Phonetic Laws Related to Vowels in Dialects

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Research Article

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Abstract

Today, in carrying out the reforms for the development of our society, there are created full opportunities and conditions for the fulfillment of the tasks set before the Uzbek linguistics, purposeful research work is carried out on the issue of comprehensive study of our language. At the same time, the study of the features of Uzbek dialects, relying on the theoretical bases of areal linguistic research, is defined as one of the priority directions in the historical-comparative and ethnolinguistic aspects. This sphere consists of imperfect, simple descriptive and illustrative aspects, indefinite places need to learn and fill on the basis of new views, from a mental point of view.

The article gives an idea of the peculiarities of the Namangan Kipchak and Karluk dialects, the historical genesis of the system of vowels, the issues areal of their prevalence and application. The phonetic-phonological linguistic character of the dialect is a comparative-historical reflection of the processes of events of features and laws. In its turn, there are described opinions about the events of umlaut in the Turkic dialects of synharmonism and Karluk dialects in Kipchak dialects related to the vowels in the Turkic languages.

Key policy insights. The study through areal-typological and areal-linguistic methods, which gave Mahmud Kashgariy in Turkic languages, the initial point of any linguistic theory and conceptions, the study of dialects, their specific features, is still one of the important issues today. The emergence of areal linguistics has opened up a wide way to evaluate new issues and concepts in the field of dialectology, to solve them in new ways. Relying on the theoretical basis of dialect and slang areas in the holistic study of the language system, the fact that historical-comparative and ethnologic research is defined as one of the priority areas imposes new responsibilities on Uzbek linguistics and Uzbek linguists.

Introduction

In the dialects, many characters that do not meet in the current literary language have been preserved, which, based on their scientific study, make it possible to draw very important historical-linguistic conclusions. Such phonetic, lexical-grammatical facts and bases in folk dialects, P.M. Melioranskiy notes that: "...it serves as a unique guide in understanding ancient monuments and performing linguistic analysis" (Melioransky, 1900).

Synharmonism and umlaut are specific linguistic legal phenomenon of turkic languages, and it is practiced from ancient times. But the degree of its preservation in turkic languages is different. In the basic urban dialects of the Uzbek language, these events practically lost their power, but they are preserved in many Kipchak and Karluk dialects. Nevertheless, a group of linguists argue that in the literature devoted to Turkology it is not explained in detail what kind of linguistic phenomenon the term is, it is nothing more than a kind of assimilation (Kashgariy, 1960) (Bogoroditsky, 1927) (Iskhakov, 1968) (Reshetov, Shoabdurakhmanov, 1978); (Abdullaev, 1967) (Tenishev, 1976)
In our opinion, both singormanism and umlaut are in practice in the area of dialects, have their individual linguistic peculiarities, and own laws in Namangan areal.

**Materials**

Synharmonism is a kind of declension of vowels in the word from a certain point of view, about which N.K. Dmitriev quotes, “one of the manifestations of the assimilation of sounds” (Dmitriev, 1948) It is noted that the Uzbek language, which is considered one of the specific laws of turkic languages and is reflected in all turkic languages, and even the literary language is non-singarmonistic, except for some urban dialects are singarmonistic (Sherbak, 1970)

Professor A.Nurmonov says that, Fitrat stated that in the Uzbek literary language there are 23 consonant phonemes, that phonemes kh (χ), h (χ), f (ф) are not original turkish, that all turkic languages reflect the law of synharmonism, which exists at specific level, that it was changed under the influence of the Persian-Tajik languages in urban dialects, so it is very correct to rely on rural dialects, which saved general Turkic phonetic features, and on this basis, the Uzbek language states that the vowels perform the function of a distinctive sign “rough” and “thin”, and according to this sign they are divided into two lines (Nurmanov, 2012).

The appearance of synharmonism as a rudiment in the Uzbek literary language, its specific linguistic symbols and features in the Uzbek language dialects, the Uzbek literary language about the laws of application in “y” and “j” Kipchak dialects are mentioned in the researches devoted to phonetics and phonology of its dialects, scientific works and in the manuals (Reshetov V., Shoabdurakhmanov Sh., 1978) (Kononov, 1980) (Abdullaev F. A., 1967) (Atamirzayeva, 1974) (Mirtojiev, 2013) (Jamalkhanov, 2008)

V.V. Reshetov notes that the vowels i (и), u (у), o’ (ý), a (а) transitional vowels in the Uzbek language are based on the pronunciation of Tashkent dialect, this phonetic classification of vowels is given by comparing them with Russian vowels (Nurmanov, Selected works. II - Vol, 2012)

In our opinion, V.V. Reshetov when thinking about the transitional (indifferent) vowels, he approached the phonetic-phonological system of the Uzbek language from a diachronistic point of view. He argued about the fact that in the current Tashkent dialect of the Uzbek language there were no signs of contradictions between the vowels of the ancient rows and the formation of transitional vowels. Therefore, it was combined under the name of the convergents with the idea that these vowels are formed from the conjugation of the vowels in two rows. The same opinion is given by the professor F.I. Abdullaev (Abdullaev F. A., 1967)

N.S. Trubetskoy explains by example that in world linguistics in most of the languages of the world, such a state of vowels, even in the Eastern and Western Belarusian languages, has lost its historical phonological significance, but in some cases it is preserved on the scale of dialects (Trubetskoy, 1987)
Apparently, in all researches devoted to the vocalism of Turkic languages, the sign of the presence of a number and labrum is considered as a distinguishing sign for the classification of vowels.

Linguistic scientist E. Umarov recalls that on the basis of such a classification in the Uzbek literary language, it is necessary to answer the question that whether Uzbeks speak “no (yo'q)” with the front or back of tongue, expresses opinions that it is appropriate to classify vowels according to the degree of their opening and the participation of the labrum (Umarov, 1994)

Methods

Data for the current study were collected through areal-typological and areal-linguistic methods aimed at the study of dialects, their specific features.

Results And Discussion

In fact, Turkic languages, the originality of palatal and labial synharmonism for some of their dialects, the melodic arrangement of vowels in palatal harmony is not objected by anyone. For the present period of the Uzbek literary language, although synharmonism does not apply, but the fact that it is preserved in Uzbek dialects is recognized by almost all dialectologist scientists. At the same time, the presence of a number of correlators in one place in the Uzbek dialects, which maintain the conflict according to the line, by mutual differentiation of meaning (Trubetskoy, 1987) makes it possible to distinguish the line as a distinguishing sign for vowels. For example, in Andijan dialect [ɤɾ] (bile) name of human organ, verb йтмоқ (to pass) – [уɾ] grass, fire, [ьр] (mow) to mow down the grass, – [оp] (plait) to plait one's hair, [əз] reflexive pronoun – [ыз] to overstep, [ьн] voice - [ьн] flour.

For the phonemes of the present Uzbek literary language, there is a fundamental opinion that the number of signs loses its phonological value, so therefore the present Uzbek literary language cannot be the basis of the classification of these signs for the phonemes of the vowels (Nabieva, 2005)

In some dialects of the Uzbek language, in particular in Namangan dialect, there is another appearance of synharmonism – not adaptation to the phonetic features of roots, but adaptation of the roots of vowels to the character of affix vowels. Such compatibility is considered to be umlaut.

The Umlaut is characterized for Uighur language and the present Uzbek language of some rural dialects of Namangan city, Uychi, Chartak districts, Yangikurgan and Uchkurgan districts (Aliev, 1975). Although Yangikurgan and Uchkurgan districts are close to the borders of the Kyrgyz Republic, the influence of synharmonism is not observed. We explain this by the fact that the center of Yangikurgan district, its surroundings and the population of the village of Kayki are located close to the city of Namangan, where representatives of umlaut dialect transit to those lands.

In linguistic literature, it is noted that there are three types of umlaut: palatal, labial and lingual appearance.
In the first type, the back row wide vowel of the first syllable is given to the influence of the next syllable by a narrow unstressed vowel, which turns into the front row vowel. For example, in the dialects of Uychi, Chartak towns, Kayki village of Uchkurgan district in Namangan region: [таш] топи (stone), [баш] боши (head of), [каж] коши (eyebrow), [шель] шоли (rice), [сабъ] совиб (cooled), [сәъ] соғиб (milking), [ельвер//вәр] олиб юбор (take it), [тыр//этъвер] отиб юбор (throw it), [йэзвер//йэзвер] ёзеб юбор (write down), [кышқылдә] қашқалдәк (common coot), [тәвъ] табиб (healer), [бәръ] бориб (going), [йәзид] ёзеб (writing) and so on.

In the second type, the wide unstressed vowel of the first syllable is labialized under the influence of the labialized vowels of the next syllable. For example, (Namangan city, Uychi, Chartak districts): [тенур] (тандир) oven, [к:'д/үттә] айдарыпди (turn over), [д/улду/ /д/улу] адо (finished).

For example, in the dialects of Uychi town, Chartak city, in the village of Kayki in Uchkurgan district of Namangan region: [ташь] тоши (stone), [башь] боши (head), [кажь] коши (eyebrow), [шель] шоли (rice), [сабъ] совиб (cooled), [ельвер//вәр] олиб юбор (pass over), [тыр//этъвер] отиб юбор (throw over), [йэзвер//йэзвер] ёзеб юбор (write over), [кышқылдә] қашқалдәк (common coot), [тәвъ] табиб (healer), [бәръ] бориб (going), [йәзид] ёзеб (writing).

Pay attention, the first and second types: [Шельъ ыъшка ярғә йәр тъьылшәкә чыңвәтулдә, бымдә, ташь жә: купака:. Шельъ жә:да шельъ йашш бума:ды, мүләкәттән, түза су: ичкәнә: (н) шельъ зуруләдә. Ишланъ тъэдә тугатса:, шэлънъ сылә:��дду] (To plant the rice (sow) on the precipice (around) are going to plough the land, no success, the stone (of the soil) are so many. The rice won't be good in stony place, however there will be good harvest if the rice is given pure water. If we finish works (soil processing), we would sow rice as soon as possible).

In the third type, the opening level of the mouth changes. Under the influence of the next syllable narrow и (i) vowel, the front row wide vowel of the first syllable becomes a medium-wide vowel. For example, in the Uighur language: [касиш] кесиш (cutting), [кетти]кетди (left). However, the appearance of the third type in the umlauted dialects of Namangan region is almost not observed (Atamirzayeva, 1974)

Umlaut is present to some extent in the dialects of some Turkic languages, and even in the dialects belonging to the Kipchak group. It is the opposite of synharmonism and is the next phenomenon in relation to Turkic languages. According to some linguists (Polivanov, 1935) (Borovkov, 1963) (Reshetov, 1960) umlaut came into being on the ground of extensive development and specific emphasis on assimilation. According to a group of linguists, umlaut is associated with the weakening of synharmonism.

Both palate and lab harmonies of Namangan Kipchak dialects are stronger than other dialects in the region. But the Altai, Khakass, Bashkir and Kyrgyz languages are relatively weak. Here it is desirable to rely on the thoughts of N.S. Trubekskoy (Trubetskoy, 1987).
In the syllables of the south-west Namangan dialects palate harmony has the following appearance: A) if the tongue in the first syllable of the root is one of the vowels of the back, then even in the last syllables of the word the vowels of the back (or rigid) are used; B) if the first syllable of the root begins with one of the front tongue (soft) vowels, then in the next roots of the word also front tongue vowels are used.

Pay attention: [экәндъ, дәйрәнъ бәлиғы күлдә бәкылығән бәлыхтән шыръән бүлдиги. Бәлыхләр утынды чуқүдә пышәрәлә, я пәктә йәфүдә күвырләп, зүрүлдиги, мәәзә кыбыйсыз. Бәлыхти кәтиккә күышп йәвүмыйды, йүәңгә кәтыхы мәңтәф күшлә йүйиш кәрәк, йүәмдәм үдим үкәрп кәтады] (zakan (drainage in the dialect), the river's fish is much more tastier than the fish fed in (artificial) a lake. If the fish is fried in embers of firewood or fried in cottonseed oil, it will be tasty (fine), you can tastefully eat it. Fish cannot be eaten with yogurt, so it is necessary to eat yogurt with manti, if not, the person will turn pale (the appearance of white spots on the skin).

The above dialectological text is a representative of Namangan “y” Kipchak dialects (Juravoy Nizomov, born in Mingbulak district in 1932) written from his speech. The text is a sample of palatal harmony.

The law of the palate harmony in the dialect of Namangan Kipchak has the following appearance:

1. The root part of the word – in the basic lexical forms. In multi-syllable words, the vowels of the first syllable in the composition adapt to the vowels of the remaining syllable.

Such palatal harmony can be seen in the dialectal area of Namangan, Turakurgan, Mingbulak Pop districts owned to many villages’ population of speaking Kipchak dialect by pronouncing "j" and "y". For example: [бәлыйк] бәлик (fish), [мәнты] манты (dumplings), [кәтиккә] қатик (yoghurt), [чочык] сочин (towel), [чумалый] чумоли (ant), [тәфәр] тогора (basin), [сумалык] сумалак (sumalak), [зәмбар] замбил (barrow), [тәрвяс/ти/рвяс] тарвуз (water melon), [с/мәл] сомса (pie) have reserved own law of synharmonism.

2. When the suffix is added to the root part of the word. The presence of vowels in the back tongue and front tongue of Namangan Kipchak dialects has acquired affixes of back tongue hard and front tongue soft variants. Many word-forming and form-forming suffixes have their own pairs of contrasts.

a) when adding word forming suffix or compound words: [пармәләв+ в+гыч] пармаляган (driller), [үй+мәләмә] уймалаама (don't lump), [сәвә+ч+тәп] савагич (switch), [мәәмәлә+ кәт] мөхмөнхонә (hotel), [с/мәс+ләмә] саримәсәлә (garlic), [кеә+ эйнак] күәййәнәк (eyeglasses), [дүүмәлә+к/ юмәләлә+к] юмоләк (round), [с/п+тәп+ш+кән] сартарошхона (barber shop), [ңән+тәкән, кәййән+ тәкә] нонтахта (sheet of the wood) are reserved their own law of sinharmonism many simple formed and compound words.

b) when the suffixes that form the syntactic form are added:

- genitive case and accusative case [ды//дъ, -тъ//тъ] [бүннъ//мүннъ] бурни (nose), [кәзәндә күлъы], [кәзәндә күтәр] көәйәнөн күлөө (handle of the pot), көәйән күтәр (lift the pot),
Atamirzaeva, Otamirzaeva recorded in her studies that it was usual in Namangan and its surroundings dialects of the Uzbek language, the occurrence of vowel nasalization under the influence of sonant is rather weak. However, it is not right to say that it is characteristic of Tashkent, Fergana or other dialects. In other dialects of the Uzbek language, the strength of nasalization (Mirtojiev, 2013) is observed when the addition of the dative case suffix to the words in which there is a nasal sound in the composition of the basis of Namangan dialects.

Nasalization is the addition of a resonator tone formed in the nose in the articulation of vowels. It is observed mainly in vowels that come into contact with the sonant pronunciation formed through the nose: such as [номонто, нумовго, нумонга] Because the previous sound articulation recursion is equal to the next sound articulation excursion. Therefore, the continuation of the sound from the previous vowel on the back is attached to the next vowel, and the resonator tone of the nose is also added to the next vowel resonator tone. As a result, even in the articulation of the vowel, the resonator tone of the nose is noted. This is considered to be nasalization. Although it is considered normal in the dialect of Namangan, it is not right to say that it is characteristic of Tashkent, Fergana or other dialects. In other dialects of the Uzbek language, the occurrence of vowel nasalization under the influence of sonant is rather weak. S. Otamirzaeva recorded in her studies that it was usual in Namangan and its surroundings dialects (Atamirzayeva, 1974).

- locative-time cases [-дан/до-/д, -тан//тон//-н/н/н-нэн//нэн]: [укамдан] укамдан (from my younger brother), [сиийбандан] синглимдан (from my younger sister), [чэккадан] четдан (from outside), [олмачи] олимдан (from apple), [осмачи] омсадан (from pie), [шакри] узгандан, бировдан (from stranger), [тарахтан] теракдан (from poplar), [ешхтан] эшкандан (from the door), [отдан] отдан (from stranger), [хурмдан] хурмодан (from fig), [шту] штук homonym: отдан, ошдан (from hunger), [бешкетин] янгидан, қайтадан (again), [голмандан] гилмдан (from carpet), [энамдан] онамдан (from my mother). If the word root is finished with the nasal consonants or ends with the additional nasal consonants that form the syntactic shape, then the nasalization is
strengthened and the front tongue plosive sounds will exchange to [d] and [ɾ][n] and [ŋ]: [чонном] неондан (from the bread), [энамдён] онамдан (from my mother), [кулынман ушлади] кулымдан ушлади (hold my hand), [чаачыдан тортыми] сочиндан тортди? (did he/she pull your hair?), [бишның үгирвар] бошиндан айлантитирюбор (turn over the head), [қантыңзәдән сөтивелмән] қантингиздан сотиб оламан (I will by your sugar).

- when added unit of possessive suffixes [-(Э)м/-(Ы)m; -(Б)ңг/-(Б)ң; -(С)в/-(С)в]: [буннәм//мүннәм] бурним (my nose), [кәнным] корним (my stomach); [чаачың] сочин (your hair), [бишның] бошин (your head); [энәсү] онаси (his/her mother), [әтәсү] отаси (his/her father); plurality [-(В)мәс/-(В)мәз; -(В)ңс/-(В)ңз; -(Б)/-лер-/лоры]: such as [кәлымың] келинимиз (our daughter-in-law), [кешымымың] кошигимиз (our spoon); [этәләңс] этигингиз (your shoes), [эргәңс] этагингиз (your hem), [қызың] қизингиз (your daughter); [кушыңдырды ҧчың] қушниларың пичоги (neighbors’ knife), [сөвзиләр] сабзиләри (their carrots), [лычохлоры] пичокләри (their knives).

- when added unit of personal-quantity suffixes [-(В)м/-(В)м; -(В)ң/-(В)ң; -(Т)/-ды]: such as [кәлдым] келдим (I came), [кылылдың] килдим (I did); [кәрәң] күрдүң (you saw), [бәрдым] бордүң (you went); [әйттүң] айтыди (he/she said), [кылылдың] килди (he/she did); plurality [-мәс/-мәз; -(Б)ңс/-сыс; -ңәр/-ңәр/-ләр/-лор]: [ң] олинг (take, please), [кән] келинг (come, please), [әләмис] келами (we'll come), [кызыңдымымың] қийнәмаймиз (we won't hamper), [үйнөйминдүү] үйләймиз (we'll think); [кәләсүң] келәсин (you'll come), [бәрсүң] борасиз (you'll go), [үйнөйсүңдүү] үйнәсин (you'll play), [чыңыннар] чыңынләр (come out, please), [көңүң] көңүлләр (come in, please), [бәрлың] борынгләр (visit us, please); [кәләдүң] келәди (he/she'll come), [келәләр] келәдиләр (they'll come), [бәрдиләр] борадиләр (they'll go).

c) when adding suffixes that form lexical form:– plural suffixes [-ләр/-ләр/-ләр]: such as [чевәләр] чевәләр (dressmakers), [йөләр] иләр (threads), [күвымләр//кубыйрләр] күвурләр (pipes), [ғүрләр] довушалар (raw apricots), [көргачалар] күрпачалар (blankets), [кәрвиләр] қоровуллар (flags), [бәлләр] болалар (children), [түлләр] толләр (willows), [дүвләр] дөвөләр (walls).

- participle suffix [-(Б)ң; -(Т)ңн/ -ганн/ -канн]; such as [турл] туриб гапир (speak standing), [күл] үккүп күр (read it through); [бүгүл] буғүб (by strangling), [өгөң] өлгәни (to take), [үрөң] урганы (to beat), [көң] қолгания (to stay), [бөргөң] бөргәни (to go), [күрганн] күргәни (to see), [бергәнн] бергәни (to give), [айткәнн] айтгәни (to tell), [экканн] экканы келдик (came to sow).

- Particle suffixes [-ган-/кан-/кон-/ғон]: such as [дүған] дегән (told), [айткән] айтган (said), [ыккң] чыңкән (went out), [бәрғң] борған (went).
The harmony of the labialization. It is known that according to the law of harmony of the labialization, if the first syllable of the root is one of the labialized vowels, then the vowels in the last syllable are also labialized.

There is little, though, the law of harmony of the labialization in Kipchak dialects of Namangan. The phenomenon of labialization is noticeable in the first, second syllables, and the transition to the third and last syllables is sporadic. But the harmony of the labialization is sharply different from the perfectly preserved Altai and Kyrgyz languages. These languages are distinguished not only by their hard softness, but also by the fact that they are labialized and un-labialized features (Iskhakov, 1968).

There are only hard and soft variants of affixes in Kipchak dialects of Namangan, but not systematic ones. Pay attention to the following examples:

| Kipchak dialects of Namangan | In the literary language |
|-----------------------------|-------------------------|
| ү – ү | үрув (девор уриш) (to construct the wall), суюк (liquid), түршиган (relative person) |
| ё – ү | куруди, ерум, өкүн, екулота |
| ү – ё | өкүн (powder), тугун (knot), югур (run) |
| ү – ё | койєв, сурєвь |

You can see from the examples, that in Kipchak dialects of Namangan is present only in labialized sinharmonizm in [ү-ү, ү-ө, ё-у] and partially in [ү-ё] variants, in other remaining types [в-в, ү-ү, о-ү, о-ө] it doesn’t occur. The previous ones were also very limited, they are used in a few words (mostly in j” speaking people).

When suffix is added to a single-syllable words with a labialized vowel, labialization then occurs: such as [үр+дүк] урдик (let’s beat), [тур+үг] туринг (stand up), [үр+үг] юриб (walking), [төл+үг] түлиб (filling).

In the case of sporadic cases in Kipchak dialects of Namangan, the phenomenon of labia is observed in the transition to the second and third syllables: such as [үгүрүк] югурик қўл, мушт (fist), [кўйунук] ачинари, хафагарчилик (pitiful), [сўйунуб] хурсандчилик (happiness), [булундурук] туманли қирио (foggy), [сургурч] шириингурч (ricy milk porridge), [чыгурчук] чыгурчук (starling), [түтүрүк] тутурук (unreliable). The scope of validity of the labialization harmony is limited.

**Conclusion**
To sum up, we would like to highlight that the law of sinhormonism is valid on the basis of its peculiarities in the phonetic-phonological structure in the area of Kipchak dialects of Namangan. Differences in the quality and quantity of vowels in the dialectal group and branches of the dialectal area, the anatomic-physiological aspects of the vowel and the dialectic ethnogenesis caused the occurrence of the umlaut phenomenon.

A completely different phenomenon, which is not phonetic, is evident in the urban dialect of umlaut for its possession of an empathic length.

Synharmonism makes special differences in the amount of vowel sounds, the role and pronunciation of articulations in the unstressed vowel accent. The strength of nasalization in the dialects is more pronounced sinharmornism, in the narrative the quality of vowels is determined by the syntagmatic relationship of vowels, in turn, the quality of vowels is determined by vowels.

**Declarations**

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