

ETHNOCULTURAL ROOTS OF UNDERSTANDING THE WORLD

Abduqaxxorov Sardorbek Akramjon ugli

Methodist, Andijan State Foreign Language Institute

National thinking, national-cultural mentality is the basis for understanding the world and ensures the reflection of the specific aspects of a certain ethnic group in the language. V.A. Maslova classifies such linguistic and cultural language units as follows:

- 1) non-equivalent lexemes and lacunae
- 2) mythological language units: archetypes and mythologemes reinforced in language;
- 3) paremiological foundation of the language;
- 4) phraseological fund of the language;
- 5) standards, stereotypes, symbols;
- 6) metaphors and images of language;
- 7) stylistic layers of the language;
- 8) speech communication behavior;
- 9) speech etiquette.

In the process of understanding the world and expressing thoughts verbally, the relationship between language and culture is related to problems such as the worldview, thinking, ability of the speaker of the language, the ability to convey information, the ability to use language units from a cognitive point of view, and in

this regard, to consider spoken words as language units specific to a particular national culture. Linguistic and cultural units are important in revealing conceptual information, and from the cognitive and linguocultural point of view, they ensure expression within the limits of the specific features of the epistemological and empirical knowledge of the language carrier.

N. Mahmudov, who was one of the first in Uzbek linguistics to study the issue of the relationship between language and culture, defines the basis of language units that clearly reflect cultural mentality: includes words, riddles, national realities, archetypes, mythologemes, lacunae, and precedent units related to custom and ritual."

Thus, "Determining the linguistic landscape of the world, the conceptsphere where the main concepts of culture exist, the description of the linguistic mind, and the linguistic units reflecting the national-cultural mentality of the language owners, the cultural archetypes that correspond to the ancient imaginations of mankind, and the national socio-cultural stereotypes characteristic of speech communication are the main tasks of linguoculturology. duties."

According to V. N. Telia, linguo-culturology implies only a synchronous relationship between language and culture. According to V.A. Maslova, this field studies language both synchronously and diachronically. The subject of linguoculturalology is language units that have acquired a symbolic, figurative, metaphorical meaning in culture, and the results of which are summarized in the human mind and reflected in myths, legends, folklore and religious discourses, poetic and prosaic artistic texts, phraseology, metaphors and symbols.

Irreplaceable lexis and lacunae. In any language or dialect, there are words that cannot be translated into another language with one word. Such words are

called lexicon without alternatives. An alternative lexicon reflects phenomena specific to a particular national culture. It is often money, units of distance and length, household items, clothes, food and drink, etc. typical of the local people. consists of words that represent concepts. When non-substitute lexis are assimilated into another language, they are called exotic lexis (exotisms). Exoticisms and ethnographies are symbols of foreign culture. Including speaker, cricket, shilling - England; pasture, village, ditch, peasant, desert - Central Asia; sakura, geisha, ikebana, sake - associate symbols of Japanese culture. The symbols of Uzbek culture are pilaf, patir, sumalak, blanket, belt (with a belt around the waist), doppi (the hat is in the sky, the hat is narrow), etc. can be seen in the words. It is not justified to translate the lexicon into another language without an alternative. Therefore, it is appropriate to interpret it by transliteration.

" Replacement of United States "dollar", British "pound sterling", German "mark" and Indian "rupee", Afghan "afghani" with Uzbek "sum" without transliteration, US "brand", English The interpretation of "whiskey" and the German "schnapps" through the Russian "vodka" is equivalent to putting on an Uzbek "cap" instead of a "hat" on an English head, and a "tun" or "jacket" instead of a "coat" or "plashch" on the back." In linguistics, there are tid phenomena, which are called by different names, such as lacunae, white spots, non-equivalent lexemes, untranslatable lexemes, empty room, which means that they do not yet have their exact definition and nominative unit, which are mainly visible in translation or in the process of intercultural communication. So how is the place of lacunae in language and speech determined?

Lacuna – (lat. lacuna - recess, gap) 1. In anatomy, a recess, a free space between tissues or organs.

2. Space, space, missing place in the text.

In the co-authored textbook "Current Uzbek Literary Language", the concept of lacuna is explained as follows. Hence, this division in existence is also reflected in language as a phenomenon of hyponymy. But there is no separate lexeme in the Uzbek language that names the type of tree with and without fruit. So, the place of the hyponym is empty, and they form a lexical lacuna (empty room). The lexical lacuna can be filled by different verbal nominative units (for example: word combinations of a fruit tree and a fruitless tree).

As we can see, in some places, the concepts of lacuna and non-alternative lexicon are used interchangeably. For example, R.A. Jumamuratova "non-alternative lexicon is a language unit that does not have a full or partial alternative among the lexical units of other languages, while the lacuna is reflected in the language and speech of the owners of a certain culture, but in the process of communication, the owners of other linguistic cultures defines it as "unique national-cultural elements that are not fully understood or difficult to understand". In this case, the description of lacuna as "reflected in the language and speech of the owners of a certain culture" contradicts its meaning of "empty space, gap, missing place in the text".

V.L. From the semantic-stylistic point of view, Muravev divides into absolute lacunae, relative lacunae, vector lacunae and stylistic lacunae.

Even in Russian G. V. Bykova, V.L. Fraer's creation of a dictionary of lacunae is a remarkable work.

Gaps occur in the process of communication. During intercultural communication, inconsistencies in worldviews, mentality, reality, and language are revealed. The difference in worldview and mentality means that the understanding

of the world and the personality between social subjects in communication are not the same in principle. This situation can be manifested in different situations - scientific debates, educational process, diplomatic, political and ideological context.

References:

1. Maslova V.A. Linguistic culture. M.: Izdatelsky center "Akademiya", 2001. - S. 35-36
2. Mahmudov N. Language system research. -T.: Mumtoz Soz, 2013. -B. 2
3. Sabitova Z.K. Linguistic culture: textbook. - M.: Flinta: Nauka, 2013. - S. 10.
4. Maslova V. A. Lingvokulturology: Ucheb. posobie dlya stud. higher ucheb, zavedeniy. - M.: Izdatelsky center "Akademiya", 2001. - P.35-36.
5. Tokhtasinov I.M. Linguistic-cultural approach to translation // Modern linguistic research: foreign experience, promising research and innovative methods of language teaching. Proceedings of the international scientific and practical conference. - Samarkand: SamDChTI, 2020. - B. 4
6. Tokhtasinov I.M. Linguistic-cultural approach to translation // Modern linguistic research: foreign experience, promising research and innovative methods of language teaching. Proceedings of the international scientific and practical conference. - Samarkand: SamDChTI, 2020. - B.
7. Musaev K. Fundamentals of translation theory. Textbook. - Tashkent: Science, 2005. - B. 93
8. Entsiklopedichesky slovar // <https://sanstv.ru/dict/lakuna>

9. Sayfullaeva R.R., Mengliev B.R., Boqieva G.H., Kurbanova M.M., Yunusova Z.Q., Abuzalova M.Q. Modern Uzbek literary language. Study guide. - Tashkent, 2006. - B. 111
- 10 Jumamuratova R.A. The study of lexical-phraseological lacunae in Karakalpak and English languages is a hybrid aspect): phil.fan b. fals. doc. (PhD) diss...authorref. Nukus, 2021. - B. 11