FORMATION SOURCES AND SEMANTIC FEATURES OF SLANG UNITS IN KHOREZM DIALECTS

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Abstract. This paper examines the sources of formation and semantic features of slang units used in Khorezm dialects. Particular attention is paid to semantic transformation and metaphorical transfer as important mechanisms in the development of slang meanings. The analysis demonstrates that ordinary lexical units can acquire new meanings in informal communication and function as distinctive slang expressions. The study also considers the role of social and communicative factors in the formation and use of slang in Khorezm speech.

Keywords: Khorezm dialects, slang, semantic transformation, metaphorical transfer, lexical meaning, informal communication, sociolinguistics.

Introduction

Slang is a dynamic layer of vocabulary that develops in close connection with social relations and everyday communication. Unlike neutral lexical units, slang expressions often acquire additional meanings in informal speech. Their formation may be influenced by semantic change, metaphorical associations, social interaction, and the communicative needs of speakers. Khorezm dialects contain a number of slang units that demonstrate the semantic richness and flexibility of regional speech. The purpose of this study is to examine the main sources of slang formation in Khorezm dialects and to identify their characteristic semantic features.

Main Part

One of the important sources of slang formation in Khorezm dialects is semantic transformation**.** In this process, an existing lexical unit acquires a new meaning in informal communication. The new meaning may differ significantly from the original meaning of the word and is generally understood through the communicative context. For example, the word *tvarog* originally denotes a dairy product. However, in Khorezm slang, it can be used to refer to a person who frequently interferes in conflicts or problematic situations. Thus, the lexical unit acquires a new contextual meaning that differs from its original meaning. Another example is *sindirmoq*. In its literal meaning, this verb denotes the action of breaking something. In slang usage, however, it may express the meanings of impressing someone, defeating an opponent in an argument, or demonstrating superior ability. This example illustrates how an ordinary lexical unit can acquire a figurative meaning in informal communication.

Metaphorical transfer is another important mechanism in the formation of slang units. In this process, familiar words and expressions acquire new meanings through associations or similarities. For example, *čišmä* is used to describe a person who boasts excessively or behaves arrogantly. The slang meaning is based on a figurative association rather than on the direct lexical meaning of the word. The expression *čolašïq* is another example of semantic development. It is used to characterize a person who is unstable, inactive, or indecisive. Such examples demonstrate that metaphorical transfer contributes to the creation of expressive and context-dependent meanings in Khorezm slang. Slang units may also emerge and spread under the influence of social and communicative factors**.** Informal communication provides favorable conditions for the creation and circulation of new expressions.

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Speakers may modify existing lexical units or assign new meanings to them in order to communicate ideas more expressively and effectively. The semantic characteristics of slang are therefore closely connected with context. The same lexical unit may have a neutral meaning in one situation and a slang meaning in another. Its interpretation depends on the communicative situation, the relationship between speakers, and the social environment in which the expression is used. Another characteristic of Khorezm slang is its **semantic flexibility**. Slang expressions can develop meanings that cannot always be understood from their literal interpretation. This feature demonstrates the dynamic nature of regional vocabulary and the creative role of speakers in language development. The examples analyzed in this study also show that slang formation does not necessarily involve the creation of completely new words. Existing lexical units can become slang through semantic transformation, metaphorical transfer, and contextual reinterpretation. Therefore, the study of slang requires attention to both the lexical form and the meaning that a unit acquires in actual communication.

Conclusion

The analysis demonstrates that slang units in Khorezm dialects are formed through various linguistic and social processes. **Semantic transformation and metaphorical transfer** are among the important mechanisms through which ordinary lexical units acquire new meanings. The examples *tvarog*, *sindirmoq*, *čišmä*, and *čolašïq* illustrate the semantic flexibility of Khorezm slang and show how lexical units can develop new meanings in informal communication. These meanings are often determined by context and communicative conditions. Thus, the study of the sources of formation and semantic features of slang units contributes to a better understanding of the dynamic lexical processes occurring in Khorezm dialects and demonstrates the close relationship between language, social interaction, and regional speech.

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