LACUNAR UNITS OF THE PERSONALITY MICROPOLE IN UZBEK AND RUSSIAN

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Abstract
This article discusses the types and classifications of lacunae. Each of the types and classifications considered is used to describe differences between languages and cultures in a certain aspect. In addition to being the active words of this dialect, they are of great importance for enriching the vocabulary of the literary language.

Keywords: dialects, kinship terms, bug'doy/wheat, arpa/barley, gulyetim, shumyetim, bride.

Introduction
Patterns and differences between different languages, as well as to study their development and interaction. This is an important area in linguistics, which helps to better understand the structure, functions and features of the languages of the world. Globalization does have a significant impact on the language sphere. Due to the intensive interaction of cultures and people from different countries and regions, it becomes important to consider the issues of translation, the creation of various types of dictionaries (including multimodal and specialized dictionaries) and the improvement of methods of teaching foreign languages. This is because there is a need for effective communication strategies and tools to facilitate mutual understanding between different linguistic and cultural groups. In addition, in the context of globalization, other aspects are becoming relevant, such as the study of language variants and dialects, the adaptation of foreign words and expressions in various languages, the study of language policy and much more. Thus, translation, the creation of dictionaries and the improvement of methods of teaching foreign languages are important tasks faced by linguists in the context of modern globalization and intercultural interaction.

When studying unrelated languages, a comparative typological method is used to determine the similarities and differences of phenomena. The systematic study of language materials is related to the method of component analysis. A semantic field is allocated based on a semantic component. In Turkology, research is conducted using a systematic study of lexical material.

A study by A.A. Pokrovskaya, in which she analyzed 27 kinship terms in various Turkic languages. Her work contains two main sections: the first is devoted to kinship terms related to blood relations, and the second to terms related to marriage. Pokrovskaya emphasizes that her research represents the first step in the linguistic analysis of kinship terms in the Turkic languages and, although it may be

incomplete and imperfect, it is important for understanding common features and differences in kinship systems in these languages."

M.S. Saidov in his dissertation "Lexico-semantic analysis of kinship terms of Namangan dialects" writes that "studies of kinship terms are mainly ethnographic in nature." The work studied the historical formation of kinship terms, traced semantic, morphological, phonetic changes. In the first chapter, the etymology of kinship terms included in premarital relations is considered, in the second chapter – the etymology of kinship terms of post-marital relations.

M. Nazrieva in the article "Terms of kinship in the Uzbek language" divides them into two groups: 1) terms of kinship; 2) terms of kinship that arose after marriage. In structure they have two types: a) simple (non-derivative) - opa, qiz, aka; b) compound (complex) – amakivachcha, qaynona, o'gay o'g'il[1]. In the vocabulary of the Uzbek language, there are individual words used as kinship terms that have a generalized related meaning – "relative". They are divided into two groups: close kinship (yaqin qarindosh), distant kinship (uzoq qarindosh). For respectful, polite treatment, the following words are used as: aka, opa. Some kinship terms, such as bolakay, qizaloq, perform the function of addressing only children. Singlim - Addressing a girl as a younger sister; qizim - addressing a young woman as a daughter; onasi, opasi, ayasi - addressing a husband to his wife; otasi, adasi - wife's appeal to her husband; dodasi, bobosi - grandmother's appeal to her husband-grandfather; buvisi - grandfather's appeal to his wife-grandmother. The terms of kinship in the Uzbek language, of course, did not appear suddenly. They have gone through a number of unique historical stages and have come to their current state. Each term used in the modern language has its own history, both in terms of the time of its appearance, and in terms of its application in various functions, as well as in terms of various variations and usage. Over time, the economic, political and cultural changes in the life of the Uzbek people have changed the vocabulary of this language. Many kinship terms have become obsolete and out of use, and the range of meanings of the categories of terms has expanded and changed. Kinship terms and names can be studied from a linguistic point of view mainly in two ways: 1) the origin and development of terms; 2) in terms of appearance, lexical, grammatical features. The first study is very complex, requiring the joint work of historians, ethnographers and linguists.

Based on the materials of the modern Uzbek language, we want to highlight the current position of kinship terms, their lexical and grammatical features. In the Uzbek language, kinship terms can be divided into two depending on their expression. The term represented by a simple word is she, bola, qiz, aka, opa, jiyan, tog'a, nevara, bobo, buvi, etc. Compound verbal terms are ammavachcha, qayin ona, qayin egachi, katta buva; o'gay ona, o'gay o'g'il, quda xola. In our work, the following lacunary units were identified in the names of family members. **Gulyetim** is an orphaned girl or boy who lost his father and stayed with his mother.

Shumyetim is an orphaned girl or boy who lost his mother and stayed with his father. The first part of this word "shum" is the Arabic word shu'm (un), formed from the verb su'ama (ARS, 389)[2], which means "misfortune" in Arabic[3]. In the Uzbek language, this word is used to refer to concepts such as "malicious", "any evil can come from the hand." Lacunary units are also observed when naming grandchildren in the Uzbek people. For example, **bug'doy/wheat** is used to denote a son's child,

[1] Narzieva M. Component declension of kinship names / / Uzbek language and literature. – 1986. – № 5. – p. 47-48.
[2] Baranov H.K. Arabic-Russian dictionary. – M.: Russian language, 1976.
[3] Kovalev A.A., Sharbatov G.Sh. Textbook of the Arabic language. – M.: Ed. lit. in English, 1960.

arpa/barley is used to denote a daughter's child.In socio-economic terms, the cost of wheat is higher than the price of barley. The basis of this social relationship is transferred to the concepts of kinship. The qualities of **qutqaruvchi/savior** in relation to the son's child and **xabarchi/messenger** in relation to the daughter's child are also used as lacunary units[4].

Singil is the youngest of the daughters born from the same parents. The widespread use of the term singil in various meanings in Turkic languages is noted by A.A. Pokrovskaya: "In Turkic languages, the term singil means not only a native younger sister, but also a whole class of relatives who can fit the Russian concept of "niece", i.e. the daughter of a sister or mother's brother, the daughter of a sister or father's brother, etc."[5]. Researcher M. Saidova notes that the area of distribution of this term is much wider. "Singil, in addition to the "native blood sister," expresses relatives on the part of the father, mother, brother or sister, regardless of her age in relation to the speaker." Supporting the assumptions of D.A. Olderogge, M. Saidova says that the etymology of the word singil is connected with the Chinese word si, which means "woman, sister", which in the Turkic languages had the form of sin, acquired the diminutive affix -il, as a result, the lexeme singil with the meaning "younger sister" was obtained[6]. The terms singil, egachi, uka are part of one synonymous series, the dominant of which is the single. The semantic structure of this term is predominantly dominated by the signs "female" and "younger sister"[7]. "Maxmud onasi va o'n olti yoshli Naima ismli singlisi bilan Qo'qonda qoldi". – Mahmoud stayed with his mother and sixteen-year-old sister (the youngest) Naima in Kokand" (Қодирий А. «Мехробдан чаён»).

 Opa – among children born from the same parents, a girl is older than her younger brothers and sisters. This noun is formed from the verb of the ancient Turkic language ab, meaning "be the elder" with the suffix -a- (ESTYA, 1, 56, 159; DS, 47, the word aba still exists in some dialects of the Turkic language), later the consonant "b" changed to the consonant "p", the vowel "a" at the beginning of the word, it was replaced by the vowel "a*": ab + a = aba – apa - a*pa: (the letter "a*" stands for the labial wide vowel of the back row in the Uzbek language, the letter "a:" stands for the wide vowel of the front row). " Опаси эрга текканда, Адолат ўн бир яшар қиз эди. – Adolat was an eleven-year-old girl when her older sister got married" (A. Qahhor A. "Qizlar"). Kinship terms in the Uzbek language are closely related to the history and ethnic development of the people. These terms are borrowed from Persian-Tajik, Arabic, and are one of the linguistic facts reflecting the influence of these languages on the Uzbek language. Persian-Tajik, Arabic kinship terms are actively used in the Uzbek language in comparison with other Turkic languages. In addition, most kinship terms are multifunctional and polysemantic, which can be seen when comparing kinship terms of the Uzbek and Russian languages. In this regard, there are similar signs in Uzbek and Russian. The use of kinship terms in relation to other persons in the process of conversion reveals the phenomenon of ambiguity in the structure of terms.

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