EVALUATION FUNCTION OF SLANG UNITS IN KHOREZM DIALECTS

Xalmenova T.Z.
Lecturer of the Department of Social Sciences and Philology,
Khorezm Branch of the Asia International University
DOI:https://doi.org/10.5281/zenodo.23064383

Abstract. This paper examines the evaluation function of slang units used in Khorezm dialects. Particular attention is paid to the positive, negative, and ironic meanings expressed through slang. The study also analyzes the emotional-expressive and identification functions of slang units and their role in expressing the speaker's subjective attitude toward a person, behavior, or social situation. Examples from Khorezm dialect speech are analyzed to demonstrate the semantic and functional characteristics of slang.

Keywords: Khorezm dialects, slang, evaluation function, sociolinguistics, emotional expressiveness, social identity, informal speech.

Introduction

Slang is one of the socially and expressively active layers of language. Its formation and use are closely related to the speaker's age, social status, cultural environment, group relations, and communicative situation. Slang units used in Khorezm dialects reflect the specific features of local speech, everyday communication, social relationships, and the worldview of the speakers.

The main purpose of this study is to identify the functional and sociolinguistic characteristics of slang units in Khorezm dialects, with particular attention to their role in expressing evaluation. The analysis focuses on the semantic and contextual characteristics of slang and the ways in which these units express the speaker's positive, negative, or ironic attitude.

Main Part

One of the important functions of slang units is the **evaluation function**. Through slang, speakers express their attitude toward a person, behavior, or situation. Therefore, slang units serve not only as means of naming or describing something but also as linguistic devices for expressing subjective evaluation. Positive evaluation can be observed in such Khorezm slang units as ataman, nayomnik, ot, pir, usta, it vaj akan, and qizlarni ajali. For example, ataman refers to a respected or influential young man, while pir denotes a highly skilled person who is considered an expert in a particular field. The word usta is used for a person who performs a task skillfully. The expression qizlarni ajali refers to a very attractive person who can easily attract the attention of others.

Negative evaluation is also actively represented in Khorezm slang. Such expressions as alfons, dili sunnikdi, mag'zavadin ko'pirib o'l, miyyasini qurt bosgan, satari, mo'ri, and kasal/bir skors are used to describe various undesirable characteristics of a person. These units may express criticism, dissatisfaction, irony, or a negative attitude toward the person being discussed. Some slang units acquire their evaluative meanings through metaphorical semantic change**.** For instance, čišmä is used to describe a person who boasts excessively or considers themselves superior to others. Čolašìq refers to an inactive, unstable, or indecisive person. The verb sindirmoq, when used as slang, may acquire the meaning of "to impress," "to defeat someone in an argument," or "to demonstrate superior skill." The word tvarog, which originally denotes a dairy product, can be used ironically in Khorezm speech to refer to a person who frequently becomes involved in conflicts or problematic situations.

© 2026 London International Monthly Conference on Multidisciplinary Research and Innovation. All Rights Reserved.

The evaluative function of slang is closely connected with its emotional-expressive function. Slang units make speech more expressive, vivid, and emotionally charged. Particularly in informal oral communication, they allow speakers to convey their attitude and emotions in a concise and expressive manner. As a result, slang may communicate a stronger subjective meaning than neutral literary vocabulary.

Another important characteristic of slang is its identification function. The use of particular slang expressions may indicate a speaker's belonging to a certain social or age group. In Khorezm dialects, especially in the speech of young people, slang can strengthen group solidarity and create an informal atmosphere of communication. At the same time, such expressions may be difficult to understand for people outside the particular social group.

Negative evaluative slang is particularly noticeable when speakers describe undesirable personal characteristics. For example, mijjasi jirtiq can be used in reference to a forgetful or inattentive person, while kallasi uchmush ekan may be used ironically to describe a person whose thinking is considered weak or unclear. Such expressions demonstrate that slang can evaluate not only a person as a whole but also particular aspects of their behavior, character, or manner of thinking. Thus, slang units in Khorezm dialects are semantically diverse and their meanings are often determined by the communicative context. Their evaluative, emotional, and expressive properties distinguish them from neutral lexical units and demonstrate their sociolinguistic significance.

Conclusion

The analysis demonstrates that slang units in Khorezm dialects function as important linguistic means of expressing attitudes toward people, behavior, and social situations. Their evaluation function is manifested through positive, negative, and ironic meanings. Positive slang expressions may characterize a person's reputation, skill, attractiveness, or social activity, whereas negative expressions may indicate undesirable behavioral or personal characteristics. In addition to evaluation, Khorezm slang performs emotional-expressive and identification functions. These features demonstrate that slang is not merely a form of informal vocabulary but also reflects social relationships, local cultural characteristics, and communicative practices. The study of slang in Khorezm dialects therefore contributes to a better understanding of the sociolinguistic characteristics and dynamic lexical processes of regional Uzbek speech.

References

1. Kazachkova, E.M. Formirovanie i funktsionirovanie molodezhnogo slenga v lingvokulturnoy srede (na primere Astrakhanskoy oblasti). Moscow, 2006.
2. Kolesnichenko, A.N. Sleng v angliyskom i russkom yazykakh: strukturno-semanticheskiy, etimologicheskiy, funktsionalnyy i stilisticheskiy aspekty. Rostov-on-Don, 2008.
3. Zakarchenko, T.E. Ekвivalentnaya leksika v russkom i angliyskom slenge: sistemnyy, slovoobrazovatelnyy i funktsionalnyy aspekty. Rostov-on-Don, 2008.
4. Dyachkova, N.V. Identifikatsionnye aspekty slengovoy rechi. Moscow, 2017.
5. Otapova, R.K. Ekspressivnye funktsii slenga v dialogicheskoy rechi. Moscow, 2013.

© 2026 London International Monthly Conference on Multidisciplinary Research and Innovation. All Rights Reserved.