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LACUNAE "WEDDING" IN UZBEK AND RUSSIAN LANGUAGES

Abstract

In the process of expressing the concept of "Wedding" in Russian and Uzbek languages, the problem of lacunarity remains in the focus of researchers' attention. In addition, one of the most relevant issues in modern linguistics is the issue of conceptualization of national consciousness in the field of intercultural communication. As a result, methods of increasing the effectiveness of cultural text comprehension in the process of intercultural communication occupy a special place in modern research.

Key words: Wedding lacuna, linguistics, modern research, semantic analysis, analysis methods.

O‘ZBEK VA RUS TILLARIDA “TO‘Y” LAKUNASI

Annotatsiya

Rus va O‘zbek tillarida "To'y" tushunchasini ifodalash jarayonida lakunarlik muammosi tadqiqotchilarning diqqat markazida bo‘lib qolmoqda. Bundan tashqari, zamonaviy tilshunoslikda eng dolzarb masalalardan biri bu madaniyatlararo muloqot sohasida milliy ongni kontseptualizatsiya qilish xususiyatlari masalasidir. Natijada, zamonaviy tadqiqotlarda madaniyatlararo muloqot jarayonida madaniy matni tushunish samaradorligini oshirish yo‘llari alohida o‘rin tutadi.

Kalit so‘zlar: To‘y lakunasi, tilshunoslik, zamonaviy tadqiqotlar, semantik tahlil, tahlil metodlari.

ЛАКУНА «СВАДЬБА» В УЗБЕКСКОМ И РУССКОМ ЯЗЫКАХ

Аннотация

В процессе выражения концепта «Свадьба» в русском и узбекском языках проблема лакунарности остается в центре внимания исследователей. Кроме того, одним из наиболее актуальных вопросов современного языкознания является вопрос концептуализации национального самосознания в сфере межкультурной коммуникации. В результате методы повышения эффективности понимания культурологических текстов в процессе межкультурной коммуникации занимают особое место в современных исследованиях.

Ключевые слова: Свадебная лакуна, языкознание, современные исследования, семантический анализ, методы анализа.

Introduction. The key words of the metalanguage of culture, available in any language, relevant to every person (N.D. Arutyunova), act as elements of a cognitive-conceptual system. Cultural concepts play the role of subjects and predicates of value judgments, being universal cumulators of culture throughout the entire spiritual history of humankind.

The paper considered the features of the conceptualization and verbalization of the concept "Wedding" in different language (Uzbek and Russian) pictures of the world. This problem has not previously been described using the material of the Russian and Uzbek languages, so it is relevant in the present period.

Literature review. One of the objectives of this study was to determine the place and status of the concept "Wedding" in the system of modern Uzbek and Russian languages. We have found that one of the most important ways of presenting the conceptual picture of the world of a certain ethnic group is the analysis of the features of linguistic means of objectifying the cultural concept "Wedding", in particular, keywords, i.e. words that carry a cultural load (the declarative component of the concept), phraseological and paremiological units of the Russian and Uzbek languages (the discursive component of the concept), as well as propositional functions of the texts of ritual songs (the procedural component of the concept).

Research methodology. In the space of morality and morality, the Russian and Uzbek peoples have generally similar ideas about moral and ethical norms, which is represented by the phraseological units of these languages. The main feature of the wedding as a fragment of the Russian

and Uzbek linguistic picture of the world is the high value of the spiritual aspects of the existence of the individual and society.

The linguistic conceptualization of the wedding ceremony and society in the Russian language is based on such fundamental factors as national consciousness, the spiritual values of the people, the semiotics of their culture.

The semantic space of the Uzbek language was also formed on special traditions (the phenomenon of Uzbek), on connections with Russian culture, way of life, way of life, which could not but be reflected in the language.

Each nation at a certain stage of its development is characterized by a traditional stable complex of wedding rites, combined with all types of folk art (theatrical performances, music, singing, dancing, games).

In different cultures and languages, the lexical content of the concept "Wedding" cannot be considered identical, since wedding as a ritual is characterized by various elements, which we call steps in our work. In the process of analysis, we found that the conceptualization of the wedding ceremony as an aspect of linguistic conceptualization in the Russian and Uzbek languages is characterized by universal and specific features due to significant differences in mentality, traditions, beliefs, i.e. systems of national and cultural values and, in general, the originality of the language pictures of the world of the speakers of the Russian and Uzbek languages.

A wedding as a socio-cultural phenomenon is a complex of rituals that accompany marriage. In the early stages of social development during the period of the maternal-tribal system, it was a simple ceremony. The

wedding, as a ritual registration of marriage, was especially developed during the period of patriarchy, when monogamy and the settlement of spouses in the husband's house were firmly established.

Analysis and results. The main moment of the cycle of wedding ceremonies among all peoples is the transition (most often moving) of the bride from her parents' house to the groom's house, i.e. a dramatized depiction of a woman's transition into a new family, a new kind. This act is usually accompanied by an exchange of gifts, a festive feast, amusements, etc. Relatives of the bride, groom, and special ceremonial persons (for example, matchmakers, friends) participate in the wedding.

The existing discrepancies in the figurative basis of stable units that conceptualize a wedding in these languages are explained by the cultural-ethnic, national-historical, religious-ethical specificity of these linguistic communities. The system of images enshrined in the wedding nominations of the Russian and Uzbek languages is based on material, social and spiritual culture, which allows phraseological units, proverbs and sayings to form the features of the national worldview.

Uzbek proverbs, phraseological units and sayings, for all their seeming simplicity, are not simple formations. They are extremely capacious and internally complex. On the one hand, these are the phenomena of language, on the other hand, these are logical units (judgments and conclusions), on the third hand, artistic miniatures, in a vivid form reflecting the facts of living reality. Such a rich nature of set expressions requires consideration of them from different angles - as phenomena of language, thought and folklore.

Consideration of the national-cultural semantics of set expressions of the Uzbek language is relevant in terms of identifying conceptual blocks, as well as the origins of the formation of proverbs and phraseological units from the point of view of the linguoculturological approach.

The analysis of proverbs and phraseological units of Uzbek language allows us to get an idea about the wedding ceremony of Uzbeks, which seems to be a complex, multi-stage event. These linguistic units nominate love as a component of family happiness of people entering into marriage, family relations between husband and wife, the role of participants in the wedding ceremony, actions and processes at the wedding. So, consideration of the features of

the conceptualization of a wedding in the Uzbek language is of great importance and enables language learners to better understand the origins and roots of modern Uzbek culture, to study the life and traditions of their people. As you know, language is a repository, translator and symbolic embodiment of culture. The linguoculturological approach makes it possible to reveal how culture is embodied in the content of set expressions that reproduce the features of a national linguistic personality.

The analysis showed that the assessment of all phenomena, events, actions, etc. observed by people, is carried out through the prism of the cultural norms of each people.

The Russian and Uzbek peoples have generally similar ideas about the traditional and ethical norms of the wedding institution, which is represented by the phraseological and paremiological units of these languages. In the Russian and Uzbek cultures, the sense of social approval is realized in stable turns of language that conceptualize the family.

To study the conceptualization and verbalization of this concept in the Uzbek and Russian worldview, it is important to identify the main ways to overcome lacunarity in the translation of the concepts and realities of the wedding ceremony, the need for which is observed in the process of intercultural communication.

Lacunae are signs of discrepancy between public consciousness and culture, which are manifested in intercultural communication. Lacunae characterize the interaction of "friend-foe" within the framework of intercultural communication. They represent a set of features that indicate the national specifics of a certain cultural community in relation to another. Compared to the Russian language, the lexicon of the Circassians is replete with non-equivalent units, against which a large number of gaps in the Russian language stand out.

Conclusions and suggestions. Thus, "Wedding" has the status of a special, general scientific and ideological concept. The concept "Wedding" generalizes the meanings of all words of semantic unity (love, family, husband-wife).

At the same time, each of them includes more specific meanings of general semantics, which act as the next level of knowledge (experience) division, that is, they clarify, concretize the concept, which allows further gradation of the cognitive sphere into even more specific meanings.

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