



Article

# Traditional Vocabulary in The Qarluq Dialects of Surxondaryo: Words Denoting Kinship and Household Items

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**Abstract:** The oil and gas industry encompasses a highly technical and interdisciplinary lexicon that poses challenges for language acquisition among learners in professional settings. This study investigates the effectiveness of the contextual approach in mastering domain-specific terminology, contrasting it with traditional lexical methods. The contextual method, which involves the use of technical texts, industry conversations, and video materials, was tested on students in vocational schools in Andijan and Fergana. Experimental results indicated that students exposed to contextual learning retained terminology with greater accuracy (76%) and demonstrated enhanced communicative competence compared to the control group (52%). The findings highlight the contextual approach as a powerful pedagogical tool that fosters deeper conceptual understanding and practical application of specialized terms, thereby supporting professional readiness in the oil and gas sector.

**Keywords:** Qarluq dialect, dialectology, traditional vocabulary, Turkic language, kinship

## 1. Introduction

In Uzbek linguistics, there has been little research conducted on terms denoting blood kinship. In Turkic languages, only a few articles by authors such as Pokrovskaya L.A., Yusupov X.G., and S.A. Burnasheva can be referenced Pokrovskaya L.A.,. These works are significant in exploring the meanings of kinship terminology in Turkic languages and offer many positive contributions. Notably, L.A. Pokrovskaya does not base her study on a specific Turkic language. Similarly, X.G. Yusupov and S.A. Burnasheva focus on kinship terminology in the Bashkir and Tatar languages and provide a comparative analysis with other Turkic languages [1]. Thus, these works have a general Turkological character. In the earliest studies of Turkic languages, the kinship terms of various Turkic peoples were briefly mentioned in relation to their historical and ethnographic characteristics [2], [3].

As for the Uzbek language, kinship terminology can be found in the works of I. Ismoilov. However, even in his studies, a detailed classificatory list of Uzbek kinship terms is absent, with only partial explanation of their meanings and some synonyms provided [4].

**Literature Review.** Turkic nations and ethnic groups are renowned for the antiquity of their rich oral traditions and written monuments. It is well known that in the current lexical system of the Uzbek language, besides commonly understood words of a national character used by all Uzbek speakers, there are also words related to the social

**Citation:** Khurramovich E. D. Traditional Vocabulary In The Qarluq Dialects of Surxondaryo: Words Denoting Kinship and Household Items. Central Asian Journal of Literature, Philosophy, and Culture 2025, 6(3), 357-361.

Received: 03<sup>th</sup> Mar 2025

Revised: 11<sup>th</sup> Apr 2025

Accepted: 24<sup>th</sup> May 2025

Published: 17<sup>th</sup> Jun 2025



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stratification of the nation. These reflect the genetic affiliation of certain tribes and the geographical distribution of the population, as well as words linked to their cultural, economic, and everyday life. Among these, traditional vocabulary and ethnographic terms hold a special place [5], [6]. Dialects also have their own unique expressions for various objects and phenomena. In this article, based on data collected from Uzbek dialects in Surxondaryo, we examine words and terms related to traditional vocabulary (specifically kinship and ethnography), along with names for certain objects and phenomena, dividing them into lexical-semantic groups.

1. Words and terms denoting kinship: These terms are characteristic of the Uzbek language and its local dialects, forming part of the traditional vocabulary. Scholars have noted that the origins and semantic features of this traditional vocabulary are very ancient [7].

The use of kinship-related words and terms in dialects differs from both the literary language and among the dialects themselves. For example, in the Qarluq dialects of Surxondaryo:

dodä / otä – father, äye / önä / ona – mother, bölä – child, nevärä – grandchild, čüvärä – great-grandchild (child of the grandchild), düvärä – great-great-grandchild (child of the "čüvärä"), sävärä – next generation (child of the "düvärä"), züvölä – child of the "sävärä", begöna – child of the "zuvölä";

In presenting kinship-related words and terms from dialectal lexicons, particularly those denoting descendants, we have based our approach on the classification provided by Professors A. Shermatov and A. Ishayev [8], [9].

## 2. Materials and Methods

An interesting fact is that many kinship terms used in these dialects are no longer used in modern Standard Uzbek or are expressed with other words. However, they still appear in some Turkic languages and Uzbek dialects.

### Examples:

In *j-initial dialects*: **čecä** / **yeññä** ~ in *y-initial dialects*: **yäññä** — used to refer to a bride's mother-in-law or to address women; Comparative: **šesä** – mother (Radlov IV, I, p. 1015); **qoz**, **čeče** – mother or an address to older women, *Khorezm dialect*: **čecä** – bride's mother-in-law [Abdullayev F., *O'zbek shevalari lug'ati* (O'zShL), p. 41]; *Southwestern dialects* (YuQSh): **yäññä** ;

*j-initial dialect*: **žezzä** / **žezdä** / **yeznä** ~ in *y-initial dialects*: **yeznä** – brother-in-law, Comparative: **yaznä** (Dīwān Lughāt at-Turk, II, p. 42); Tatar, Bashkir: **eznä**, Kazakh: **žezdä**, Kyrgyz: **žezdä**, Khorezm: **yeznä** (O'zShL, p. 40); **eyä** – mother [Boysun dialect], cf. **äyä-büvi** ; **bölä** – cousin (maternal side), cf. **bölö**, Radlov.

*y-initial dialect*: **äyä** – older woman, cf. **aya**.

In *y-initial dialects* of Surxondaryo — particularly in the villages of Gazarak, Qorasuv, Xonim, and Toqchiyon — the following kinship terms are used: **kättä otä** – paternal grandfather, **kičig otä** – maternal grandfather, **kättä önä** – paternal grandmother, **kīčig önä** – maternal grandmother, **ovä** – paternal uncle (amaki), in Oshoba dialect: **övö** .

**bölä** – cousin (maternal side), cf. **bölö** – child of one's sister, Radlov.

In *j-initial dialects*, additional examples include: **äyčä** > **bäyčä** – a respectful term for women ~ *y-initial dialects*: **biye**;

In upper *Qashqadaryo dialects*: **biye** also has the same meaning. In Zarabog', Qorabog', Xatak, Gazarak, and Qorasuv dialects: **biye** / **büvi** = grandmother; In Bukhara city dialect: **bibi** also means grandmother. Other kinship terms found in these dialects include: **qälli:q** / **qäjli:q** –1) young couple (bride and groom); 2) betrothed girl; 3) the practice of the fiancé visiting the bride's house ("to go to qälli:q").

**žäznä** – brother-in-law (husband of elder sister or cousin; a male relative by marriage)

**kī:jäv** / **küjäv** / **küjüv** – groom, husband of younger sister or a female relative

**bāžā / bāžā** – husband of sister or other female relative

**ābi:sī:n / āvsī:n / ā:sī:n** – wife of one's brother or male relatives

**ül / ülim** – son, **bölä** – cousin on the mother's side (child of a sister), **čäqä / čäqäläq / böväk / nī:nni** – baby, infant, **īnī** – younger brother; 1) male sibling; 2) a respectful way to address a younger male, **āvā** – paternal uncle (father's younger brother), **bābā / bāvā / bū:ä** –1) grandfather (father's or mother's father); 2) father's elder brother; 3) respectful term for elderly men, **äpā** –1) mother; 2) elder sister, **sī:ñi:l** – younger sister, **xälä** – mother's sister (maternal aunt), **āmmā** –father's sister (paternal aunt); elder daughters of the aunt (if older, they are still called "amma").

### 3. Results and Discussion

In general, female relatives on the paternal side are referred to as **amma** (paternal aunt). **kī:jäv nävkär** – companions of the groom; refers to young men who accompany the groom to the bride's house during a wedding. **tonγi:č** – firstborn child, **ži:jän** – besides its primary meaning (nephew/niece), also used for youngrelatives in general, **üri:γ / ürü: /** – 1) kin, clan; 2) family or lineage [10].

Terms for body parts (Based on: Abdullayev F., O'zShL, pp. 41–56.): y-initial dialects: **hövič** – palm (cf. Kazakh *uič*, Azerbaijani *auš*, Turkmen *avuch*, Kyrgyz *uuč*, Turkish *ovuç*), **bäγir / jīgär** – chest, liver (cf. Turkish *bagır*, Tatar *baur*, Bashkir/Kazakh *bauir*), **eñäk** – chin/jaw (cf. Kyrgyz *engk*, Turkish *engek*, Khorezm *engak*), **egin / yelka** – shoulder (cf. Kazakh/Kyrgyz/Turkish *iyin / egin*, Khorezm *engil*), **müyläp / müylov** – mustache (cf. Kazakh *murt*, Kyrgyz *murut*, Turkish *burut*, Khorezm *burit*), **žülin / xäräm tämir / mäγiz** – inner vein/flesh (cf. Kazakh *julin*, Kyrgyz *jilinchak*, Khorezm *yulin*), **söngak** – bone [11], [12].

Example: “*So'ngak osh bo'lmas, nodon bosh bo'lmas.*” (Proverb: “There's no broth from a bone, no wisdom from a fool.”) Literary example: “My bones are still intact, thankfully I have plenty to eat.” (N. Aminov, *Qahqaha*)

Every nation, ethnic group, and tribe has its own way of life, and the Uzbek people and their subgroups are no exception. The unique household culture of Uzbeks has led to the use of distinct household items, which in turn gave rise to specialized vocabulary for these items used in daily life [13].

It should be noted that although the lifestyle and household routines of dialect speakers in Surxondaryo are often similar, differences still exist. This has influenced the development of a shared but also localized vocabulary across dialects.

Examples of commonly used household items and their dialectal variants (adapted to each dialect's phonetic norms): **sändiq / sonđiq** – chest, **tovoq / täbäq** – tray or dish, **toγorä / toγärä** – large basin, **kosä / käsä** – bowl, **pīyolä / pīyälä** – tea bowl, **γälvir / γolbir** – sieve, **körpä** – quilt, **tokčä / täkčä** – wall shelf, **pärdä** – curtain, **dästürxon** – tablecloth, **xontäxtä** – low dining table, **pīčōq / pīčäk** – knife, **qäyči / qoyči** – scissors However, due to regional factors, the names of these items may vary among households from different dialect areas. Moreover, some words may have different meanings even within other dialects in the Surxondaryo region.

Analysis and Results. The word “idish” (container or vessel) was used in ancient written monuments to denote various household items. In the *Orkhon-Enisei inscriptions*, it was used in the sense of *bucket* or *vessel* [14]. At that time, what we now call *descriptive modifiers* (like adjectives) indicated the material the object was made of. Examples: **čō'p tävāq** – wooden dish, **čō'p qošiq** – wooden spoon, **täš täboq** – ceramic dish, **tältoboq** – wooden dish, **tälqoshiq** – wooden spoon, **temir qošiq** – metal (aluminum) spoon.

Dialectal Examples: **jöräp** (Mach, Dashnabod) – broom, **čäpqi** – knife or pencil sharpener, **käpčä**– small scoop/shovel, **käpčä** – large spoon, **häkändöz** – metal or plastic tool for scooping ashes, **yäkändöz** – narrow mat (like a thin mattress), **täsändiq** – large storage chest used for folding quilts or bedding; traditionally crafted by artisans in Boysun **täkinämät** – a type of felt, **häprän / äpräng** – multicolored felt, **qäzon** – cooking pot, **qirγič**

/ kăpkirt – a straining tool used for serving thick dishes, lăli – a large serving dish for soup, tăxsīmča / tăqsīmča – a shallow, wide dish; similar to a plate.

"They brought fried liver with finely chopped onions from the hearth in one taqsimcha." (S. Nurov, Maysalarni ayozy urmaydi)  
 "When Nozikxon brought norin in two deep taqsimchas, the conversation resumed." (S. Yunosov, Kutilmagan xazina) čirpāk / čemič – A long-handled utensil used to ladle or serve liquids; typically made of wood or metal.

"Milk boiled in the pot was ladled out with a cho'mich, leaving a milky aroma."

"You can't water a camel with a ladle." (Proverb)

"Even with the noblest intentions, we shouldn't 'strike people with the ladle'." (Yusupov, from a newspaper)

A short-handled scoop used for drawing water from a container.

"Said accidentally spilled a gulp of water on his father's thigh while handing the ladle." (Yoshlik) "The young man scooped up water and drank from the ladle." (Sharq yulduzi) excävator čemiči – the bucket part of an excavator [15]

"The heavy bucket of the excavator, digging a ditch, rose and fell like an elephant's trunk." (H. Nazir, Cho'l havosi) čemičlämoq – to ladle or scoop with a ladle "The cook was serving food by ladling it out to the diners sitting around." (G'. G'ulom, Shum bola)

"Women returned from the field and drank water ladled from the big thermos." (S. Siyoyev, Otliq ayol) sürpä / süprä – a round leather kneading mat, usually made from goat or sheep skin, tüzlük – a small cloth bag used to store salt.

Conclusion and Recommendations.

Selected dialect-specific household terms: nī:mpī:jälā – a large bowl, räpī:dā – a circular padded cloth used on the hand while baking bread, jeṇsa – a sleeve-like protective cloth worn on the arm while baking bread, qürāq körpāčā / qürāx körpā – patchwork quilt or blanket made by sewing together various fabric pieces "Abdurasul sat cross-legged on the patchwork quilt." (Sh. X., Og'ir tosh ko'chsa) qürāq jāsti:q – patchwork pillow, lālābālī:š – a round, elongated pillow stuffed with cotton and decorated with floral patterns, ojnāxältā – a small pouch made of cloth (about the size of a handkerchief), used by women to carry personal items like a mirror, comb, etc.

#### 4. Conclusion

This study concludes that the contextual approach significantly improves learners' ability to acquire and apply technical terminology in the oil and gas industry. Unlike traditional memorization methods, the contextual strategy allows learners to understand and internalize terms within relevant industrial and communicative settings. Such comprehension not only enhances vocabulary retention but also enables accurate usage in practical tasks. In high-risk fields like oil and gas, where terminology precision is critical for safety and productivity, this method proves invaluable. It is recommended that educational institutions, corporate training programs, and translation centers systematically implement contextual methodologies to develop competent professionals capable of effective communication and informed decision-making in technical environments.

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