

## Phonetic Laws Relating To The Vowels In Namangan Dialects

**Darvishov Ibrokhim Ormonovich,**

Assistant professor, Doctor of Philosophy in Philological sciences, Namangan State University, Uzbekistan.

**Abstract:** Today, when carrying out reforms for the development of Uzbek society, full opportunities and conditions are created for the fulfillment of the tasks set for Uzbek linguistics, purposeful research work is being carried out on the issue of a comprehensive study of the Uzbek language. At the same time, the study of the features of Uzbek dialects, based on the theoretical foundations of areal linguistic research, is defined as one of the priority areas in the historical-comparative and ethnolinguistic aspects. This area consists of imperfect, simple descriptive and illustrative aspects, uncertain places need to be studied and filled in based on new views, from a mental point of view.

Research using areal-typological and areal-linguistic methods, which gave Mahmud Kashgar in the Turkic languages the starting point of any linguistic theory and concepts, the study of dialects, their specific features, remains one of the important issues today. The emergence of areal linguistics has opened up ample opportunities for assessing new problems and concepts in the field of dialectology, for their solution in a new way. Based on the theoretical basis of dialect and slang areas in the holistic study of the language system, the fact that historical-comparative and ethnological studies are identified as one of the priority areas imposes new responsibilities on Uzbek linguistics and Uzbek linguists.

The article gives an idea of the peculiarities of the Namangan Kypchak and Karluk dialects, the historical genesis of the vowel system, the problems of their distribution and use. The phonetic-phonological linguistic character of the dialect is a comparative-historical reflection of the processes of events of properties and patterns. In turn, the article also describes opinions about the events of the umlaut in the Turkic dialects of singharmonism and the Karluk dialects in the Kipchak dialects related to vowels in the Turkic languages.

**Key words:** Ethno-linguistic facts, dialect, Namangan dialect, Kipchak and Karluk dialects, accent, phonetics, historical modification of lexical and grammatical content, the law of syngharmoniccity, umlaut, labialization, phonetic weakness, harmony of the palate and lips, nasalization.

### Introduction

In dialects, many properties have been preserved that are not found in the modern literary language, which, on the basis of their scientific study, makes it possible to draw very important historical and linguistic conclusions. P.M. Melioransky noted such phonetic, lexical and grammatical facts and foundations in folk dialects: "...it serves as a unique guide in understanding ancient monuments and performing linguistic analysis" [*Melioransky*, 3].

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*, 69; *Bogorodiskiy*, 13; *Iskhakov*, 23; *Reshetov*, 295-299; *Abdullaev*, 74-82; *Tenishev*, 93-96].

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.

### Literary review

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, 38-40]. 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 singlarmonistic [Sherbak, 50-55].

Professor A.Nurmonov says that, Fitrat stated that in the Uzbek literary language there are 23 consonant phonemes, that phonemes kh (x), h (x), f (φ) 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 [Nurmonov, 272].

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, Shoabdurahmonov, 184-188; Kononov, 38-41; Abdullaev, 74-82; Atamirzaeva, 15-18; Mirtojiev, 306; Jamalkhanov, 32].

V.V. Reshetov notes that the vowels i (и), u (y), o' (ў), a (a) 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 [Nurmonov, 273].

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.In Abdullaev [Abdullaev, 41].

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, (23) 31-36].

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, 15-18].

### Analysis and results

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, (23), 34] makes it possible to distinguish the line as a distinguishing sign for vowels. For example, in Andijan dialect [ə̃m] (bile) name of human organ, verb ўтмоқ (to pass) – [ỹm] grass, fire, [ỹp] (mow) to mow down the grass, – [ə̃p] (plait) to plait one's hair, [ə̃ʒ] reflexive pronoun – [ỹʒ] to overstep, [ỹh] voice - [ỹh] 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, 3].

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, 14]. 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: [тәиш] тоши (stone), [bәsh] боши (head of), [қәиш] қоши (eyebrow), [шәль] шולי (rice), [сәвән] совиб (cooled), [сәгән] соғиб (milking), [әльвәр//әвәр] олиб юбор (take it), [әтвәр//әтвәр] отиб юбор (throw it), [йәзвәр//йәзвәр] ёзиб юбор (write down), [қәшиқәлдә:] қашқалдоқ (common soot), [тәвән] табиб (healer), [бәрән] бориб (going), [йәзит] ёзиб (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, Chartaq districts): [тәһүр] (гандир) овен, [ә:дәрүттә] ағдаряпти (turn over), [әдә"үлдү//әдәшүлдү] адо (finished).

For example, in the dialects of Uychi town, Chartak city, in the village of Kayki in Uchkurgan district of Namangan region: [тәиш] тоши (stone), [бәиш] боши (head), [қәиш] қоши (eyebrow), [шәль] шולי (rice), [сәвән] совиб (cooled), [әльвәр//әвәр] олиб юбор (pass over), [әтвәр//әтвәр] отиб юбор (throw over), [йәзвәр//йәзвәр] ёзиб юбор (write over), [қәшиқәлдә:] қашқалдоқ (common soot), [тәвән] табиб (healer), [бәрән] бориб (going), [йәзит] ёзиб (writing).

Pay attention, the first and second types: **[Шәль ькәишкә йәргә йәр тькәсләшкә чықвәтүдү, бәмәдә, тәиш жә: қупакә: Тәиш жә:да шәль йахиш бумә:ды, әмәлә:кәтән, тўза су: ичкәнәда:(н) шәль зүрүләдә. Ишлань ть:здә тугатса:, шәльнә сьпвәрәддү]** (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 *u* (i) vowel, the front row wide vowel of the first syllable becomes a medium-wide vowel. For example, in the Uighur language: [қәсиш] қесиш (cutting), [қәтти] қетди (left). However, the appearance of the third type in the umlautized dialects of Namangan region is almost not observed [Atamirzaeva, 26].

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, (17) 35; (18) 33; Borovkov, 63; Reshetov, (20) 60; Reshetov, (21) 122] 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. Trubetskoy [Trubetskoy, (23) 352, (24) 31-36].

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: **[зәкәндә, дәйрәнә бәлигы күлдә бәқылгән бәлыхтән шьрән бұләди. Бәлыхләр ұтынды чүқидә пьшьрәлсә, я пәхтә йәгыдә қәвырылсә, зүрүләди, мәззә қыбийсьз. Бәлихти қәтиққә қушып йәвүмийды, үшәнгә қәтықты мәнтигә қушып йийиш кәрәк, йүмәсәм әдәм әқарып кәтәдә]**

*(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: [бэлык] балик (fish), [манты] манти (dumplings), [кэтык] катик (yoghurt), [чэчык] сочик (towel), [чүмэль] чумоли (ant), [тоғора] тоғора (basin), [сүмэлэк] сумалак (sumalak), [зэмбэр] замбил (barrow), [тэргыс/тэргыс] тарвуз (water melon), [сэмса] 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: [пэрмә+лө+ в+гъч] пармалагич (driller), [үй+мә+лә+мә] уймалама (don't lump), [сәвә+ч+ъп] савағич (switch), [мәмә+ хәнә] мөхмөнхона (hotel), [сэмсәх+тыйәс] саримсоқпиез (garlic), [көз+ айнак] күзойнак (eyeglasses), [дүмәлө+к//йүмәлө+к] юмалок (ground), [сәр+тэргыш+хәнә] сартарошхона (barber shop), [нән+тәхтә, қыймә+ тәхтә] нонтахта (sheet of the wood) are reserved their own law of sinharmonism in many simple formed and compound words.

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

– genitive case and accusative case [-ды//дъ, -ть//ты:] [буннь//мүннь] бурни (nose), [кэзэнды кулгы], [кэзэнды күтәр] қозоннинг қулоғи (handle of the pot), қозонни күтәр (lift the pot), [дәдәмдъ пычәхләры], [әнәмдъ көйнахләрә] дадамнинг пичоқлари (my father's knife), онамнинг қуйлақлари (my mother's dresses), [бәгләрды дәрәхләры], [сөвчыләрды гәпләрә] боғларнинг дарахтлари (trees of the garden, совчиларнинг гаплари (words of matchmakers), [тәшиты тәгьдә], [әттә түйгәы], [шитә йәң], [тәвәхты йүв] тошнинг тагида (under the stone), отнинг туёғи (horse's hoof), ошни енг (eat the pilav), товоқни юв (wash the dish). In almost all Kipchak dialects of the dialectal area, the genitive and accusative cases are practically indistinguishable in pronunciation;

– dative case [-го//гә//һә, -га//гә, -қа//кә]: in the dialects which pronounce “y” and “j” [нумәһә//нумәвгә] нимага, нега (why, how come), in the dialect of mixed type: [нумәһә] нимага, нега (why, how come), [қәйгә//қөйгә] қаерга (where to), [түйгә//түйгә//түйгә] түйгә to the wedding, [тәрәхти үчгә чьхтә] теракнинг учига (энг баланд жойига) чикди (climbed up to the top of the tree), [тәгәргә сә:] тоғорага сол (put in the basin), [эрыққә чүш] ариққа туш (go down to the channel), [тәрәккә чьхтә] теракка чикди (climbed up to poplar, [ожывәгә кәттә] обжувозга чиқиб кетди (left to water peeling mill).

The strength of nasalization [Mirtojiev, 306] is observed when the addition of the dative case suffix to the words in which there is a nasal sounds 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 [нумоңо, 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 [Atamirzaeva, 108-111].

– locative-time cases [-*да//до//дә*, -*та//тә*]: such as [көчәдә] кўчада (in the street), [уйда] уйда (at home), [томда] томда (on the roof), [кәлтәдә түй] ўғирда туй (grind in the mill), [мәлләдә] этакда (in the hem), [дахчәдә] токчада (on the shelf), [сәхәт бәитә] соат бешда (at 5 o'clock), [эишхәтә] эшикда (at the door).

– source case [-*дан//дән*, -*тан//дән//тон//нән//нан//нән*]: [укәмдән] укамдан (from my younger brother), [сийнәмдән] синглимдан (from my younger sister), [чәккәдән] четдан (from outside), [әлмәдән] олмадан (from apple), [сәмсәдән] сомсадан (from pie), [бәшиқәдән] ўзгадан, бировдан (from stranger), [терәхтән] теракдан (from poplar), [эишхәтән] эшикдан (from the door), [әттән] отдан (from the horse), [хурмодән] хурмодан (from fig), [әшитән] homonym: очдан, ошдан (from hunger), [бәшиқәттән] янгидан, қайтадан (again), [гәләмнән] гиламдан (from carpet), [әнәмнән] 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 [t][n] and [ɲ]: [ноннон] нондан (from the bread), [әнәмдән] онамдан (from my mother), [кўльмәнән ушләди] кўлимдан ушлади (hold my hand), [чәчәндән тортымы] сочингдан тортдими? (did he/she pull your hair?), [бәшиқәнән ўғирвәр] бошингдан айлантириб юбор (turn over the head), [қәнәтәңәдән сәтвәлмән] қантингиздан сотиб оламан (I will buy your sugar).

– when added unit of possessive suffixes [-*(ь)м//-(ы)м*; -*(ь)нә//-(ы)нә*; -*(с)ь//-(с)ы*]: [буннәм//муннәм] бурним (my nose), [қәнным] қорним (my stomach); [чачәң] сочинг (your hair), [бәшиқ] бошинг (your head); [әнәсә] онаси (his/her mother), [әтәсы] отаси (his/her father); plurality [-*(ь)мыс//-(ы)мыз*; -*(ь)ңсә//-(ы)ңыз*; -*ь// -ләрь// -лоры*]: such as [кәләнәмьс] келинимиз (our daughter-in-law), [қошығьмыз] қошиғимиз (our spoon); [әтәгәңьс] этигингиз (your shoes), [әтәңьс] этагингиз (your hem), [қызыңыз] қизингиз (your daughter); [қўшныларды пәчәгә] қўшниларнинг пичоғи (neighbors' knife), [сәвзиләр] сабылар (their carrots), [пичоқлоры] пичоқлари (their knives).

– when added unit of personal-quantity suffixes [-*(ь)м//-(ы)м*; -*(ь)нә//-(ы)нә*; -*тә// -ды*]: such as [кәлдәм] келдим (I came), [қылдым] қилдим (I did); [кәрдың] кўрдинг (you saw), [бәрдың] бординг (you went); [әйттә] айтди (he/she said), [қылды] қилди (he/she did); plurality [-*мыс//мыз*; -*(ь)ң//сәсә//сысә//сыз*, -*нәр//-нор*; -*ь// -ләрь// -лор*]: [әң] олинг (take, please), [кәң] келинг (come, please), [кәләмыс] келамиз (we'll come), [қыйнәләймыс] қийнамаймыз (we won't hamper), [ўйләймыс] ўйлаймыз (we'll think); [кәләсәсә] келасиз (you'll come), [бәрәсысә] борасиз (you'll go), [ўйнәйсысә] ўйнайсиз (you'll play), [чиқиннар] чиқинглар (come out, please), [кеннәр] келинглар (come in, please), [бәрыннәр] боринглар (visit us, please); [кәладә] кәлади (he/she'll come), [кәлаллар] кәладилар (they'll come), [бәрәдилор] борадилар (they'll go).

с) when adding suffixes that form lexical form:– plural suffixes [-*ләрь// -лар// -ләр*]: such as [чәвәлләр] чеварлар (dressmakers), [йһлләр] иплар (threads), [қувылләр//қубырләр] қувурлар (pipes), [гүрәлләр] довуччалар (raw apricots), [кәрпәчәлләр] кўрпачалар (blankets), [қәрәвилләр] қорувлар (guards), [бәлләр] болалар (children), [тәлләр] толар (willows), [дүвәлләр] деворлар (walls).

– participle suffix [-*(ь)п*; -*гәны// -гәнә// -кәнә*]: such as [турьп] туриб гапир (speak standing), [ўқьп] ўқиб кўр (read it through); [бўгып] бўғиб (by strangling), [огоны] олгани (to take), [ургоны] ургани (to beat), [қоғоны] қолгани (to stay), [боргоны] боргани (to go), [кўргәнә] кўргани (to see), [бергәнә] бергани (to give), [айткәнә] айтгани (to tell), [әккәнә] әккани келдик (came to sow).

– Particle suffixes [-*ган//кән//қон//гон*]: such as [дәгән] деган (told), [әйткән] айтган (said), [чыққән] чиққан (went out), [бәргән] борган (went).

Well, even in Namangan Kipchak and Karluk dialects, many word-forming, word-changing consonants have their own pairs of contrasts. If the language in the composition of the predicate has a back vowel, then the vowel in the suffix component will also have a soft pronunciation, if there is a hard, tongue-picked vowel.

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, 42].

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

|       | <b>Kipchak dialects of Namangan</b> | <b>In the literary language</b>   |
|-------|-------------------------------------|---|
| y – y | <i>урув, сүйүк, тувушқон</i>        | урув (девор уриш) (to construct the wall), суюк (liquid), туғишган (relative person)  |
| ө – ү | <i>қурүди, өрүм, өкүн, өкүлота</i>  | Қуриди (dried), ўрим (соч) (pigtail), ўқинмоқ (to get offended), вакилота (godfather) |
| ү – ү | <i>күкүн, түйүн, йүзүр</i>          | Кукун (powder), тугун (knot), югур (run)  |
| ү – ө | <i>күйөв, сүрөв</i>                 | Куёв (son-in-law), суроби (суроби тортилмоқ) (to get punished)                        |

You can see from the examples, that in Kipchak dialects of Namangan is present only in labialized sinharmonism in [y-y, ү-ү, ө-ү] and partially in [ү-ө] variants, in other remaining types [ө-ө, ү-ү, о-ү, о-ү] 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), [түр+үң] туринг (stand up), [йүр+үн] юриб (walking), [мөл+ун] тўлиб (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 [йүзүрүк] югурик кўл, мушт (fist), [күйүнүк] ачинарли, хафагарчилик (pitiful), [сүйүнүв] хурсандчилик (happiness), [бүлүндүрүк] туманли Киров (foggy), [сүргүрүч] ширингуруч (ricy milk porridge), [чүзүрчүк] чуғурчук (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 sinharmonism 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 sinharmonism, 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.

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