Research Article

RELICTS AND VARIATION AT THE MORPHOLOGICAL LEVEL OF THE UZBEK LANGUAGE

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Abstract

The article deals with the problems of morpheme structure of the Uzbek language which has many complexities, with examples of the preservation of relict remains in suffixes. The study of languages in a comparative-historical aspect is one way of determining the right state of written monuments or modern living languages. It is in the process of this comparison that the ancient features of language are preserved in modern language, this linguistic remnant called as linguistic relics. It also highlights the variation of morphorelective units and the linguistic phenomena that give rise to them, the ability of word-forming morphological units to form words that inherited from the ancient Turkic language as well as the development of languages continues in a way that absorbs their most ancient states in one way or another. Characteristically, the modern form of language provides information not only about its current state, but also about its ancient features. On this issue, it is appropriate to divide the development of a language into high-synchronous and low-diachronic stages. At the upper, i.e., synchronous stage, a certain boundary really emerges only when approached based on the earlier characteristics of the language. Only when these two stages relate to each other in a consistent manner will it be possible to find solutions to the problematic situations in its modern state. The principle of examining certain aspects of the modern form of language by linking it with its historical manifestations becomes the basis for determining a reliable diachronic foundation of language, the past and future of language cannot be studied separately. It is not up to the learner to decide. Hence, determining the synchronous structure of a language through its long past is the basis of dialectical cognition. Uzbek is one of the oldest Turkic languages. It has gone through several stages of development on a regular basis as a living language to this day. No matter how much language develops, no matter how far it goes from its origin, it retains some of its oldest features, which may have partially or completely changed its appearance, but still retains historical-primitive-relics. The article highlights the morphological relics preserved in the Uzbek language, their variation to the modern Uzbek literary language, the idea that the solution of existing problems at its level can be solved in relictolinguistic analysis.

Introduction

A relic is something that has been preserved as a remnant of ancient times, an event or an organism, a term coined in 1875 by the German geographer and anthropologist Oscar Peschel. But the term is common to almost all disciplines, and its semantics are used with some integral and differential differences for each field [7, p. 8].

It is known that the study of the history of Turkic languages, including Uzbek, began in the middle of the XIX century. After the Russian conquest of Central Asia, the study of the cultural monuments including the language of the inscriptions on the stones began. From the beginning of the twentieth century this development became more active and the internal possibilities of the Turkic languages began to be studied in detail by local and Russian and Western scholars. These studies were characterized by a focus on the simultaneous application of language or the language of written monuments. From the second half of the twentieth century Turkic languages began to

be treated both diachronically and synchronously and the concept of relictology was introduced into Turkology.

Preliminary information about relictology is given in the article "Fundamentals of the theory of linguistics – relictology" by the orientalist, Buddhologist, Sinologist scholar Nikolai Vyacheslavovich Abaev [9]. The scientist, while thinking about the ancient historical linguistic relics- traces preserved in the Ossetian language, expressed very acceptable views on the concept of relictology, scientifically substantiated its principles. Although the concepts of relictology and relictolinguistics do not yet exist in Uzbek linguistics, some of its features can be seen in scientific research on the history of language.

Discussion

The article describes the morphological relics preserved in the Uzbek language, their variation to the modern Uzbek literary language, the approach to the language from the point of view of relict case and ways to solve existing problems at its morphological level.

The article uses methods of description, classification, component analysis, functional-semantic, comparative-historical, historical-genetic and statistical analysis.

Linguistic units retain their basic morphological structure, and a change in a word or morpheme that is somewhat different from each other results in variability. Words such as *shabada ~ shabboda "*wind*", kaptar ~ kabutar "*dove*", badtar ~ battar "*worse*"* which are used equally in Uzbek language, show a sign of mutual variance.

There are two different approaches to the word variant: 1) modification of linguistic system units, diversity or deviation from a certain norm; 2) a term describing the existence and mode of operation of language units and the linguistic system in general. Variation is a key feature of the language system and the functioning of all units of language. It is characterized by the concepts of "variant", "invariant", "variation" ... The second form of the concept of variant is the development and deepening of the first one, which is the general invariance principle of dispersion theory in linguistics [http://tapemark.narod.ru/les/080d.html].

It is assumed that the formation of variants in language depends on many factors, such as the application of the law of analogy, the existence of the law of formal-semantic asymmetry in language, the historical development of language, speech savings, and the availability of choice in language [12, p. 11-12].

The historical development of language along with all levels has led to the emergence of variability in morphology, increasing its number. With the change of period the differences

between morphemes grow and there are some changes in their grammatical meaning and forms as well.

Turkic languages are divided into synharmonic languages and languages with weakened synharmonism. It is natural that there are many morphological variants in languages where synharmonism is the code since their number also increases in connection with the variability of the palate and labial synharmonism. Therefore, the plural suffix in the Kazakh language is six (*-lar, -ler, -dar, -der, -tar, -ter*) twelve in Kyrgyz (*-lar, -ler, -dar, -der, -tar, -ter,-lor, -ler, -dor, -der, -tor, -ter*) are available. Since Uzbek is a language without synharmonism, the plural is represented by only one suffix *-lar*.

However, if we look at the current morphological structure of the Uzbek language from a historical point of view, we can see that a special situation prevails. In other words, almost all word-building suffixes, which are considered to be common in our modern language, had two to eight forms of suffixes in Ancient Turkic or Old Turkic, and we see that most of them are preserved in modern Uzbek literary language. Only some of the affixes clearly retained their constructive character, while others became lexicalized by being absorbed into the root structure. The change in the proportion between the root and the suffix can be determined on the basis of some etymological study obtained.

Materials and Methods

The presence of word-forming suffixes in the modern Uzbek language, which have lost their productivity in our language, can be assessed in two ways: 1) suffixes that retain the ability to form words. 2) suffixes that have lost their independence by being absorbed into the root structure. We will discuss their classification in detail below.

I. *-aq, -ak, -q, -k* are suffixes that make a person, a weapon, and a place noun by joining verbs. These derivative suffixes represent two features in the Uzbek language:

1. Cases that retain the ability to form additional words:
a) *-q//-oq: qochoq* ("runaway"*, qoloq* "backward"*, bo'yoq* "paint"*, so'roq* "interrogation", *og'riq* "pain"*, qaviq* "bruise"*, buyruq* "command"*, yutuq* "achievement"*, tutuq* "arrest";
b) *-k//-ak: elak* "sieve"*, bezak* "ornament"*, tilak* "wish"*, so'lak* "saliva"*, kurak* "shovel", *yuksak* "high"*, qarsak* "clap"*, yugurik* "run"*, chirik* "rot"*;*
2. Cases of loss of independence by incorporation into the additional root:
a) *-q//-oq: chanoq* "bowl"*, no'noq* "naughty"*, o'voq* "tiny"*, so'poq* "extra"*, yiroq* "far away"*, chiroq* "lamp"*, butoq* "branch"*, pichoq* "knife"*, o'choq* "oven"*, po'choq* "shell"*, mashoq* "spike"*, uchuq* "herpes"*, cho'loq* "lame"*, tayoq* "stick"*, quloq* "ear";

b) *-k//-ak: tuvak* "pot"*, o'rnak* "model"*, chakak* "jaw"*, chelak* "bucket"*, bilak* "wrist"*, jela* "jelak"*k, ermak* "amusement"*, kepak* "bran"*, telpak* "fur hat"*, terak* "poplar"*, kesak* "lump"*, yuksak* "high" and etc.

Scholars have paid little attention to the formation of nouns with the suffix *-(a)k, -(o)q* and studies have shown that they are non-productive, but their history and grammatical meanings have not been studied. Academic A.Khojiev said: "There are not many noun-forming suffixes of this type. Some of them are now almost never used to form a new word, i.e., are non-productive suffixes are out of use: *-(i)n (ekin* "grass"*, tugun* "knot"*, qo'shin* "troops"); *-(i)ndi (qirindi* "decay"*, cho'kindi* "sediment"*, chirindi* "rot"*); -(i)q (chiziq* "line"*, chandiq* "scar"*, yamoq* "patch") are among them" [30, p. 81].

The textbook "Modern Uzbek Literary Language" published for higher education students provides information on the fact that it is in fact an affix, the hardness and softness of the root and its shape under the influence of vowel, as well as noun-making, and gives examples of its respective variants [29, p. 181]. However, there is no comment on the features of lexicalization in which these suffixes are present, but pass into the main structure, apparently, they are considered as a root word.

In addition, in all textbooks and manuals on the Uzbek literary language is limited to the fact that the suffixes *-q/-aq* and *-k/-ak* are noun and adjective makers, involved in the forming of explicit and abstract types of nouns. This is due to the fact that the basis for the adoption of these additions has gone beyond the norms of today's Uzbek language and has undergone some changes in its appearance.

In other words, it is impossible to imagine the stem of the word *chanok* as *chan-*, the stem of the word *no'noq* as no'n-, the stem of *so'poq* as *so'p-*, the stem of the *o'rnak* example as o'r-, as the stem of *uvoq* as *uv-*, for this it is necessary to know the etymological interpretation of these roots.

For example, if we consider the etymological essence of the construction of the words *o'rnak* "example"*, uvoq* "small"*, etik* "boots"*, ayaq* "foot" the word *o'rnak* according to Vamberi's interpretation, which is actually derived from the verb *kor* "*ko'rinmoq*", the *-n-* is proportion, k which is dropped as a result of the anlaut,- ak is a word-forming suffix [8, p. 78].

The root of the word "uvoq" is *og'- ~ ug'- ~ ov˚- ~ uv˚-* "grinding", and historically it was formed from the form *un + lag'*. In the Khakas language, *unax* means "small". In the Uzbek language, its semantic variant words *ushok* and *un* are also historically and etymologically close to these stems, where there is only *v~n~sh.*

Ǝ:dik ~ edik ~ etik forms of the word *etik* "boots" are used in Turkish languages. G. Ramstedt connects its formation with the form of maturity and says that it was probably formed on the basis of *etu-* "dress" in Manchu. In his later works, the scholar writes that the *ät-* is derived from the abbreviation of the word ätür "to wear" in the proto-language period [6, p. 265].

II. The spelling rules of the modern Uzbek language in a sense deny synharmonism, especially labial synharmonism. It was therefore customary to add the unlabeled flour affix to the labial vowel stems. For example, the possessive suffix *-im* (*qo'l + im*) is defined as obligatory suffix in the first person singular, although the *ko'z-* labial vowel is the stem. There are many such examples which can be added to other types of stems: *qo'l+im, bo'l+im, tuz+im* and etc.

Nevertheless, the *-im, -in, -sh* labial form of the noun-making suffixes are now pronounced -*un, -um, -ush* and written in our literary language in the form of *uyum* "heap", *yutum* "swallowing", *tugun* "knot", *tutun* "smoke", *qultum* "swallow", *urush* "war", *qurum* "dirty particles". Thus, the ancient laws of language still retain their essence without the influence of the subject, which testifies to the fact that the labial harmony inherited from the proto-languages has not completely disappeared in the Uzbek language.

In words, such as *buyum* "item", *uzum* "grapes", *tulum* "stuffed animals", *qurum* "dirty particles", *tuxum* "egg" the stem, which has lost its meaning, labial harmony is in its regularity, and it is possible to distinguish between root and suffix only if their purely lexical meaning is clarified by historical-comparative interpretation.

The etymological interpretation of the noun *uzum* "grapes" can be interpreted in two ways: a) to *ɣz "yuza"* "surface", *yuqori "high"* nouns due to the fact that it has a stem labial vowel *-um* by adding labial a noun-maker [2, p. 249]; b) formed as a result of the addition of a prosthetic *y* to the word *ŭɣз,* i.e. *ɣз.* The basis of the second etymological analysis is the use of the variant *juzum* "grapes" in the Kipchak dialect of Kyrgyz, Kazakh, Karakalpak and Uzbek. Because in these languages and dialects the exchange of *y~j* is a code. Otherwise the word *uzum* would not have been pronounced like *juzum*.

III. The verbs that make nouns and adjectives are *-iq^4, -ig^4, -g'aq^4, -qin^8, -qir^8, -qiq^8, -qi* suffixes are a productive for modern Uzbek language. Therefore, historically, from two to eight of their forms have been involved in word formation in the ancient Turkic language. The same word-builders in the modern Uzbek language have not lost their serenity and tendency to synharmonism.

1. *-iq/-ik//-uq/-ɣk* forms are actively used in building such words: *to'liq* "completely", *bukik* "humpbacked", *yutuq* "achievements"; *buyuk* "great". For the modern Uzbek language, the words *to'liq, bukik, yutuq* can be easily divided into stem and maker. According to the norms of the modern Uzbek language, the adjective *buyuk* cannot be divided into the stem and the maker, and

the boundary between the word builder and the word being built has disappeared. To do this, it is necessary to give an etymological classification of the word *buyuk*.

Buyuk is the archaic word for *bed, bay, buy, biy* "bek" is formed by adding to its stem the *-i* verb forming suffix and the *-k* adjective forming suffix. Several arguments can be made to prove this point.

In modern Turkmen, Turkish and Azerbaijani languages, *bay* is used in the sense of "big". Historical texts include the *beduk* version: *Qiriq kүndүn soŋ bedүklǝdi, җүrүdi, oynadi* "After forty days he grew up, walked, played" (Oghuznama, 6-page). In Turkmen, *begel* means "to stand", in Turkish dialects, *bed* means "many", "very". "The Old Turkic Dictionary" expresses the adjective *beduk* with "very" meaning [13, p. 91].

In Uzbek, the quality of "beduk" in the ancient Turkic language has become "buyuk" with a number of phonetic changes. 1. The Old Turkic language is "beduk" because it has the letter "*d*", and the Uzbek language is *buyuk* "great" because it has the letter "*y*". 2. The second syllable has a tongue, because it has a narrow, labial "*u*" vowel, the first syllable has a tongue, a medium-wide, unlabeled "*e*" with a regressive, distant assimilation turned into vowel.

-(±)gʻ (-igʻ/-ig//-ugʻ/-ɣg) suffixes also make a noun and an adjective, however *-iq/-ik//-uq/-ɣk* ones has higher constructive feature in comparison with its maker. For instance, *yorug,* "bright", *qalligʻ*« girlfriend », *ulugʻ* «great», *urugʻ* «seed, kin»: This can be seen if we pay attention to the products of the five words quoted, only one – *yorugʼ* « bright» is easy to distinguish between word former and derivation: *yor (yoritmoq) + ugʻ.* In the rest (*qalligʻ, ulugʻ, urugʻ*) there is no such possibility, their derivativeness is determined only by etymological research. For example, to prove our point, let us consider the process of historical formation of the adjective *buyuk*.

V.Bang divides the word *ulugʼ* "great» into morphemes *ul + lug*: "ul" *-stem*, root, *-lugʼ* – word forming suffix. He points out that the stem *ul* is associated with certain semantics of the words "*great*" and "*enormous*". The ideas of W. Bang were also confirmed by Rasyanen and Doyerfer, and in the "Dictionary of Ancient Turkic Words" the word "ul" means "foundation". It is also possible to say that a certain meaning of the adjective *ulugʼ* "great» depends on the verb "ula" (to link, to connect).

It seems that the stem *eski >eski* "old» may have been formed as a result of the process of metathesis. Because *-si, -msi, -simaq* have been actively used in Turkic languages since ancient Turkic times. This is the case in modern Turkic languages *-msi* in Turkish (*qarimsi*), *-simaq* in Kyrgyz (*sarimsi*). In modern Uzbek it is the *-msi* form includes the adjectives like a *kulimsimoq* "smile», *yigʻlamsinmoq* "a cry", as well as it lives as *-si + q* in the word "qarimsiq".

2. *-g'aq* is used in modern Uzbek with phonetic and synharmonic variants *-g'aq/-gak//-g'uq/-guk* as an adjective and noun forming suffixes: such as, *uyg'oq* "waked", *to'lg'oq* "labor", *yong'oq* "nuts", *qirg'oq* "coast", *ilgak* "hook", *bezgak* "malaria", *tirgak* "pillar"; *ayg'oq* "spy", *sergak* "vigilance", *yo'rgak* "blanket".

The examples "*uyg'oq* "waked", *to'lg'oq* "labor", *yong'oq* "walnuts", *qirg'oq* "coast", *ilgak* "hook", *tirgak* " pillar" given are divided into forming and derivative affixes, but the words "*ayg'oq* «spy», *sergak* «vigilant», *bezgak* «malaria», *yo'rgak*" «blanket») cannot be divided into stem and affixes. Let's look at the etymological analysis of the word "bezgak" «malaria».

G. Dyorfer divides the word "bezgak" into *baz -(ig) + -äk* morphemes and gives two etymological interpretations: 1) *baz-* verb stem; 2) he says that the adding of the suffix -ak to the derivative of *bazig* gave rise to the noun *bezgak* "malaria" and understands the root of *baz-* (*bez-*) as an onomatopoeic word. There is a *bez-le-* variant of the word "*bezgak*" in the Kumyk language, where *-le* is a measure of speed of movement [23, p. 105].

3. The noun and adjective forming *-qin* in Uzbek, as in the ancient Turkic language, with all the synharmonic variants saving-palatal and labial harmony (*-qin/-kin/-qun-kin//-g'un/-gin/-g'in/-gin*) is used: "*shovqin* "noise", *salqin* "cool", *to'lqin* "wave", *bosqin* "invasion", *to'sqin* "obstacle", *yorqin* "bright", *yolqin* "flame", *ekin* "crop", *uchqun* "spark"; *tekin* "free", *yaqin* "close". However, in some words the word-maker is visible, but they cannot be understood in isolated from stem. For example, in the examples given, the words "*tekin* "free", *yaqin* "close", *kukun* "powder", *durkun* "pretty", *quzg'un* "raven" can be said to have caused such an event.

If we research adjective *yaqin* "close" among them, it is observed the following process in its formation:

H. Vamberi states that the word *yaqin* is derived from the synthesis of the suffixes *ya: q* "side", "direction" and the suffix of direct object *–n* [8, p. 378]. Scholars such as Gombots and Basim Atalay suggest that the word is derived from the verb *yak-* "to draw near" and from the maker *-g'in* [2, p. 249].

It is not difficult to see that the noun of the *quzg'un* ("raven") came from the addition of *-g'un* to the onomatopoeic word. There is exchange *r~z* here. Onomatopoeic words shift *z~r* variants are also used in Uzbek. Compare: *qarqur* "raven", *qarg'a* "crow", *qirg'iy* "hawk".

4. *-qich* – productive suffix, with the help of which historically hard-soft, labial-unlabialised suffixes were added depending on the situation of the stem, and the following eight variation of suffixes were formed: *-kich/-kich/-g'ich/-gich//-quch/-kuch/-g'uch/-gych.* As in most Turkic languages, in Uzbek the labial harmony is much weaker than in the palatal harmony, so in modern

Uzbek with this suffix there are derived words based on the palatal harmony. For example: "*bosqich* "stage", *yopqich* "cover", *ochqich* "opener", *savagʻich* "miller", *tomizgʻich* "dropper", *chizgʻich* "ruler", *sepkich* "seeder", *keskich* "cutter", *koʻrsatkich* "pointer", *yuvgich* "washer", *ayirgich* "separator", *tutqich* "handle", *chopqich*" "chopper".

It is known that the harmony of the lips began to deteriorate in the ancient Turkic language, that is, the addition of illabial vowel suffixes to the labial vowel stems was disturbed at that time. For instance: *Ogʻuzgʻa bəsh sүҥүshdi*. (He fought five times against Oghuz). *Tabgʻachqa yəti yigirmi sүҥүshdi*. (He fought seventeen times against Tabgach). (Toʻnyuquq Inscription). In these sentences, the words *oğuzga, sҥngshdi* have a labial stem, but they do not have a suffix *-ga* and a tense suffix *-di*. Or in the example of *qunchuy* "lady", *qunchuylar* "ladies" this situation is even more vividly reflected.

Both synharmonisms are fully preserved in Kyrgyz from modern Turkic languages. Examples: 1. Grammatikanin *tүrlərү, bөlүmdərү*. (Grammar sections, types). 2. *Sөzdərdүn өzgərүsh* formalarin, *tүzүlүshүn, sөz* aykashin jana sүүləmdərdүn tipterin үүrөtүүchү til iliminin bir tarmagi. (Department of Linguistics, which teaches word change, structure, expression, and sentence types). Therefore, in modern Uzbek, the remains of this maker are preserved only in a few words, such as *yugʻuch,* "washer," *soʻrgʻuch* "soother".
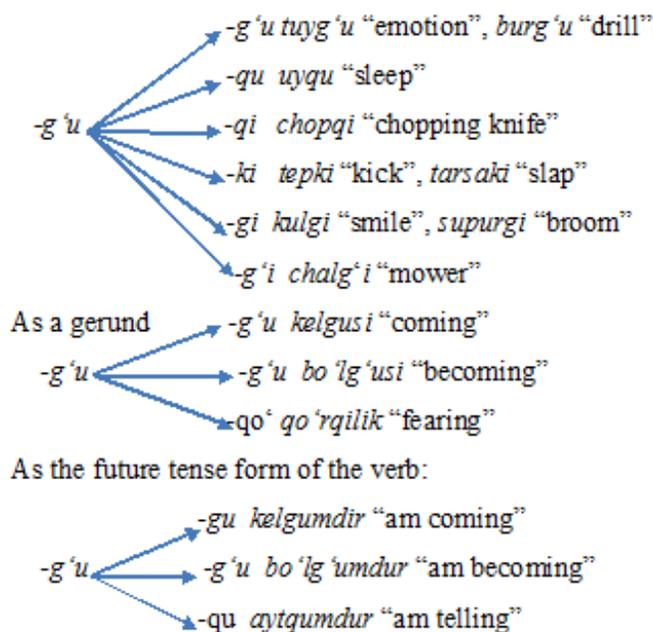
IV. The synharmonic variants of the suffix *-qi* are used in both Ancient Turkic and Old Turkic languages as *-qi/-ki/-qu/-kү//-gʻi/-gi/-gʻu/-gү*.Examples: *sanchqi* "fork", *qishloqi* "villager", *yigʻloqi* "weeper", *yilqi* "herd of horses", *tarsaki* "slap", *uyqu* "sleep", *chalgʻi* "mower", *yigʻi* "weep", *kulgi* "laughter", *burgʻu* "trumpet"; *qaygʻu* "grief", *boʻrdoqi* "fatness", *koʻzgu* "mirror", *tulki* "fox",„ *uyqu* "sleep. In modern Uzbek, these forms have been forgotten to have two prefixes *-gu/-ku*. Because the *-gu/-ku* suffixes have changed their shape, that are *yuragu* "the heart", *tilagu,* "wish", *ichagu* "the gut".

It is illogical to divide the word *uyqu* "sleep" into morphemes *uy* "home" and *-qu*. Well-known Turkologist scholars [19, p. 293-294] have pointed out that the stem of this word is *u* (he), and in Devon it is stated that *uz* is "sleep": "Emdi uzin uzindi" (Now from sleep woke up) [15, p. 46]. In the Turkmen language, *uvqi* (Arazquliyev. Dortgul, 194), in historical texts, there were also variants "uz" and "ud". "Uyqu" (Sleep) in Uzbek, Kyrgyz, Kazakh, Uyghur languages. Considering the presence of *d~z~v~y* in Turkic languages, it can be concluded that the variant with "y" was formed last. Texts written in the 18th and 19th centuries also used the form "uyqu" (sleep) ~ (to sleep) "uyqulamoq". Therefore, the Uzbek word "uyqu" (sleep) can be semantically related to the verbs "uyushmoq" (unite), "ivimoq" (soak), "evishmoq" (melt). So, it can be concluded that the word formed as result of adding *-qu* to root *uy- // ev - // iv-*.

During the centuries-old development of the Uzbek language, certain changes have taken place in its morphological structure: new grammatical forms have emerged, as a result of which a

group of forms that have been actively used since ancient times have lost their status, and some went out of usage by certain periods; functional grammatical forms used in parallel have been functionally differentiated and organized; some grammatical forms have changed and improved.

There are many units formed in the morphological layer of the modern Uzbek language, but their functional features differ from each other. For example, the features of the -gu form in modern Uzbek include the function of noun-forming. The phonetic variants of this suffix also serve to form other parts of speech, i.e, as a noun-forming suffix:

-g'u
- -g'u tuyg'u "emotion", burg'u "drill"
- -qu uyqu "sleep"
- -qi chopqi "chopping knife"
- -ki tepki "kick", tarsaki "slap"
- -gi kulgi "smile", supurgi "broom"
- -g'i chalg'i "mower"

As a gerund
-g'u
- -g'u kelgusi "coming"
- -g'u bo'lg'usi "becoming"
- qo' qo'rqilik "fearing"

As the future tense form of the verb:
-g'u
- -gu kelgumdir "am coming"
- -g'u bo'lg'umdur "am becoming"
- -qu aytqumdur "am telling"

4. The -qi and -ki forms of adjective-forming suffixes from nouns are productive, and in soft-stemmed words -ki, in hard-stemmed words -qi are added as: ichki "internal", yuzaki "superficial", ustki "upper", kuzgi "in autumn", tashqi "external"; tashqi "outer", sirtqi "outer".

Due to the weakening of the phenomenon of synharmonism in the Uzbek language, -ki can be added to some hard stems, for example, in the word qishki "in winter".

This means that although the Uzbek language has been judged to be different from other Turkic languages in its retreat from synharmonism, the remnants of ancient past languages are clearly visible in it.

Variation in plural forms. In Uzbek, the meaning of a number is expressed in several ways, but morphologically it is expressed only by the -lar (-s). In synharmonic Turkic languages its number reaches 6-12. In the Kipchak dialects of the Uzbek language, the number of suffixes varies according to the nature of the stem, for example, after the sonar it takes the form -nar, in Qarluq and urban dialects it is pronounced as -la. All of these are just expressions of the linguistic plural.

Modern Uzbek uses a part of the ancient Turkic language, in fact, there are many forms that represent the number of nouns in the proto language period, but they are difficult to understand without special study. They can be classified as follows:

1. The affix *-t: -t* was a more productive suffix in Old Turkic. For example: begin "bek" – *begin* "beks", tegin "prince" – *tegit* "princes". This expression of the plural is still used in the Mongolian language and in the Yakut language from the Turkic languages. In Mongolian, *oju-n* (shaman) - *oju-ttar* (shamans); in Yakut *uol* (son), *uolbut* (our son), *uolbut-tar* (our sons).

The affix *-t*, which represents the plural in the ancient Turkic language, is still preserved in the modern Uzbek language, sometimes as a unit, sometimes as a rudiment of the plural, or as an integral part of the material structure of the word. For example: *o'gin – o'git "advice-advice" uva – uvat "row-rows", yazyg – yazgit "fate-fates"*: You can't get rid of the millennial fate. You say that there are they (Extract from the song).

2. It is arguable that the consonant *-z: z* means plural, but there is good reason. In the Uzbek language, the word for *tiz "knee",ko'z* "eye" in pairs is used in the pronouns "we" (in the singular – I, "bən"), in the pronouns "you" (in the singular – you, "sən"), the plural, "oguz" (og - tribe name + uz), iz (qirq (forty) + iz) means plural, "koks" < ko'k + uz (plural meaning of body). But it doesn't matter if the words are singular or plural. However, they still live in our language with their ancient archesemes.

3. The consonant *-q: -q* together with *qumoq* "sandy", *o'troq* "sedentary", *o'poq* "awkward", *so'poq* "clamsy" is used in modern Uzbek to form adjectives, but historical evidence shows that their implicit meaning can be understood by its relatedness to grammatical numbers.

4. The numerical meaning of the consonant *-l*: l can be seen in the example used by Mahmud Kashgari on the basis of the verb *termoq* "collect" (*ukil* – plural <*uk* – singular). Some Turkologist scholars consider the *-l-* plural morpheme in the plural *-lar*, "s", "es" [14].

Analyzes show that in Uzbek, the numerical meaning of the consonants *-t, -z, -q* and *-l* which are not members of the plural category, was once considered an active morpheme in past languages. Although they have receded from their grammatical meanings over time, they are still present in modern Turkic languages, including in the morpheme content of Uzbek language. Uzbek literary language is one of the relatively new languages, as many aspects of the ancient Turkic languages have changed their appearance. In particular, the weakening of synharmonism has led to a sharp difference between Uzbek and other Turkic languages. However, when we compare our language present state with ancient languages reliquy, we can see that the most ancient elements are hidden in it. Thus, even though the Uzbek literary language is one of the relatively new languages, the elements of the ancient languages still live in its bosom. Society is

evolving, as well as languages, but the linguistic heritage of the ancient characters remains an example of antiquity.

Results

Relying on the following conclusions it is possible to determine the essence of morphological relics:

1. In order to restore the ancient state of a language, it is necessary to compare the meanings that contradict its current linguistic value.

2. Historical relics preserved in the modern Uzbek language can be discovered as a result of contradictions of morphological forms.

3. Historical traces in a language are determined on the basis of dialectical laws – by determining the invariant form of the variants that exist in the modern language.

4. In cases where the synchronous linguistic value does not correspond to the diachronic value, it can be observed, and it shows that chaos is also characteristic of language development.

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