

## Lexemes that Describe the Appearance and Qualities of People

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It is well-known that all living things, such as plants, animals, and humans, have different and unique shapes. Every living thing in these worlds has been given a unique shape by God. Depending on the circumstances, a person may be beautiful or ugly, long or short, or angora normal or abnormal.

There are many lexemes in the Uzbek dictionary to describe the same physiological appearance, appearance and shape of people. For example: fat, thin, small, thin. Many of these lexical units are, of course, pronounced with different phonetic changes in our dialects: How many people envy me? Of course, the meaning of the lexeme *hilvaligim* \ *hilvaligim*, which is used in conversations with people, seemed wrong. It turns out that the word *hilvaligim* means "handsome, slender waist, slender, beautiful figure."

The Uzbek dictionary explains the meaning of the word *čajir* \ *chayir* in two ways:

1. The fibers are tightly packed and difficult to crack (wood, wood). 2. The name of a plant suitable for dry steppes, with yellow flowers, nutritious and medicinal. The lexicon of the village of Dardoq uses the word *čajir* \ *chayir* in reference to a quick-witted, left-handed person who can do anything, even if he is small. It should be noted that the Kashkadarya dialect uses the *Ganajin* lexeme for people of this quality. It turns out that even the smallest people in the dialect are represented by certain lexemes. As a result of our research, we have also learned that the lexeme *chikalak* \ *chikalak* is used for children who are shorter than their peers: there is nothing that a *chikalak* cannot do. (<There's nothing he can't take like a chicken). For information, it should be noted that this word is not given in the Uzbek dictionary.

In Dardok dialect *pečāl* / *pechal*, *mäjik* / *majik*, the words are used for an anemic child with anemia, pale complexion and low immunity. The above words are not included in the glossary. Give your child a lot of money, give him a lot of money, give him a lot of money. (<Give your child a jizz, make a lot of mud, so it doesn't get dirty again).

In our literary language, the term greedy is used to describe a person who is not satisfied no matter how much he eats or eats a lot. In Dardok dialect, the word *nakas* \ *nakas* is used as a synonym for greedy. The word is used not only in the sense of inedible, but also in the context of some contextual texts. The word *näkäs* is not included in the glossary. The word is Persian *nokas*. The word is interpreted in the dictionary as conscience, dishonesty, inferiority, naughtiness, ugliness. The father in my family was not a good neighbor. when all the ripe fruit in our field was ripe, he would pick it up and leave. (<Our neighbor next door was a *nakas* man. Everyone in the house picked ripe fruit and left).

The most precious of the blessings given by Allah is bread, which is followed by unspoken bread. In human speech, there are many different properties of the eye, which are used in conjunction with it for its physiological and biological structure. One such attribute is the

piskä \ piska lexeme. This lexeme is an adjective used by the dialects being studied in relation to the human eye. E.g. (<Wow, this niece's eyes are so ugly, who drew them?)

Now, let's turn our attention to this. (<No, we won't marry her. She's a very tall girl. There's no one left to tell.) From the given text it is clear that the word uziqara/ uziqara has a negative meaning. In these dialects, the word uziqara is an adjective used against quarrelsome people.

Our literary language does not have a lexeme for people who are not well-groomed and well-groomed. Dardoq dialects use the lexemes tulas, palpis, (<tulos, polpis) for people of this attitude: (<Unlike Tulus, it's a mess to clean up. It's a house with a girl. It's a shame, even if you grow up.) The above-mentioned lexemes are not included in the Uzbek dictionary.

It is noteworthy that the studied dialect has a number of lexical units that express the behavior, attitudes and behavior of women, especially girls. The following examples confirm this: Dänäk, daqqı \ Danak, daqqi adjectives, even though they are small, are applied to young girls who are able to speak: kızızdänëkkızboptı. (<Your daughter is a naughty girl.) Mamadana \ mamadana is a girl who talks a lot and talks a lot. The word is synonymous with the word mahmadona in literary language. Mamadanaliqqıma, kättägäpirgändä hop dejişkere. (<Don't brag, it's okay to say big).

The word shaldir-shuldir / shaldir-shuldir is an adjective that can be used by everyone, it can be used by everyone, it can be used by an ordinary person. (<A person should be simple, cheerful, and cheerful and not keep cakes).

Gajir \ Gajir is a stubborn, militant who does what he says. The word not only refers to a human trait, but also refers to a horse. A stubborn horse that is difficult to control is called a stubborn horse. This villagin lexicon this lexical unit is used not only for the horse but also for the people. For example. (<The child does what he says when he is stubborn.)

Not getting to work very much. It is a lexeme that is used to describe people who are too busy, especially women. In one hand there is a child, in the other there is a card in a shoulder bag, one is lost, one is lost, and at least it flows to the masters. (<I have a child in one hand, a potato in a sack in one, I have lost, I have lost, and at least there is food for the masters in the pot). The lexeme Biram is used in the dialect to mean very, very, very much Alakötän / olakötän is pure in heart. This lexeme is a lexeme that is applied to people who are pure in heart, filthy in heart, and have no ulterior motives. It is mainly observed in the speech of the elderly: (<Iman is a warm, young woman.)

Sometimes we have to reprimand someone when we don't want to, and we involuntarily use harsh words. In the Dardoq dialect of Andijan region, the lexicon of tasraj-, tasbet / tasraymak, tosбет is one of the adjectives used to describe a person who is not affected by speech, no matter how much he speaks: (<It doesn't matter, look at it, it doesn't matter). In our literary language, the word bezbet is used as a synonym for this word.

The lexemes tulak \ tulak \ tulaj \ tulay are also dialectal words, which are synonymous with the word cunning in our literary language. For example, ölgüdejüläj ä? He didn't even say it, he was dishonest. (<Deadly tulak a? It's not even my friend, it's dishonorable.

It should be noted that the dialect under study also contains a number of lexemes in the description of human characteristics, which are not found in the Uzbek dictionary. One such lexical unit is the pajipajtava \ poyipaytava lexeme. Literary laganbardar - to be very humble in front of others for his own benefit and to flatter him the pājipājtvä lexeme is used in the

speech of the dialects being studied in relation to the lowly man who strives. For example: Yes, that's right, when we were little, the rich girls were pajipajtava, still not changed, the leaders were lazy. (Yeah Al that sounds pretty crap to me, Looks like Al that sounds crap to me, Looks like Al that sounds crap to me, Looks like Al that sounds crap to me, Looks like Al that sounds crap to me From the above it is not difficult to understand the meaning of the word poyipaytava. From what has been said, it can be concluded that laganbardar. So, genämäs means to ignore, to look down on. For example: Важтәбә:, кимгеохшаган? If so, you didn't say no. (<Wow, what does he look like? He's not so generous.

The black lexeme also refers to one of the characteristics of a human being. The word is not included in the Uzbek dictionary and is a lexical unit used for lazy, greedy and lazy people who do not want to torture themselves. The eldest son: I don't know who I'm attracted to when I'm a black boy, if I'm old enough.

One of the negative traits in humans is called äržäj \ arjay in the Dardak dialect. The word arjay is a lexical unit used for a person who laughs and makes inappropriate jokes, and we do not find this lexeme in the Uzbek dictionary. For example: Sen üna: ärjaäjbalaomagin, oylbalaüna: ärjäjbomedi, sälnärägeläkülormedi. (<Don't be such a naughty boy, a boy isn't such a naughty boy, he just laughs a little bit).

The word avirli \ avirli is synonymous with prestige and is used for people and things. The word prestige is used only for people. A heavy man, a heavy work, a heavy place, a heavy clothing, a heavy food. Rähmälij jaxšī adamīdi. (<Habibahonayani forty, tomorrow, take a heavier material from the box and put it on the basket. Thank goodness he was a good man). The term "food" is used to describe people who choose to eat, eat little, and do not eat any food at all. In many dialects, the word is used mainly for animals, but in the speech of the dialects studied, it is also used more often for humans: (<A bull dies of starvation) (Proverb). Vaj, qizimej, buna: ximxorbömagin, unaqadaazipketäsän-u. Look, he caught it himself. Eat on time. (<Wow, my girl, don't be such a bitch, she'll lose weight. Look, she's got her nose left. Eat on time.)

The lexical unit that does not have a giant is used for destructive, belligerent, quarrelsome people. The word Deva is used to refer to the sacred hills, that is, a man is so destructive that even though he is a saint, he ran and trampled on him: qamayän. (<Koldosh in the other neighborhood was polite to everyone, he was imprisoned for the third time last year, he didn't do anything, he didn't run away).

In the dialect being studied, human qualities can also be expressed in terms of: In this village, the term swimmer is used to refer to people who are hardworking, overworked, able to do any hard work, and who work tirelessly from morning till night. For example, a woman stretched out her hand on a piece of earth, took a minute's rest, and one of them took a parchment and gave it to five girls in a hurry. (<The woman who stretches the core of the earth, does not rest for a minute, is the only one who manages this greenhouse and gives birth to five daughters). The term is used almost exclusively for women, meaning women who do the same things as m There are times when we want the other person not to hear what we are saying , but some people deliberately overhear what we are saying . Dardoq dialects use lexical units such as läkätriküçli, qulāyī diñ, diñqulāq in relation to people who have such a movement. For example: What is the strength of the lexicon? Where did you hear that? (<Is your speech strong? Where did you hear that?)

It is no secret that the sources of enrichment of our literary language are dialects. In the process of studying dialects, we have seen that lexemes that express human characteristics and external qualities are fully expressed in different dialects. This, of course, is influenced by the influence of neighboring dialects or the process of historical development.

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