



The Importance of Archaisms and Historicisms in Filling in the Lexical Gaps in the Uzbek Literary Language

Majidovich Khasanov Abdumannon

Doktorant Institute of Uzbek Language, Literature and Folklore of the Academy of Sciences of Uzbekistan

Abstract: *This study is focused on filling the gaps in the language lexicon with historical words. One of the important tasks of linguistics is to find words from historical sources that can fill lexical gaps and to mobilize them to name a certain important concept today. For example, the preservation of a language with a stable lexical fund over centuries depends on the commonality and regularity of the diachronic and synchronic lexicon. Through this article, attention was paid to studying the issues of enriching the lexicon of the Uzbek language with internal sources and the problems of reactivating historical words in the lexicon of the language in this process. Some comments were expressed about the possibilities of naming concepts - lexical spaces, which are not representative of some words used in the historical period. Some opinions were also expressed about the archaicization of some words that were used in the historical period and have ceased to be used today, and the factors that cause this. As the goal of the study, important recommendations were made to popularize such words in today's speech processes and thereby reactivate them in the language lexicon. By describing the linguistic and social significance of the analyzed words, their linguistic significance today was shown. Through the method of semantic analysis and comparison, the privileged aspects of these words in filling lexical gaps were described, and recommendations were developed to include them in the standard dictionaries of the literary language. The national and practical importance of reactivating such historical words in the language lexicon was emphasized.*

Keywords: *lexical gap, historical words, filling lexical gap, nameless concept, nominalization, archaicization, diachronic lexicon, synchronic lexicon.*

INTRODUCTION

It is known that maintaining the purity of the language, ensuring the commonality of its diachronic and synchronic lexicon remains one of the important tasks of linguistics. After all, no one can deny that, as a result of the processes of globalization and integration, the continuous influence of international languages and their elements causes serious changes in the appearance of the language. In such a situation, an objective assessment and analysis of the gradual development of the language lexicon and, of course, a conscious approach to its appropriate enrichment is also required. The most appropriate of such approaches is to try to enrich the lexicon of the language as much as possible through internal resources.

Enrichment of the lexicon based on internal capabilities means "1) enrichment of the lexicon by creating words based on internal resources; 2) enrichment of the lexicon through the use of obsolete, historical and, in general, lexical units found in old sources; 3) enrichment of the lexicon of the literary language due to dialectal words" [1]. The use of these opportunities is also of primary importance in filling the gaps in language learning. After all, the lexical gap in the language is

usually filled by the speakers of this language and on the basis of the linguistic units known to them [2].

By observing the development of the lexicon of the language in a certain period, it is possible to analyze not only the gradual development of the language, but also the emergence of words capable of naming concepts that do not yet have their representatives. Such observations make it possible to assess the attitude of the language lexicon to social life, its development in proportion to the development of thinking, and which methods are effectively used to enrich it at the expense of internal resources.

In world linguistics, such analytical observations have become quite popular in the last century [3]. As a result, attempts were made to describe various factors affecting the development of the language lexicon and to direct them accordingly. Research in this direction is also abundant in Uzbek linguistics. In particular, at the beginning of the 20th century, our advanced linguists expressed their critical-analytical attitude to the quantity and scale of Arabic and Persian words in the language lexicon, as well as to the units coming from other languages at that time; The Uzbek language has its own internal capabilities and the appropriateness of their use is emphasized [4].

When assessing the general development trends of the language lexicon, it is necessary to analyze its changes in a certain period [5]. Research on this topic is also available in our national linguistics. In particular, G'. Karimov's candidate's thesis entitled "Issues of the Development of the Uzbek Literary Language in the 20s-30s (on Nouns)" examines the enrichment processes of the Uzbek language lexicon in the relevant years [6]. Comments are made about the processes of literaryization of words used in certain works of art and in the press. In the lexicon of the literary language, the expressive possibilities of words belonging to the stable noun group and their importance in enriching the lexical system are revealed.

In the book "Development of the Uzbek Literary Language in the Soviet Period" by the well-known linguist A. Hadjiyev, the development of the lexicon of the Uzbek language during the Soviet period is analyzed, and the emergence of new words at the lexical level during the corresponding period of language development, their literary language the processes of assimilation into the lexicon and the factors affecting this process are deeply studied [7]. According to the scientist, the lexicon of the Uzbek language developed rapidly during the former Soviet period. In particular, as a result of the development based on its own internal capabilities, many new words were created and entered into widespread use through the methods of affixation and composition of the language. It is noteworthy that during the Shura era, not a single word-forming morpheme was adopted from other languages [8]. Because the word-making capabilities of the Uzbek language have enough opportunities to refine its lexicon.

METHODS

According to the scientist, in the lexical development of the Uzbek language in the former Soviet period, the influence of the Russian language was more clearly manifested in the acquisition of words from other languages. Because under the influence of the ruling ideology and politics, it could not be otherwise. But it should be recognized that no language can have an absolute influence on the development of the language lexicon based on internal possibilities. After all, the society that owns the language will seriously oppose it. This aspect protects the language from any linguistic influences and aggressions over the centuries [9].

In the article "Processes activated in the development of the vocabulary of the Uzbek language" by the mature linguist scientist N. Mahmudov, the changes of the language lexicon in recent years are systematically analyzed. Acknowledging that the lexicon of the Uzbek language is developing on the basis of its own internal capabilities and laws, the scientist draws attention to the fact that this development and natural progress is the glory of independence [10]. Under the influence of the corrupt policy and ideological pressures of the former Soviet period, the scientist explained that many Uzbek words were considered old, religious, alien to the ideology admits that many words are used in today's speech processes with their (positive, original) meanings as before [11].

Emphasizing that the use of the internal capabilities of the language in naming many concepts arising as a result of the continuous development of society is becoming more stable today. notes that it is preserved as the main method of making. In particular, it is confirmed by factual examples that word-forming suffixes such as *-noma*, *-aro*, *no-*, and *-zamation* have become more active in recent years.

N. Mahmudov stated that many lexical units whose use was limited during the period of the former Soviets or were considered as negative words due to ideological pressures have their own meanings in the years of independence, as in previous centuries. is widely used in communication processes. Analyzing many of our "resurrected" words in this way, the scientist admits that artificial intervention in the language, especially the attempt to change the lexical level through ideological pressures, does not always give the expected result.

Analyzing the issues of naming new concepts using the semantic method, the scientist found that he has great opportunities to name new, modern concepts as well as the previous meanings of the words that are being reused. explains the changes in the semantics of words like *officer by commenting*. The scientist emphasizes that it is not very correct to look with too much curiosity at the borrowed words that have entered from a foreign language and have taken a permanent place in the living speech of the people. Noting that such processes taking place in the lexicon of all languages in the conditions of inter-linguistic influence and globalization are in sync with the natural development of the language, reminding that each language has enough word-formation systems to maintain its purity and that they are continuously developed. passes. According to the general conclusion of the scientist, the lexical changes and developments in the Uzbek language were coordinated nationally and linguistically during the years of independence, and fell into correct and moral Uzans [12].

Another linguist scientist Y. Odilov's monograph entitled "Development of the Journalism Language in the Era of Globalization" is devoted to the study of the lexical changes of the Uzbek language in recent years. According to the scientist, in recent years *-chi*, *-lik*, *-noma*, *-dosh*, *-ma*, *-mand*, *-li*, *-iy*, *-viy*, *-bop*, *-la*, *no-*, *-lan*, *-lash(uv)*, many new words were created with the help of additions such as *-ization* [13]. In recent years, changes in the lexicon of the language have been taking place mainly in harmony with the historical and gradual development of the language. Morphological and syntactic methods remain active in the creation of new words in the lexicon of the language.

According to the scientist, in the journalistic style, in recent years, previously inactive suffixes such as *-mand* (need, need), *-lash* (integration, programming), *-larzation* (*localization*, *legalization*) have become more active in the creation of new words. In the formation of syntactic words, the number of formations in the form of **of possessive word + proper word** (*videomurojaat*, *bioyonilg'i*, *vebsahifa*) and **proper word + proper word** has increased. According to the researcher, in this period, the words created using kalkaling are also many (*videonablyudenie* - *video surveillance*, *MasterClass* - *master class*, etc.)

Acknowledging that abbreviations are not a phenomenon of new word formation in accordance with the priority approaches in linguistics, the scientist uses some abbreviations (for example, *Kibo* - a formation consisting of the first syllables of the words *Kinder* and *child*; *Artel* - *Ortiqkho'jaev* (*Artikkhudjayev*) and a unit consisting of the first syllables of the words *el elektronika*) try to evaluate as a noun of new concepts [14]. However, it is more natural that such units are not evaluated by the language owners as constructions, and thus are not divided into constructional morphemes (with the exception of a small number of people who have knowledge about this construction, of course).

Commenting on words that have been reactivated in the language lexicon, the researcher cites as an example that words such as *dovon*, *vazir*, *tuman*, *viloyat*, *hokim*, *hokimiyat*, *qurultoy* came back into use during the years of independence. He also comments that the word *caravanserai* has acquired the meaning of a palace of culture, which cannot be agreed with. As an illustrative example, in the sentence "*Xalqaro madaniyat karvonsaroyida* "*Xalqaro bolalarni himoya qilish kuni*"ga bag'ishlab, "*Biz baxtli bolalarmiz*" nomli ko'rgazma ochildi" the word *karavanseray* is used inappropriately (in fact, it is called a palace it can be felt that the application is correct).

According to the scientist, lexemization of many word forms and grammatical units took place during the years of independence. The scientist has shown through factual examples that units such as *account, residence, inquiry* have become separate lexemes.

As a result of the development of meaning, through the opinions of some words on the naming of new concepts, the scientist found that words such *loyiha, ilova, vakillik, manzilli, maqsadli, ochiq, bandlik, tarmoq, dastur, dasturchi, dasturlash, tugmacha* in journalistic texts. tries to analyze and confirm based on sentences [15].

In general, according to the opinion of the scientist, the processes of enrichment and enrichment of the language lexicon continue gradually in recent years. These changes can be confirmed by the periodical publications, which are considered to be the mirror of the times, and the journalistic texts in them. These changes make it possible to objectively assess the development of the language lexicon based on its internal possibilities and laws [16]. In a word, the scientist notes that the lexicon of the Uzbek language continues to develop in an orderly and systematic way during the years of independence (21).

It is clear from the above that studying the processes of enriching the language lexicon with internal possibilities is not new for our national linguistics. However, observations show that research in this area is usually in the form of evaluation, analysis [17]. The paucity of works of practical importance, especially in the form of recommendations, creates specific problems in linguistics, and in order to prevent such problems, there is a need for appropriate suggestions and recommendations of linguists regarding the rational enrichment of the language lexicon. In this article, we paid attention to the study of the possibilities of historical words in enriching the lexicon of the language with internal possibilities (taking into account that the analyzed units are preserved even today in some sources and dialects, we call them not archaisms, but historical words (historism) deemed necessary). Because the activation of historical words in today's speech processes serves to make them understandable even to young (and non-specialist) people [18]. Until now, such approaches have not paid special attention to the filling of lexical gaps - concepts that do not have their representatives in the lexicon of the language with historical words, which characterizes the novelty of this research.

RESULTS

The activation of words characteristic of the historical periods of the language and which have ceased to be used today (or occur in an inactive form) has a certain linguistic value as a way of enriching the vocabulary of the language based on internal possibilities.

Usually, the viability of the language lexicon, its continued service to the language owners over the centuries, depends on the words used in it expressing important, vital concepts [1]. Ignorance of a particular concept or its lack of use over a period of time causes this concept and its name to be forgotten.

The emergence (creation) of another new and alternative thing similar to a certain thing (or concept) and widespread popularity can also cause its name to become inactive (the new one is named separately and activated in the speech of the speakers). The greater accessibility (or popularity) of a newly created thing (or concept) allows it to take the place of an old alternative concept.

A few centuries before the introduction of the word coat *among* our national clothes, there was a warm winter coat, and, naturally, it also had its own name. This garment is represented by the word *epkin* [6]. It can be observed that this word is used in the sense of warm clothes in the works of A. Navoi:

O'yladurkim, ignini hanno uza qilmish nigor,

Ulki gulgun ko 'nglak uzra to 'nin epkin aylamish

I'm thinking, don't let your fire go, nigga.

(On a large pink bosom, the cloth is draped in a circle [19].

Due to the development of science and technology, the emergence and spread of modern winter warm clothes, this clothing and its name have remained in the depths of history.

The non-use of a certain concept in people's life at some point causes the name of this concept to become outdated and archaic. After all, the language remains a heritage only with the units that are used and used from ancestors to generations. Obsolete units are doomed to remain in the depths of history as an inactive element. However, getting acquainted with historical sources, they can also be revived, using them in speech processes, they can be revived [20]. This is also important in ensuring the harmony of the diachronic and synchronic lexicon of the language.

During the years of independence, certain conditions were created for the enrichment of the language based on its internal capabilities. As a result, the mobilization of the lexical units used in a certain period of the history of the language to name specific unnamed concepts has been revived [21]. Of course, there are more positive aspects of this situation. Because any language is changing its vocabulary in the process of lexical development, it is observed that during a certain long period of time, the use of some words, which are considered a specific element of the language, decreases and turns into a unit that is difficult to understand. The reactivation, "resurrection" of unity is also important for the intertemporal regularity and stability of the language.

Below we present some of our opinions about the possibilities of some words that were used in the historical periods of our language and are inactive today to fill the corresponding lexical gap in the literary language.

It is known to many that the source providing the most "extensive and good" linguistic information about the lexicon of the Turkish language is the work "Devonu Lug'oti-t-Turk" by M. Kashgari. Some words mentioned in this work are also important in naming many concepts that are considered lexical gaps in the current Uzbek literary language.

In Devon, it is noted that the word *alin* comes in the meaning of "a round and high place in the mountain" [22]. Today, this concept does not have its representative in the lexicon of the literary language. After all, the word *adir* represents the high and steep (rocky) part of the mountain. A *dir* means the rockless side of the foot or lower part of the mountain. So, if the top of the mountain is round (flat) and not pointed, it can be called *alin*. It is well known that the peak shape of the top is not a general (and main) feature of a mountain. That is, the high part of the mountain can be flat (without a peak). This shows that the word "*alin*" is important in naming this concept.

In the old Turkic language, the word *bagram* was used in the sense of "swept, fine sand" (26, 192). Today, the word "pesok" can be included in the lexicon of the literary language. As a result, it is possible to distinguish the terms *gravel*, *sand*, *pesok* from each other, as well as Uzbekization of the word *pesok*, and most importantly, to name a relevant concept that has not yet found its own name.

In cold winter days, the skin of the hand (or foot) cracks (forms a wound) as a result of excessive feeding (or contact with water). This wound is not so dangerous, but it reacts painfully to external influences and makes a person suffer. Although this type of wound is familiar to many people, it is not named with a special word. In our opinion, this type of wound can be named by the old Turkic word *bichgil* [23]. The fact that the word "*bich*" means "to cut" also serves the understanding of this word to a certain extent.

The Uzbek people have always paid serious attention to supporting a new family. Even relatives of the bride's side, especially her parents, send a dowry of clothes to their daughter. Today, this tradition has become somewhat extravagant: as a result, there are even negative situations where the bridegroom's relatives charge the bride's relatives to buy all the necessary household items. However, according to the ancient tradition, the parents of the bride can present certain gifts to the new family (bride and groom) at their own discretion. In most regions, the bride's parents give the new family a young cattle (*gunojin*). This means that the wealth of the new family will increase and it will become a citizen. This type of gift, called *yovash* in Old Turkic language, existed in all times. In our opinion, it is not without benefit to name the goods (things) other than the clothes given by the

relatives of the bride separately in the way of a wedding ceremony. Because it is appropriate to have a separate word to distinguish this concept from related concepts such as *sep*, *meros*, *mahr*.

In the aggregate form of the substance, there is such a situation that the substance has the property of "third intermediate" between liquid and solid [24]. Materials such as clay, dough, clay (brickwork, which can keep its shape when it comes out of the mold) show the same aggregate state as a liquid that keeps its shape unsteadily until it hardens (turns into a solid). Such an aggregate state of the substance was named in the old Turkic language as "*quyuqlik*" [25]. In our opinion, such rare and necessary words should be mobilized to name the corresponding lexical space in the literary language.

Today, in many offices working with documents, such devices have appeared that even the employees who work with them cannot always remember the names of some of them. Many office equipment, such as *Skrashivatel*, *fayl papka* are called by foreign words in the language of the country in which they were created. To pronounce their name correctly, you need to practice at least fifteen times. Because it is not easy to pronounce and remember foreign words that are their names.

The old Turkic word *kusurgah* was used to name a device with a paper *qusurg'a*. In fact, the work of the ministry has been very advanced in our country since ancient times. Craftsmen of our country have become world famous in paper production. So, paper and other means of storing documents were also available in those times. One of our historical words can be given life by codifying the word *kusurga* into one of the modern office equipment (for example, a document collection folder known as *a register*) that serves as the same tools. Also, as a result of this, we will be freed from pronouncing a word that we have trouble saying and remembering, and we will be able to name the corresponding concept in Uzbek.

In the Uzbek language, there are many words that describe animals by gender. Among them, there is also the absence of words that generally name creatures of both sexes. For example, sheep, ram - Ø, chicken, rooster - Ø, etc. In the Old Turkic language, the word *tagagu*, which is a common name (hyperonym) for chicken and rooster, was actively used [9]. In our opinion, it is useful to mobilize this word in today's speech processes. After all, poultry farming, which is considered one of the seven treasures, is well paid attention to in many households. This shows that the word *tagagu* has a corresponding socio-linguistic significance.

In the study of the animal world, it is important to name each of them separately according to their age and sex [26]. Today, it is clear to many that in the paradigm of lexemes such as *tovuq-jo'ja*, *sher-sherbachcha*, *qush-polapon*, there is a gap between bear and Ø. In the old Turkic language, the word "*merdak*" filled this gap. In our opinion, it is appropriate to include the word "*merdak*" meaning "bear cub" in the dictionaries of literary languages. After all, as a result of this, in the corresponding paradigm lexical space will have its representative.

At this point, it is acceptable to admit that the above paradigmatic line was rather dull in the old Turkic language. Even wild animals are named in detail according to their age. It can also be known from the word *chopra*. In our opinion, the word *chopra*, which is defined on the basis of the above paradigm, can be a suitable name for the concept it expresses. Also, it should be noted that the old Uzbek literary language was quite plain and colorful in terms of its expressive possibilities. According to A. Navoi, even the richness and abundance of animal names proves that this language has more important features than other languages. This makes the need to improve the current appearance of this language urgent [19].

Most country houses have a shelf above the door. The reason for the formation of such shelves is that the place on the wall intended for the door is left a little higher or, usually, the size of the door is chosen shorter than the human height. This type of shelves, known from construction experience, is a suitable place for placing and storing some household items. Such shelves, called *seru* in the old Turkish language, are still found in most households today. This requires that the word *seru*, which can be its name, be included in the lexicon of the literary language and popularized.

When assessing whether water is suitable for drinking or not, it is important that it has recently flowed (leaked) from the spring, and that it has not remained in one place (lake) for a long time. It can be known from popular opinions like "Seven flowing water is halal" that usually flowing water is safe to drink. Water that has been stored in one place (lake) for a long time becomes unfit for drinking because it has absorbed dust from the air, watered by birds or other animals. Such water was called *terkin* in the old Turkic language. In our opinion, it is appropriate to include this word in the lexicon of the language as an antonym for the word *zihal*, *aqar* (water).

The old Turkic word *tuysuqdi* expresses the concept of "finding out about a trick or deception" is also a lexical gap for the modern Uzbek literary language. It has been experienced by all people to notice various tricks or deceptions organized as a joke or test between people, or to respond to these tricks with a different action. The word "tuy", which means the same situation, has a certain meaning as a verb expressing a situation that is often observed among people. The fact that it is formed from the verb *tuy* (sez) also serves to make this word understandable. It can also be observed that in some Karalug dialects today the word *tuyundi* is used in the sense of "perceived, learned". In our opinion, this word is relevant a word suitable to fill the lexical gap.

It is well known that when a light, porous body is immersed in water, it does not sink. And when forced to submerge, the water squeezes it out. In physics, the effect known as Archimedean force - the gravitational force of the water equal to the volume of the immersed body tends to lift this body up. We have seen the situation many times by observing the condition of a ball and wood dipped in water. In this case, the return of the submerged body to the surface of the water is expressed in the old Turkic language by the word *balqimaq*. Today, the meaning of this word has become more extensive, and the above meaning has become more blurred. In our opinion, the above meaning of the word "*balkimak*" should also be recorded in the dictionaries of literary languages. As a result, the etymological aspects of this word will be clarified and the naming of the concept without the corresponding noun will be provided.

One of the words used in the old Uzbek language, *mijmara*, was used in the sense of "a vessel in which fragrant things are kept" [27]. Today, disinfecting houses (and rooms) by burning incense and juniper leaves is not only a secret, but also practical, and therefore this habit is still preserved as an important value. In this practice, incense has a negative effect on various insects and causes them to run away from the house (room). In order for the incense to burn and catch fire, the vessel in which it is placed must be hot or have coals in it. Therefore, in this process, a special metal container - *mijmara* - is needed for incense. In our opinion, the word *mijmara* should be included in the dictionaries of the literary language and popularized as the name of an important concept. Because the values related to incense have existed in the Uzbek people for a long time and are still of great importance.

Today, beautification workers are responsible for the cleanliness and cleanliness of the environment, especially the streets. There is no separate word in the lexicon of the Uzbek language that gives the meaning of street sweeper and cleaner. The word *janitor* means "a person who keeps a small area such as a room, office (or yard) clean." In our opinion, it is appropriate to call the people who work in the improvement department and serve to clean the streets as *obodgar* (this word is also used in the Tajik language in this sense). The morphemes *obod* and *gar* in this word make it easy for people to understand. Moreover, this word is also used in the works of A. Navoi in this sense:

Yana Asqalinus irshodidur,

Ki: "Obodgar elga shah dodidur"

(And Ascalinus is the leader,

That: "Abodgar elga shah dodidur") [19]

This gives a privilege to include this word in literary language dictionaries.

Atiqmaq used in the old Uzbek language can also fill the relevant lexical gap in the modern Uzbek literary language. This word used in the meaning of "to become famous, to be known" is also found in the works of A. Navoi:

Bo'lsa edi shammai parvoyi nangu nomdin,

Otlanib badmastlig' birla otiqmoq ne edi?

(If only it were, I don't care what your name is,

What was it to shoot with badass?) [19]

This word is made up of morphemes in the form of *noun+iq* and that it is found in some dialects today also serves to make it literary.

Names of national values also have the right to live permanently in the language. After all, the cumulative function of the language is characterized by the fact that it embodies the traditions and customs related to the life of the people and preserves them over the centuries. The lexicon of the literary language can provide sufficient information about the national customs and traditions related to the folk horse. Also, it cannot be denied that the name of some paintings is used passively and, therefore, the word that represents it is forgotten. In particular, the fabric used to cover the *tobutpo'sh* during the burial ceremony of the deceased is not so active and understandable in today's language. It can be observed that the word "*tobutpo'sh*" used in the works of A. Navoi today is expressed by a different word in some dialects. For example, in Sayram dialect, this concept is *məpə* called (this word is also used in Kazakh and other Turkic nations). This concept is also found among other Uzbek dialects (and clans). However, there is no lexeme naming it in the lexicon of the literary language. In our opinion, it is permissible to include the word *tobutpo'sh* as a noun of the relevant concept in explanatory dictionaries. The fact that this word is made up of the morphemes of coffin and posh makes it easy to understand.

When going on a trip with a job or purpose, the duration of the job and what things will be needed during the trip are thought in advance and the necessary things are prepared. Especially during this period, the necessary road food is always in the focus of the traveler's attention. From the shepherd to the border guard, the concept of "pathway" is familiar to many people. However, this concept is not named by a separate word in the literary language. This concept, which is called *tusha* in the old Uzbek language, represents a concept that has a certain importance even today. In our opinion, it is not without benefits to include this word in the normative dictionaries of the literary language.

It is known that a dog, especially a young puppy, has a thick neck, and the difference between the size of the head and the size of the neck is noticeable [28]. A collar designed for such dogs will not be very reliable in holding the dog. Therefore, in order to prevent such collars from slipping off the head, a "belbog" is also added to it, and the "belbog" and the collar, which is tied around the dog's waist, are twisted together. This "new and improved" device is more reliable and can be found on street dogs. This instrument does not have its own name in Uzbek.

Even in rural areas, you can see that the dogs are tied in this way. In our opinion, the word *maras* used in the works of A. Navoi can be mobilized to name this instrument. This word, which has the meaning of "a rope tied around a dog's neck", can serve to fill the relevant lexical gap in the current Uzbek literary language. It also results in:

Iting o'ldi Navoiy, ey chobuk,

Bo'ynig'a muhkam ayla halqa maras,

(Your dog is dead, Navoi, you dog.

A strong ring around the neck) [19]

The ground is also prepared for easy understanding of verses in classic poetry.

At weddings, it is one of our national customs that the wedding host (or another person) throws coins, money, candy or other sweets to the bride and groom. Young children pick up the scattered

things. Such customs are still preserved in many regions. This is commonly referred to as scatter. This word, formed from a popular and widely understood form of word formation, was also used in the old Turkic language. In our opinion, this word can also be included in the standard dictionaries of the literary language. After all, it also has a certain linguistic value as a representative of our national values.

CONCLUSIONS

It was noted above that the fact that the lexicon of the language has maintained certain stability and regularity over the centuries is of great importance for its viability and purity. Focusing on such aspects, the reactivation of some words in the lexicon of the language that were used in the previous periods of the history of the language and are condemned to oblivion today has a certain linguistic significance. It is especially effective to use such historical words to name concepts that do not have their own names today - lexical spaces. For example, describing the possibilities of naming the corresponding concept of the words that have the ability to name the concepts that do not have their representative and popularizing them in today's speech also serves the commonality of the diachronic and synchronic lexicon of the language. One of the important tasks of linguistics is to search for the above-mentioned words from historical sources and carry out specific research on their popularization. For the rapid popularization and stabilization of the words recommended in this line of research, the goodwill and initiative of the mass media, intellectuals, and the general public are required. Otherwise, it is certain that such offers will not be implemented. Everyone who is responsible for ensuring the development and purity, historicity and originality of our language should certainly strive to contribute in this regard. If we understand the meaning of the words used by our ancestors only using dictionaries, the future fate of our language will be similar. On the contrary, if we strive to harmonize the ancient and modern state of our language, the works of our great ancestors can be understood by the future generation without any difficulty. This should be the noble goal of every citizen who is a child of the nation.

REFERENCES

1. A. M. Hasanov, "Adabiy tildagi leksik bo'shliqlarni to'ldirishda tarixiy so'zlardan foydalanish," *O'zbekistonda xorijiy tillar*, pp. 27-42, 2023.
2. A. M. Khasanov, "ENRICHMENT OF UZBEK LEXIC RESERVE WITH КЫРЧАК DIALECT," in *ЛИНГВИСТИЧЕСКИЕ ИССЛЕДОВАНИЯ И ИХ ИСПОЛЬЗОВАНИЕ В ПРАКТИКЕ ПРЕПОДАВАНИЯ РУССКОГО И ИНОСТРАННЫХ ЯЗЫКОВ*, 2021.
3. A. M. Hasanov, "FILLING THE LEXICAL LACUNAS IN UZBEK LANGUAGE WITH DIALECTISMS (ON THE EXAMPLE OF AGRICULTURAL VOCABULARY)," *Scientific Bulletin of Namangan State University*, no. 5, pp. 408-412, 2021.
4. A. M. Khasanov, "Filling Gaps in the Lexicon of the Literary Language with Colloquial Words," *International Journal on Integrated Education*, no. 5 (11), pp. 25-32, 2022.
5. N. MAHMUDOV, "TERİM, BİLİM VE DİL BİLİMİ," *Electronic Turkish Studies*, vol. 10, no. 12, 2015.
6. A. Hasanov, "A'ZAM O 'KTAM IJODI BADIYATI," in *Аъзам Ўқтам шеърлари лексикасида интролакуналар (Xalqaro ilmiy-amaliy onlayn konferensiyasi materiallari)*, Андижан, 2020.
7. H. A. MAJIDOVICH, "Zashita dialektov. Integration Educational Conferensia.," *Integration Educational Conferensia.*, pp. 129-135, 2022.
8. K. A. Majidovich, "Features of Dialectal Words That Fill in the Gaps in the Language Vocabulary," *International Journal on Integrated Education*, no. 4(10), pp. 157-164, 2021.
9. A. Ҳасанов, Ўзбек адабий тилидаги лексик лакуналарнинг диалектал асослари, Ташкент:

ТАШКЕНТСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ УЗБЕКСКОГО ЯЗЫКА И ЛИТЕРАТУРЫ ИМЕНИ АЛИШЕРА НАВОИ, 2021.

10. A. M. Khasanov, "METHODS OF FILLING THE LEXICAL GAP USING WORD DERIVATION. Finland International Scientific Journal of Education, Social Science & Humanities, 11(5), 1024-1035.," *Finland International Scientific Journal of Education, Social Science & Humanities*, no. 11(5), pp. 1024-1035, 2023.
11. A. M. Хасанов, "Ташкентский государственный университет узбекского языка и литературы".
12. A. Ҳасанов, "ON THE DIFFERENCES BETWEEN LITERARY AND DIALECTAL VOCABULARY," *Иностранные языки в Узбекистане*, no. 6, pp. 41-51, 2020.
13. A. Ҳасанов, "Адабий тил ва шева лексикасининг фарқланиши хусусида," *Ўзбекистонда хорижий тиллар*, no. 35, pp. 41-51, 2020.
14. K. A. Majidovich, "Filling Lexical Gaps In The Uzbek Language With Dialectisms (Based On The Turkic-Kaltatoy Dialect)," *International Journals of Sciences and High Technologies*, no. 25, pp. 01-07, 2021.
15. A. M. Хасанов, "Комментарии по диалектным словам и отношение литературному языку," in *Приоритетные направления развития спорта, туризма, образования и науки*, 2021.
16. A. M. Хасанов, "ЗАПОЛНЕНИЕ ЛЕКСИЧЕСКОГО ЛАКУНА В УЗБЕКСКОМ ЯЗЫКЕ ДИАЛЕКТИЗМАМИ (НА МАТЕРИАЛЕ ЖИВОТНОВОДСТВЕННОЙ ЛЕКСИКИ)," in *XXIII Всероссийская студенческая научно-практическая конференция*, Нижневартовск, 2021.
17. K. A. Majidovich, "Possibilities of Kipchak Dialects in filling the Lexicon of Uzbek," *International Journal on Integrated Education*, no. 4, pp. 287-294, 2021.
18. A. Adamska-Salaciak, "Construal of Mental Health Problems in English Learners' Dictionaries," *Lexikos*, no. 31, pp. 1-19, 2021.
19. A. Navoiy, "Muhokamat ul-lug‘atayn /, 10-jild. – T.: 2012. – B. 515-519.," in *To‘la asarlar to‘plami*, vol. 20, Tashkent, G‘afur G‘ulom nomidagi nashriyot-matbaa ijodiy uyi., 2012, pp. 515-519.
20. В. Маслова, Маслова В.А. Современные направления в лингвистике. – М.: Академия, 2008. – С. 131., Москва: Академия, 2008.
21. R. Sankaravelayuthan, "Lexical Gaps and untranslatability in Translation," *Strength for Today and Bright Hope for Tomorrow*, vol. 20, p. 56, 2020.
22. *Annotated Dictionary of the Uzbek Language (O‘zbek tilining izohli lug‘ati)*, Tashkent: O‘zbekiston milliy ensiklopediyasi., 2020.
23. *Dictionary of Uzbek folk dialects (O‘zbek xalq shevalari lug‘ati)*, Tashkent: Science, 1971.
24. Н. Ш. Ахмедова, «ГРАММАТИЧЕСКАЯ НЕЙТРАЛИЗАЦИЯ В УЗБЕКСКОМ ЯЗЫКЕ,» *Аллея науки*, № 1 (1), pp. 161-165, 2020.
25. A. Ҳасанов, Ўзбек адабий тилидаги лексик бўшлиқларни тўлдиришнинг диалектал асослари, Ташкент: BOOKMANY PRINT, 2022, p. 130.
26. A. M. Hasanov, "Filling The Lexical Lacunas In Uzbek Language With Dialectisms (On The Example of Agricultural Vocabulary)," *Scientific Bulletin of Namangan State University*, no. 5,

pp. 408-412, 2021.

27. N. Mahmudov, *Til tilisimi tadqiqi (Linguistic research)*, Tashkent: Classic word, 2017, p. 178.
28. *Etimology Dictionary of the Uzbek Language (O'zbek tilining etimologik lug'ati)*, Tashkent, 2000.