

PHONETIC COMPOSITION OF RUSSIAN, UZBEK AND KHOREZMIAN LANGUAGES

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Annotation: *This article provides information about the phonetic composition of three languages: Russian, Uzbek literary and Khorezmian languages.*

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The main goal of studying the Russian language in the modern Uzbek educational environment is practical mastery of Russian speech by students.

The way to mastering the specifics of the Russian language and overcoming the interfering influence of the native language lies through students' deep awareness of the features of the studied Russian and native languages. In order to implement this task, the main emphasis is made on the use of a comparison of the phenomena and facts of the Russian language with the phenomena and facts of the students' native language. For understanding of the grammatical patterns of the Russian language, students' knowledge of their native language, translation of terms, comparison of the facts of both languages, etc. are very important []

The necessity of taking into account the facts of the native language when teaching the Russian language is caused by the fact that the process of mastering the Russian language differs from the process of mastering the native language.

If the process of native language mastering starts and continues simultaneously with the development of thinking, then the Russian language, which Uzbek children usually begin to study from the age of seven / in the first grade /, is acquired by students

when they have already developed their way of thinking, formalized within the framework of native language systems.

Until a non-native language acquisition has reached the stage of its active mastery, the system of the native language puts quite a strong pressure on the process of a non-native language acquisition. Therefore, taking into account the peculiarities of the native language, it is possible to eliminate the possibility of its pressure on the process of mastering the Russian language.

Realizing the difference between the two languages, students, practicing Russian speech, will strive to avoid the pressure of the system of their language and thereby avoid possible mistakes. That requires the development of a special methodology for teaching Russian using a non-Russian language, based on the principle of strict consideration of the characteristics of the student's native language.

The native language is the result of a long language experience, so it is impossible to exclude it from the process of mastering the Russian language. The rules of the native language have become so entrenched in the mind of the students that they inevitably perceive new facts of the Russian language through the prism of the system of their native language. This system affects all the activities of the Uzbek student aimed at mastering the Russian language.

Academician L.V. Shcherba wrote that the native language can be expelled from the process of teaching the second language, but it can not be expelled from the heads of students in the environment where Uzbek is spoken at every step [Shcherba L.V.]. Therefore, Shcherba L.V. proposed the way of conscious repulsion from the native language, when students should study any new phenomenon of a foreign language, comparing it with the corresponding phenomenon of their native language.

Comparisons play an important role in human mental activity. Comparison helps to see characteristic features of objects and phenomena, to better know them. The significance of comparisons is also important when acquiring educational material. Comparing the structure of a non-native language with the structure of their native language, students consciously acquire the features of the language being studied and at the same time delve deeper into their native speech.

In Uzbekistan, in addition to English, which came second after the native language, the Russian language continues to occupy one of the leading places. Therefore, we considered it necessary to study the classification of consonants of the Russian, Uzbek languages and, in particular, the Khorezm dialect in a comparative way, in order to eliminate inaccuracies in the pronunciation of certain consonants by students - Khorezmians.

For Uzbek and Khorezmian students, special difficulties arise in mastering the material, phonetic side of the Russian language - its phonetic-phonological system.

In ancient times, on the territory of the ancient state of Khorezm, referred to in the holy book of the Zoroastrians Avesta - "Ayriana-Vaeja" - that is, the "promised country", which was located in the lower reaches of the Amu Darya River, the Khorezmian language, which according to the linguistic classification belongs to the eastern group of Iranian languages (currently it is classified as a dead language) was used.

The Khorezmian language was the official state language of the Khorezmian state from the II-I century BC until the middle of the 8th century AD. But individual examples of Khorezmian writing are known from cultural written monuments dating back to the 8th - 5th, 3rd - 2nd centuries BC. The main sources of the Khorezmian writing and spoken language are the Khorezmian words, phrases and expressions, which are found mainly in Arabic handwritten materials or manuscripts written in Arabic script, most of which date back to the 12th-14th centuries. Because, as evidenced by the historical sources by famous linguists, in the 13th-14th centuries, despite the influence of the Turkish language, the Khorezm language had not yet died out in Khorezm.

Beyhaki, a scholar of the early Middle Ages, testifies to the existence of writing in the 11th century. The discoveries of academician S.P. Tolstov push back this date to the 3rd century AD. It was the discovery of an Arabic work on fiqh (Muslim jurisprudence) by the Khorezmian jurist of the XI century, Najmeddin Abu-r-Raj Mukhtar al-Zahidi al-Gazmini, entitled "Kiniyat al-muniya ..." (Acquisition of the desired ...), which is a collection of fatwas (legal decisions based on Sharia - a set of Muslim laws) on marriage, divorce, oath, etc. with phrases in the Khorezmian language, and more importantly the discovery of a dictionary for these phrases, translations into Arabic, Tajik and Persian languages- only about three thousand words make it possible to draw up a fairly clear picture of the Khorezmian language of that time, which shortly after that completely died out. A lot of Khorezmian words and terms are found in the work of Abu Reykhan Beruni called "El-asar el bakiye" - "Monuments of past generations".

In the vowel system of the Khorezmian language, long, short and nasal types of pronunciation of the sounds a, i, and, e, are distinguished. The consonant system consisted of 27 sounds. The Khorezmian language was distinguished by its peculiar morphological and syntactic properties. For example, a noun had three cases, two genders, two numbers. These and other features indicate that the features inherent in the ancient Iranian languages were preserved in the Khorezmian language.

Until the 9th century AD, to write a letter in the Khorezmian language, they used writing based on the Aramaic script. From the 10th century, the Arabic script, extended by five Arabic letters was used. The Khorezmian version of the manuscript of the work of the famous Khorezmian linguist Mahmud Zamakhshari called "Mukaddimat al-adab" (1200) was written on this very script. In XV-XVI centuries, the Khorezmian language went out of use and was classified as a dead language.

As a result of archaeological excavations carried out on the territory of Khorezm, cultural monuments written in the ancient Khorezm language dating back to the 3rd century AD were discovered. According to the scientist, these monuments are considered to be very important factors that testify to the existing culture of the ancient Khorezmians. As it was noted in the works of Beruni, written in Arabic, this fact is confirmed by documents of that period written in Khorezmian writing on wood and animal skin, inscriptions on coins, household utensils. These documents date back to the 4th-3rd centuries BC and are written in Khorezmian script. The origin of the Khorezmian writing goes back to the Aramaic, and that, in turn, to the ancient Phoenician writing. Unfortunately, these documents were burned during the Arabian conquest, literate people were exterminated or expelled. Subsequently, in Central Asia, in particular in Khorezm, the influence of the Turkic tribes increased. The invasion of Genghis Khan (1220-21) accelerated the process of Turkization in this territory.

When it comes to the fact that the Khorezmian language belongs to the group of Iranian languages, one should not understand that the Khorezmians spoke Persian. The concept of Iranian languages is the name of a common group, and means only one branch of the family of Indo-European languages. The group of Iranian languages includes dialects of Persian, Afghan, Tajik, Ossetian, Tat, Pamir languages. All of them put together are called Iranian languages or a group of Iranian languages. Therefore, the Khorezmian language, as an independent language, should be called by its proper name.

In the book on fiqh – Muslim jurisprudence by the linguist At-Tarjumani, the rules of religion, written in the first half of the 12th century, its chapters, on marriage, divorce and oaths were written in the Khorezmian language. Subsequently, these 40 words and 13 phrases from the manuscript were published in 1927 in an issue of the journal Islamika and were translated using the dictionary of Mahmud al-Zamakhshari. According to the description of A.A. Freiman, in 1936, along with other manuscripts, the linguist S.A. Alimov from Astrakhan sent a manuscript dating back to the 14th century to the Institute of Oriental Studies of the USSR Academy of Sciences. It proves that they continued to use this collection and manuscripts in the Khorezmian language until the 14th century.

The above arguments show that in Khorezm (in particular Khiva) bilingualism existed until the 13-14th century - Zullisonayn Khorezm and Turkic languages. By the 14th century, the Khorezmians, as an ethnic group, merged into the Turkic (mainly Oguz) tribes, and their language also merged with the rich Turkic (Oghuz) language.

Having carried out a deep and thorough analysis of the Khorezm dialects, especially the composition of the Oguz dialect, it is possible to identify words and expressions related to the ancient Khorezmian language. Linguistic scholars currently studying the Khorezm dialects of the Uzbek language indicate that some words from the Khorezmian language are found in the vocabulary and toponymy of these dialects. For example, such words as "nigirik" - a frame, "balar" - a log laid to cover the roof of a house, "hojik" - a small owner or the owner's son, "patik" - a ceiling, poles for laying on logs of the roof of a house, "kunda" - plow, "yap, yab" (from the word "ob" - water) - canal, ditches, "uchak" - the roof of the house, "talak" - a balcony, "zangi" - a ladder, "solma" - a small ditches, and also the toponyms Indavak, Rofanik, Pishkanik, Arvik, Karvak and others (names of settlements in Khorezm) are still preserved in the vocabulary of the Khorezmians.

In order to successfully master the norms of the Russian literary language, students need to take into account the existing similarities and differences in the phonetic systems of the studied languages.

At the same time, the greatest attention should be paid to the functional aspect of phonetics, that is, a comparative analysis of the phonological systems of the Russian, Uzbek languages and the Khorezm dialect.

It should be emphasized that in recent decades, a comparative analysis of the Russian, Uzbek languages and Khorezm dialect has received quite a lot of attention.

Nevertheless, very few works devoted to the actual problem of comparative analysis of the phonological systems of consonant sounds of the Russian, Uzbek languages and Khorezm dialect have been done in recent years. However, most of the analysis done is focused on comparison of the consonants and vowels of the Russian and Uzbek languages, while the consonants and sounds of the Khorezm dialect have not been studied so thoroughly, and often if you compare the structure of the Russian and Uzbek languages, you can find similar features in them. The structure of the Khorezm dialect though significantly differs from the structure of the above-named languages.

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