare common, different and borrowed lexical units in Uzbek and Tajik dialects;

to determine the territorial distribution of social vocabulary;

to analyze historical, social, cultural and linguistic factors influencing the formation of these units;

to justify the importance of linguo-areal mapping in studying the distribution of dialectal vocabulary.

Research Methodology

The research may be conducted using dialectological observation, comparative analysis, linguo-areal analysis, lexical-semantic analysis, sociolinguistic survey and interview methods.

Dialectological observation is used to record social lexical units in the living speech of local people. During this process, conversations may be conducted with respondents of different ages, professions and language backgrounds.

The comparative method is used to compare Uzbek and Tajik dialectal words that express the same or similar meanings. Their phonetic form, semantic scope, frequency of use and social function are analyzed.

The linguo-areal method helps determine in which areas particular lexical units are actively or passively used. Each word or word variant can be marked according to village, neighborhood or district.

Lexical-semantic analysis is used to study the meanings, stylistic features, synonymic relations and semantic changes of social lexical units.

Sociolinguistic surveys and interviews are important for determining how lexical units are used by different generations. Some words may be preserved mainly in the speech of elderly people, while younger speakers may use literary or modern equivalents.

Thematic Groups of Social Lexical Units

Social lexical units in the Uzbek-Tajik dialects of Eastern Surkhandarya may be divided into several thematic groups.

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The first group includes kinship and family-related terms. This group includes words such as father, mother, brother, sister, uncle, aunt, grandmother, grandfather, bride, groom, in-laws and other family-related names. In the dialectal environment of Eastern Surkhandarya, some forms of address and kinship terms may appear in Uzbek, Tajik or mixed variants.

The second group includes words related to neighborhood and community life. Words such as neighborhood, elder, chairman, neighbor, people, community, council and meeting reflect social relations within local society. These units are connected with local self-government, collective decision-making, neighborhood solidarity and social cooperation.

The third group consists of professional and occupational vocabulary. Words related to farmers, shepherds, craftsmen, carpenters, blacksmiths, bakers, traders and other professions reflect the traditional lifestyle and economic activity of the people. In rural and foothill areas, vocabulary related to agriculture and animal husbandry is especially well preserved.

The fourth group includes religious, educational and moral concepts. Words such as mosque, imam, teacher, mullah, prayer, blessing, good deed, sin, lawful, unlawful, morality, respect and honor are actively used in the Uzbek-Tajik dialectal environment. Many of these words are of Arabic or Persian-Tajik origin and function as a common cultural layer in both language communities.

The fifth group includes ritual and ceremonial vocabulary. Words related to wedding, marriage, circumcision, mourning, blessing ceremonies, religious holidays and traditional gatherings express the social and cultural life of the people. These units may differ territorially and may have phonetic or semantic variants in Uzbek and Tajik dialects.

The sixth group consists of forms of address and respect. Words such as elder brother, elder sister, uncle, aunt, grandfather, grandmother, teacher and master express not only family relations, but also respect, age difference and social position. In Eastern Surkhandarya, such units are chosen according to the age, gender, social status and communicative situation of the speaker and listener.

Territorial Distribution of Social Lexical Units

The territorial distribution of social lexical units in Eastern Surkhandarya Uzbek-Tajik dialects is determined by several factors. One of the most important factors is the ethnic composition of the population and the degree of bilingualism. In villages where Uzbek and Tajik speakers live together, lexical exchange is stronger. In such places, two or more variants may be used for the same concept.

Words related to neighborhood life, religious ceremonies, weddings and mourning are often used in similar or identical forms by both Uzbek and Tajik speakers. These words form a common layer of social vocabulary that is widely distributed across the region.

In mountainous and foothill villages, some archaic dialectal units are preserved better. This is because such areas have historically had a more traditional social environment. Intergenerational communication and local customs remain stronger in these communities.

In district centers and large settlements, the influence of the literary language is stronger. In these areas, words introduced through education, official communication and mass media may replace traditional dialectal units. Therefore, some old social lexical units are used less frequently in the speech of younger generations.

Formation Factors of Social Lexical Units

Historical and ethnic contact is one of the main factors in the formation of social lexical units in Eastern Surkhandarya Uzbek-Tajik dialects. Since Uzbek and Tajik communities have lived together for a long time, natural lexical exchange has taken place between the two languages. This process is especially visible in kinship terms, ritual vocabulary, professional names and religious concepts.

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Bilingualism is another important factor. In Uzbek-Tajik bilingual communities, speakers may use elements of one language in the speech of another language depending on the communicative situation. As a result, some words become phonetically adapted, semantically expanded or localized.

Cultural and everyday life also play an important role in the formation of social vocabulary. Weddings, mourning ceremonies, hospitality, neighborhood relations, religious rituals and family values are common to both Uzbek and Tajik communities. Therefore, words related to these areas are actively exchanged between the two dialectal systems.

Professional and economic activities also influence vocabulary formation. Agriculture, gardening, animal husbandry, handicrafts, trade and market relations have contributed to the spread of many lexical units from one dialect to another.

Religious and educational traditions are another important source of social vocabulary. Arabic and Persian-Tajik religious terms have entered Uzbek dialects, while some Uzbek social and everyday words have entered Tajik dialects. This process is connected with the common Islamic cultural environment of the region.

Migration and population movement also affect the distribution of social lexical units. Marriage, trade, labor activity, education and movement from one settlement to another contribute to the spread of new words and variants.

The literary language and modern means of communication have a two-sided influence on dialectal vocabulary. On the one hand, they weaken the use of some local words. On the other hand, they introduce new lexical units connected with modern social life.

Analysis and Results

The analysis shows that social lexical units in Eastern Surkhandarya Uzbek-Tajik dialects are not merely ordinary vocabulary. They represent a complex linguistic layer that reflects the social and cultural life of the local population. Some of these units have become common to both Uzbek and Tajik speakers, while others are preserved only in particular villages or small areas.

Three main types of territorial distribution can be observed. In the first type, a lexical unit is widely used and functions as a common social word in both Uzbek and Tajik dialects. In the second type, the unit is actively used only in a specific area or by a particular social group. In the third type, several variants are used for one concept, and their use depends on age, profession, social environment or bilingual competence.

For example, words related to ceremonies such as wedding, mourning, blessing, marriage and circumcision belong to the widely distributed common layer. However, some names of local customs, ritual expressions and forms of address may have clear territorial differences. Similarly, kinship and respectful address terms may appear in Uzbek, Tajik or mixed forms.

The results show that the formation of social lexical units is not connected with linguistic factors alone. It is also influenced by historical, social, cultural, religious, economic and communicative factors. Therefore, when studying this lexical layer, it is necessary to consider not only the dictionary meaning of a word, but also its communicative environment, geographical distribution, social function and cultural content.

Discussion

The study of social vocabulary in Eastern Surkhandarya Uzbek-Tajik dialects shows that the relationship between language and society is clearly reflected in dialectal speech. Social institutions, values and relationships that are important in local life are expressed through specific lexical units.

Some of these units are historically stable, while others change under the influence of modern social processes. For example, traditional forms of address and names of ceremonies may be actively

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used by the older generation, while young people may prefer literary or modern variants influenced by education and mass communication.

Lexical exchange in the Uzbek-Tajik dialectal environment is a natural result of cultural closeness, everyday cooperation and long-term social contact between the two communities. Linguo-areal mapping of these units makes it possible to determine where, in what form and among which social groups they are preserved.

Conclusion

The study of the territorial distribution and formation factors of social lexical units in Eastern Surkhandarya Uzbek-Tajik dialects helps provide a deeper understanding of the linguistic landscape of the region. The research shows that social vocabulary is closely connected with historical memory, cultural values, customs, social relations and everyday life.

Historical and ethnic contact, bilingualism, local cultural environment, religious and educational traditions, professional activity, migration, intergenerational transmission and the influence of the literary language play an important role in the formation of social lexical units. Their territorial distribution is determined by population composition, geographical location, neighborhood relations, communicative needs and social environment.

Therefore, collecting, systematizing and linguo-areally mapping social lexical units in Eastern Surkhandarya Uzbek-Tajik dialects is important not only for dialectology, but also for ethnolinguistics, sociolinguistics, cultural studies and historical linguistics. In the future, it would be useful to create a special dialectal corpus and an electronic linguo-areal map of social vocabulary in the region.

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