

SOCIOLINGUISTIC ANALYSIS OF SLANG IN KHOREZM DIALECTS

Khalmenova Tamara Zaripboyevna

Asia International University, Department of

Uzbek and Russian Philology Lecturer

E-mail: tamaraxolmenova@gmail.com

Abstract: This article is devoted to the study of the sociolinguistic aspects of slang expressions and words used in Khorezm dialects. It analyzes slang expressions and words specific to the Khorezm dialect, exploring their linguistic features, meanings, and use in social contexts. The study examines how slang changes depending on age, gender, social status, and cultural environment, as well as its role and significance in speech culture. Special attention is paid to the uniqueness of slang in the Khorezm dialect, its connection with local culture, history, and social relations, and its role in the dynamics of speech. The results of the study are useful as an important source for understanding the social aspects of language and studying the linguistic diversity of local dialects.

Keywords: Khorezm dialects, slang, sociolinguistic features, social identification, cultural heritage, speech dynamics, meaning shift, positivity, negativity.

Dialects and their role within social contexts have consistently attracted the attention of linguists. They serve not only as valuable sources for understanding the historical, geographical, and cultural dimensions of a language, but also as reflections of the social structure, traditions, and speech culture of local communities. The Khorezm dialects, among the oldest and most linguistically rich varieties of the Uzbek language, embody a distinct layer of lexical and cultural heritage. The slang expressions and words found in these dialects reveal the deep interconnection between language, local identity, and social relations.

As a dynamic and ever-evolving component of language, slang emerges and develops in relation to various sociolinguistic factors such as social group affiliation, age, and gender. The uniqueness of Khorezm slang lies in its semantic richness, vivid imagery, and widespread use in everyday social interactions. Expressions such as “kallasi uchmush” (“he’s lost his mind”), “mag‘zavadin ko‘pirib o‘l” (“burst from foolishness”), and “g‘altak” (“a strange or eccentric person”) exemplify the creative and culturally embedded nature of this linguistic phenomenon, forming an integral part of the region’s speech culture. The primary aim of this research is to examine the sociolinguistic aspects of slang in the Khorezm dialects of the Uzbek language. The study seeks to analyze the linguistic features, semantic nuances, and patterns of usage of slang expressions within their social context.

The main objectives of the research are as follows:

— To identify and describe the linguistic characteristics of slang expressions used in the

Khorezm dialects;

— To explore the relationship between slang usage and various social, generational, and cultural factors;

— To analyze the role and significance of slang in shaping and reflecting the speech culture of the Khorezm region.

The present research employs methods of linguistic analysis alongside the methodological framework of sociolinguistic studies. Through a combination of descriptive, comparative, and contextual approaches, the study aims to uncover the structural, semantic, and pragmatic features of slang in the Khorezm dialects. The findings of this research are expected to contribute not only to a deeper understanding of slang phenomena within the Khorezm dialects but also to the broader study of the social dimensions of the Uzbek language. The results may serve as a valuable reference for linguists interested in dialectology, sociolinguistics, and cultural linguistics, as well as for future investigations into the relationship between language and society in Uzbekistan. The study of the sociolinguistic features of slang in the Khorezm dialects requires a comprehensive analysis of its formation processes, social functions, and position within the overall language system. Slang represents a complex linguistic phenomenon that encompasses distinctive mechanisms of formation and a variety of structural and semantic patterns. Research conducted by Russian linguists, including E. M. Kazachkova, A. N. Kolesnichenko, and T. E. Zakarchenko, has demonstrated that slang formation involves multiple approaches and linguistic strategies. Their findings highlight the diversity of lexical creation, semantic shift, and pragmatic adaptation processes that shape slang as a dynamic and socially driven element of language. In the Khorezm dialects, slang expressions are widely used in the speech of young people, serving as an important means of reinforcing their sense of group identity and belonging. This feature demonstrates the crucial social role of slang in shaping interpersonal and intergroup relations. Slang words often emerge through the expansion or semantic modification of existing lexical items. This tendency is particularly evident in the Khorezm dialects, where slang functions as a creative tool for generating new meanings and enhancing the expressiveness and dynamism of speech. Moreover, slang serves as both a marker of solidarity within social groups and a linguistic boundary that distinguishes members from outsiders. In the Khorezm dialectal context, slang reflects a strong sense of in-group cohesion while remaining obscure or incomprehensible to those outside the community. This characteristic underscores the sociolinguistic significance of slang in maintaining and negotiating group relationships. To illustrate this point, the following table (Table 1) presents a selection of slang expressions used in the Khorezm dialects, along with their explanations and semantic analyses.

Table 1. Examples of Slang Expressions in the Khorezm Dialects

Slang Expression	Literal Meaning	Contextual (Figurative) Meaning	Social Usage / Context

Mayzavadin köpirib öl	‘Mag‘zava’ means soapy water after washing; ‘köpirib’ – to foam; ‘öl’ – to die.	To speak excessively or annoy others with endless talk.	Used for a person who talks too much.
G‘ältäk	A cart used for carrying loads.	Slow or sluggish person.	Refers to someone who acts slowly.
Mijjäsi jirtiq	‘Mijja’ – brain, ‘jirtiq’ – torn.	Forgetful person.	Used for someone with poor memory.
Yundi	Dirty water used after washing dishes.	Nonsensical or irrelevant talk.	Used among youth for meaningless speech.
Mijjäni qurt bosdi	‘Mijja’ – brain; ‘qurt’ – worm; ‘bosmoq’ – to cover.	Lack of focus or attention.	Describes someone unable to concentrate.
Gätmän	‘Ketmon’ – agricultural tool.	Rustic or uncultured person.	Refers to someone with unsophisticated manners.
Kallasi uchmush akan	Literally: his head turned triangular.	Narrow-minded person.	Used humorously for someone with limited thinking ability.
Ita soyasi deymidi	‘It’ – dog; ‘soya’ – shadow; ‘deymidi’ – does not touch.	Useless person.	Refers to someone who is of no help to anyone.
It vaj akan	‘It’ – dog; ‘vaj’ – thing; ‘akan’ – is/was.	Cool or amazing.	Used among youth to express admiration.
Tvarog	A dairy product made by curdling milk and separating whey.	Troublemaker.	Refers to someone often involved in conflicts.
Dili sünnikdi	‘Dil’ – tongue; ‘sünnikdi’ – fell down.	Tongue-tied, speech-muddled.	Used for someone who mixes up words while speaking.

The sociolinguistic study of slang in the Khorezm dialects reveals that these lexical units represent not only the richness of the local language but also reflect the underlying cultural, social, and historical layers of the region. The use of slang by young people, local communities, and representatives of various professions strengthens their sense of identity, social cohesion,

and group belonging. The linguistic features of slang — including phonetic variations, semantic shifts, and borrowings from other languages — demonstrate its dynamic and creative nature. The fact that many slang expressions in the Khorezm dialects originate from other languages indicates the influence of social interaction, lifestyle, worldview, and interests of community members, particularly the youth. At the same time, the preservation of slang in local dialects reflects the language's ability to resist change, symbolizing its internal stability. Slang plays a dual role in intergroup communication: on the one hand, it reinforces solidarity within the group, and on the other hand, it creates a secret or exclusive linguistic code for outsiders. Therefore, slang should be viewed not only as part of the linguistic system but also as an essential component of cultural heritage. In conclusion, the study of slang in the Khorezm dialects serves as a key not only to linguistics but also to understanding the region's history, culture, and social structure. Through these lexical units, people not only communicate but also express their national and local identity. Future in-depth research in this field will play a crucial role in preserving the richness of the Khorezm dialects and passing it on to future generations.

References:

1. Kazachkova, E. M. Formirovanie i funktsionirovanie molodezhnogo slenga v lingvokul'turnoy srede (na primere Astrakhanskoy oblasti): avtoref. dis. ... kand. filol. nauk. – Moscow, 2006.
2. Kolesnichenko, A. N. Sleng v angliyskom i rusском yazykakh: strukturno-semanticheskiy, etimologicheskiy, funktsional'nyy i stilisticheskiy aspekty: avtoref. dis. ... kand. filol. nauk. – Rostov-on-Don, 2008.
3. Zakarchenko, T. E. Ekvivalentnaya leksika v rusском i angliyskom slenge: sistemnyy, slovoobrazovatel'nyy i funktsional'nyy aspekty: avtoref. dis. ... kand. filol. nauk. – Rostov-on-Don, 2008.