

Filling Lexical Gaps In The Uzbek Language With Dialectisms (Based On The Turkic-Kaltatoy Dialect)

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Abstract – This article is devoted to filling the lexical gaps in the Uzbek language with dialectisms. The article shows the norms and criteria for enriching lexical gaps in modern Uzbek literary language with dialectics. The mechanisms of application of these criteria are explained by examples. These principles are specific to most languages and are formed in a particular language on the basis of the literary norms of that language. In the course of the research, the gaps identified in the process of comparing the lexicon of the Uzbek literary language and folk dialects were analyzed. That is, the idea of literaryizing dialectisms that express concepts that are lexical lacunae in literary language was considered. Dialectisms common in the Turkic-Kaltatoy dialect have been studied to delineate and define the object of study. The meaning of dialectisms deemed appropriate for literaryization is explained and sentences related to their application are given. It is based on the need to introduce dialectisms, which are actively used in folk dialects, into the lexicon of literary language. Recommendations were made to continue working in this direction. In conclusion, it is emphasized that serious attention should be paid to filling lexical gaps with dialectics in order to maintain the purity of language and ensure its development.

Keywords – Language Development, Lexicon, Lexical Lacuna, Literary Norm, Literaryization, Dialect, Dialectism, Turkish-Kaltatoy Dialect Lexicon, Linguistic Need, Popularity, Vocabulary Enrichment.

I. INTRODUCTION

As society develops, changes in the human psyche and its linguistic capabilities adapt to the demands and needs of the time. For the same reasons, the lexicon of language continues its vital activity by renewing, rejuvenating and smoothing its existence. Proper development of this process requires a certain responsibility of language owners. As an example of this responsibility, it is important for language development to fill lexical gaps within a language with words in vernacular dialects.

Every change that takes place in the life of a society is reflected, first of all, in the mind, and, of course, there is a need to find, name, interpret, describe, explain it. In such a situation, a person usually uses two methods to name unnamed (new) concepts: 1) to give a new name (word) to a new concept; 2) metaphorically naming a new concept with a similar concept. In most cases, the second method is actively used. Because the new word is not easily understood by members of the community.

Even in the process of naming a new concept, of course, efforts are made to use the word-formation system wisely in accordance with certain norms of the language so that it can be quickly popularized and easily understood. This process requires a great deal of responsibility from the nominee who is the owner (and consumer) of the language. This responsibility requires the mature intelligence of the nominee as well as being as delicate and honorable as naming a baby. Of course, in this process, the nominee's perception of the world, his attitude to his language and nation, and, of course, his ability to use the language are mixed. The optimal enrichment and spontaneous expansion of language lexicon also depends on the improvement of language lexical norms in

society. Conscious intervention in language development or attempts to objectively assess this process have intensified in Uzbek linguistics in the last half of the twentieth century. In particular, the fans of the Uzbek national culture, especially linguists, educators and the media, have a lot of work to do. Of particular importance in this regard is the work done by linguists to date. Among them, H. Juraev's monograph "Phonetic and lexical features of the Turkic-Turkic dialect (based on the materials of Samarkand, Jizzakh, Syrdarya regions)" is the only study devoted to the study of this dialect lexicon. [1]. We express our views on some of the words not mentioned in this source in this article.

II. METHODS

Certain norms and criteria must be followed in filling the lexical lacunae that appear in the language as a result of the gradual development of thinking with dialectics. It has been noted in most literatures that literary language is normative and stable in nature[2]. This requires special attention in introducing dialectisms into the lexicon of the language:

1. The dialectic called lexical lacuna should be easy to apply, as pure as possible, and at the same time widely available. Especially in this regard, it is a good idea to give special preference to words used in the old Uzbek (or Turkic) language, which have a pure Turkic tone. This will ensure the purity of the language, as well as the harmonization of the Uzbek language with the Turkic languages. Let's analyze the word *shuvat*, which is used in dialects in different regions of Uzbekistan. The verb *shivalamak* associated with this word is also actively used in dialects. At the same time, it is specific to the pure Turkic language and is one of the words available in the sister languages. The word *Shuvat* means rain that falls in the form of particles (not drops!). By literalizing this word, two types of oil that are significantly different from each other are named separately.

2. The dialectic that calls a lexical lacuna should be more convenient and accessible than other dialectisms (or assimilations) that are variant and equivalent to it. In the vernacular, the dialectic of *toyishmoq*, which is expressed in a few words, such as stretching, eating a muscle, has such features. This word is distinguished by its greater convenience than other equivalents, and this makes it possible to bring it into the literary language. Of course, in the process of literaryization, the stabilization of the word acquires a probabilistic character. In other words, the choice of language units as a norm among the options is also a historical process, and the use or abandonment of their use is at the discretion of the people who are the creators and consumers of the language.[3].

3. The dialectic that calls the lexical lacuna must be socially and linguistically important. It is useless to try to popularize in the language a word that is used in a very narrow field, naming concepts that are not necessary for the public. In particular, the *topon* dialectic used in agriculture in the sense of flax straw is not of such great social significance. Because the millet plant is rarely planted and its straw is also not of great economic importance. The fact that the lexical lacuna being named in a language is of course important increases the necessity and possibility of its naming.

4. It is also not justified to involve some dialectisms whose lexicalization process is incomplete in naming a lexical lacuna. Although dialectisms such as *beryoq*, *norpo's* (pomegranate peel), *uychikarmak* (throwing out all the bedding in the house, cleaning), *nonemas* (jealous, unhelpful), *alaogiz*, which are present in Sheva, call a certain lexical lacuna, it feels a bit "raw" to the lexicon of a literary language, but among these words, the words *alaogiz*, *nonemas*, may be popular in literary language because of the importance of the concept they express.

5. When using the dialectic used by a particular creator (s) in naming a lexical lacuna, it is necessary to pay attention to the activity (or presence) of the word in the dialects, the need and possibility of popularization in the literary language. *Authorial constructions* such as *Jonfizo*, *temirtan* can name a particular concept in language, and this situation can also end up stabilizing at the level of the literary norm. As AEMamatov rightly points out, "when they are widely used in the language of fiction, in the press and in oral speech, in lexicographic sources and dictionaries, then they are excluded from the list of occasional words and transferred to the normalized lexical layer. will turn» [4]

6. The word chosen from dialectisms must be more intelligible (popular) than other similar dialectisms. Usually, the number of dialectisms representing one concept is small, and one of them is more common and easier to understand in other dialects. In the selection process, of course, special attention should be paid to these aspects.

7. The word chosen from dialectisms should be more intelligible (popular) than other related dialectisms. Usually, the number of dialectisms representing one concept is small, and one of them is more common and easier to understand than other dialects. In the selection process, of course, special attention should be paid to these aspects.

8. Among the words used in the sense of men's haircut (*perechëska*) , such as *kuzama*, *burum*, *orim*, the dialect of *kuzama* is used in relatively more dialects and is easily understood by others. Because the connection with the word observation makes it easy to understand.

9. When naming a lexical lacuna, dialectisms whose pronunciation is reminiscent of a word in a literary language should not be used. Different dialects common *boyqo'zi* wearing new clothes ("Good"), issued *farsangso'r* (lost in a desert for signs of the "road"), *Hakkasan* (draftsman, architect) to start first perceived it, and, in general, excites other associations during the hearing process . In particular, it is reminiscent of a concept that has an unmistakable artistic-aesthetic color, or a dialectic of an owl that represents a person's name or a young child's affectionate calling.

10. It is not acceptable to use a dialectic that has a form in a literary language in naming a lexical lacuna. Such situations cause certain inconveniences in the comprehension and understanding of the word. (Anecdotes and anecdotes based on a deliberately different "understanding" and misunderstanding of a figurative word are clear evidence of this)

The *lavash* dialect used in Khorezm dialects refers to a type of bread (*lepyoshka*). It is incorrect to use the same word that exists in literary language to refer to a particular new concept. Because the word *lavash* as a name of food in the Uzbek language has become stable in the speech of the general public[5]

11. It is not right to include curses, insults and other obscene words in folk dialects in the lexicon of literary language. Whereas literary language as a polished language must be free of such words. But such units, which are expressions of human anger, various negative feelings and habits, are present in all languages. However, every nation forbids the use of such words through its own spiritual and moral values, and this is the most correct way to do so.

12. When choosing a dialectic for naming a lexical lacuna, special attention should be paid to the fact that they are easy to pronounce and have few syllables. As B. Bafoev rightly points out, their syllable structure also plays a special role in the selection of synonymous variants expressing a certain concept in the language as a norm. [6]

13. It is clear that multi-syllable words used in *dialects*, such as *pychokir* (quick to do the job), *hamsizlantiruv* (insurance), also have a negative impact on speech energy savings.

In short, in filling the gaps in the language lexicon, it is necessary to study in depth the lexical, semantic changes in a particular period of language development and to develop criteria appropriate to the requirements of the period and society. How scientific, practical, and relevant these criteria are will depend on public participation and initiative. The above-mentioned norms are universal for many languages and are shaped by the need to ensure the stability of literary language. It is also important to note that there is no strong linguistic need to fill in any lexical gap in the language. Because the possibilities of interpretation of language are very wide, and these features are the main reason why anonymous concepts (*lacunae*) remain unnamed. However, this situation leads to many linguistic energy "losses" of language owners. Therefore, identified lexical gaps should be eliminated in a timely manner, especially if they have strong socio-linguistic significance. Most importantly, the criteria developed in this regard should be in line with the principles of the gradual development of the language, as well as sufficiently grounded to maintain the purity of the language.

III. RESULTS

There are words in the Turkic-Kaltatay dialect of the Uzbek language that are related to the material living conditions of the representatives of this dialect, the economic potential of the region where this dialect is located. The development of a particular branch of the production network in a particular region has given rise to terms different from other regions in the language of the people living here. In the territory of Uzbekistan, where animal husbandry has been developed for a long time, we see that the words and terms related to animal husbandry are expressed in great detail in terms of names, ages, colors and other aspects of animals.[7]. This dialect, which is the language of the Turkic-Kaltatoy tribe engaged in animal husbandry and agriculture, contains the following dialectisms that are not mentioned in the linguistic dictionaries of the Uzbek language, and these concepts are lexical lacunae for the Uzbek literary language:

qovurmoch	wheat, peas, etc. are fried without water and fat
qarsildoq	a powerful sound-producing peratechnical tool

qariqmoq	mucus and whey as a result of fermentation and deterioration of the quality of the liquid
kunchuvaq	the place where the sun touches
mo'ynisa	sisters of the wife (relative to the heel)
xilim	pus that appears due to moisture in the eye
xomalak	the hens scratching the ground, wanting cold and wet, and lying there with their breasts on the ground
xunora	nervousness as a result of nausea
haldir-huldir	not quarrelsome, not selfish, enterprising
hil	fire taffeta
chag'alla	foot dance
chag'at	the rocky side of a mountain or hill
chalmoq	stir the liquid
chordara	open on all four sides
shamataloq	nothing
shiddon	the depth at which the straw is buried
yadramoq	to lie scattered randomly
sabiq	compromise, come a little lower in the debate
po'pil	fluffy feathers or wool on the bodies of animals and birds
tevalamoq	thinning the blade of a tool such as a sickle, sickle with a hammer
tetaymoq	walk (about a young child)
tildosh: tildosh kalit	single lock, similar key (relative to each other)
tirraymoq	to lose weight, to cling to the seven bones
tishloq	bitten food, someone's food
toy-toy	1. A word encouraging a young child to walk 2. A young child walking
toppay: oxir toppay	the end of a wedding or market sale, the last time
o'rjimoq	to thrive, to thrive on food
happak	a net trap used in quail hunting
xilla	barely, barely
sezarmoq	facial discoloration, ugliness as a result of adverse effects
sardanish	to complain of oneself, to complain to another
poki	razor-like lubrication tool
pichima	cut ram
pashshalamoq	keep moving your head and tail while watching mosquitoes (about pets)
patti-satti	messy and ridiculous
mag'al	disagreement, disagreement, and quarrel
loshak	stalks of melons (especially melons) that have not ripened and are given to cattle
chuvimoq	Sitting in the sun
qanor	a large bag of straw
qaqramoq	a piece or seam that is easy to tear
ko'rgilik	a great calamity, a calamity to befall

kovotmoq	swelling of the udder (or gums) of pets
vinni	a type of vine that is wild, the fruit small
galbizi	A dish cooked by adding ingredients into bell peppers
gelgimoq	to lose balance while standing and to behave without falling
yegirmoq	to encircle a place or object with a wall or other barrier
yero'choq	an oven carved out of earth
kengish	spacious enough
kechim	the state in which a process occurs
quruqshamoq	dryness, dehydration of the skin and body parts
jarlamoq	shout and say so that most can hear
kindikdosh	twins (relative to each other)
inti	residual food and dishwashing given to the cattle

In addition to these dialectics, many other words are actively used in the Turkic-Kaltatoy dialect. However, their social and linguistic significance is not so high. We have therefore limited ourselves to the above.

Of course, it is useless to try to popularize any dialectal word in a literary language. A word that is deemed worthy of popularization in a language must, first and foremost, be widely understood, popular, and meet literary norms for language owners. Only then can we expect this process to end with a positive solution.

IV. DISCUSSION

These dialectisms are not popular in literary language. It should be noted that the main reason for this is that the use of these words as professional terms belongs to a limited lexical layer. However, even today, animal husbandry retains the socio-economic significance of the Uzbek people's way of life. A large part of our people still consider animal husbandry as a valuable and important sector as the main source of income. Even on the outskirts of the city, there are a small number of households that try to keep and care for their livestock. These aspects show the great socio-linguistic significance of the lexicon of the field. As noted above, language communicators play a very important role in filling lexical gaps in the linguistic base. This requires the popularization of the above words, which are found in folk dialects.

In Uzbek linguistics, there is little work devoted to the study of lacunae in language lexicon. The existing ones also consist of chapters and topics in the textbooks on the subject of linguoculturology. In Uzbek linguistics, which in the twentieth century was enriched with fundamental knowledge and fully formed, the idea of filling the gaps in the lexical system of the language, although rare in various sources. Even in those times when this linguistic phenomenon was not called lacunae, serious considerations were made about its existence and ways of overcoming it. In particular, the book "Development of the Uzbek literary language in the Soviet period" shows the rich sources of language vocabulary. It is also noted in this book that in naming new concepts, a name that comes from another language with the same concept is relatively convenient and easy to popularize in the lexicon of the language. Of course, it is correct to call a concept learned from another culture the same as in that culture. But if the word naming this concept is found in the fold, it serves to preserve the purity of the language. Admittedly, this book was written during the former Soviet Union (USSR), in which there is a predominance of the tendency not to filter the words that are assimilated through the Russian language. This is probably why it is noted in this literature that naming new concepts by dialectics is not justified [8]

Dialectisms naming many of the concepts that exist in the minds of language owners are found in folk dialects. In other words, folk dialects have units that enumerate many unnamed concepts in the mind of the nation as a source that enriches the vocabulary of the literary language and forms its basis. The most appropriate way to do this is to name "living" concepts as lexical lacunae in literary language through these units. It is necessary to introduce and popularize dialectisms in the language lexicon, which are not specifically named, but represent the concepts necessary for the communicative needs of language owners.[9]

This increases the language's ability to express and communicate. It follows that the enrichment of lexical lacunae (introlacunae) in the Uzbek language with dialect words is very important for language development.

It should be noted that in filling lexical lacunae with dialectisms, the possibility of the popularization of dialectisms naming lexical lacunae must also be scientifically substantiated. To this end, it is expedient for researchers to systematically study in depth the lexical lacunae belonging to a lexical-semantic group at a certain level of language lexicon. The expected result can be achieved only by studying the representation of concepts in a particular field in dialects in comparison with the lexicon of literary language. Filling the gaps identified in the literary language by comparison with the most alternative dialectisms also serves to bring the literary language closer to the vernacular. The centralization and systematization, management and regulation of the research of linguists on the literature of important and necessary words in Uzbek dialects also ensure the effectiveness of work in this area. When different microsystems of the lexicon are supplemented on the basis of this kind of systematic approach, the lexicon of the language also becomes more and more complex. In our study, recommendations were developed to name the concepts that are common only in animal husbandry. The issue of filling lexical gaps in various fields of agriculture, horticulture and handicrafts with the same analysis should be the task of further research in this area.

V. CONCLUSION

This type of dialectisms, which is associated with the lifestyle, main activities, worldview of the Uzbek people, is a lacunar unit for the lexicon of literary language. Filling this gap will undoubtedly expand the communication opportunities of Uzbek speakers. The naming of lacunar concepts, which are important and frequently used for everyday and everyday communication, serves to meet the speech needs of Uzbek speakers. The effective use of dialectisms in this process is also important in ensuring the purity of the Uzbek language. The dialectisms analyzed above deserve a place in the lexicon of literary language because of their social and speech-linguistic significance. One of the urgent tasks of linguistics is to regulate the literaryization of dialectisms by studying the filling of lexical lacunae with dialect words and generalizing experiences in such processes.

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