

**ЎЗБЕКИСТОН РЕСПУБЛИКАСИ ФАНЛАР  
АКАДЕМИЯСИ МИНТАҚАВИЙ БЎЛИМИ  
ХОРАЗМ МАЪМУН АКАДЕМИЯСИ**

**ХОРАЗМ МАЪМУН  
АКАДЕМИЯСИ  
АХБОРОТНОМАСИ**

Ахборотнома ОАК Раёсатининг 2016-йил 29-декабрдаги 223/4-сон қарори билан биология, қишлоқ хўжалиги, тарих, иқтисодиёт, филология ва архитектура фанлари бўйича докторлик диссертациялари асосий илмий натижаларини чоп этиш тавсия этилган илмий нашрлар рўйхатига киритилган

**2023-4/4**

**Вестник Хорезмской академии Маъмуна  
Издается с 2006 года**

**Хива-2023**

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leksemasi AQShning g'arbiy shtatlarida otliq cho'pon, podachi; mard, jasur yigit ma'nosini ifodalashi g'ayritabiyy tuyulmaydi. Mustaqillikdan so'ng paydo bo'lgan neologizm, yoshlarning mazali va yengil ovqat hisoblangan *xot-dog* [ingl. hot – qaynoq, issiq; dog – it] neologizmi esa ingliz tilidan boshlang'ich ma'lumoti bo'lgan kishida ham kuchuk go'shtidan tayyorlangan taom nomi bo'lishi mumkinligi haqida shubha uyg'otadi. Biroq bu kabi nomlanishi o'z tarixiga ega bo'lgan taom nomlarining etimologiyasi yirik hajmdagi izohlarni talab etadi.

**Xulosa:** Shuni ayta olamizki, hozirgi zamonda til jarayonlari juda jadallashmoqda va bu tilshunoslar oldiga katta vazifalarni qo'yimoqda. Til millat ko'zgusi ekanligini inobatga olsak, u yoki bu tilda paydo bo'lgan neologizmlar qanchalik tilda talaffuz qilish, yozish, tushunish qiyinligiga qaramay, u o'sha tilda so'zlashuvchilar uchun odatiy so'zga aylanadi. Neologizmlar til tizimida muhim rol o'ynaydi va o'z ichiga ilm-fan, ijtimoiy-siyosiy hayot, ijtimoiy tarmoqlar, ommaviy axborot vositalari va boshqa informatsion platformalarni o'z ichiga oladi. Neologizmlar deb nomlanuvchi ushbu yangi birliklar tilning asrlardan beri davom etib kelayotgan evolyutsiyani tushunishda bizga asosiy yordamchi bo'lib xizmat qiladi. Biz neologizmlarni o'z shaklida yoki ma'nosida innovatsion bo'lgan va yangi ijtimoiy-madaniy ma'lumotga ega bo'lgan so'zlar yoki so'z birikmalari sifatida ta'riflanadi.

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UDC 81'33

### VARIABILITY OF THE SEMANTIC CONTENT OF THE CONCEPT "CONCEPTUAL LACUNA"

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**Annotatsiya.** Maqolada lakuna nazariyasining munozarali masalalari tanqidiy tahlil qilinadi, tilshunoslik va lingvokonseptologiyada "lakuna" tushunchasiga yondashuvlar muhokama qilinadi, kontseptual lakunalarga madaniyatlararo yondashuv foydasiga dalillar keltiriladi, lakuna atamasini tushunish variantlarini taklif qiladi, lingvistik bilan solishtirganda kontseptual lakunalarning o'ziga xos xususiyatlarini aniqlaydi, lakunani rekonstruksiya qilish yo'llarini muhokama qiladi tushunchalar, "kontseptual lakuna" tushunchasini talqin qilish variantlarini taklif qiladi, tashqi tushunchalarni lingvokonseptosferaga yaqinlashtirish ko'lami berilgan.

**Kalit so'zlar:** lingvokultural tushuncha, kontseptual lakuna, lingvokonseptosfera, kvazi-lakuna, madaniy realiya.

**Аннотация.** В статье критически анализируются спорные вопросы теории лакун, обсуждаются подходы к понятию "лакуна" в лингвистике и лингвоконцептологии, выдвигаются аргументы в пользу внутрикультурного подхода к концептуальным лакунам, предлагаются варианты понимания термина лакуна, выявляется специфика концептуальных лакун по сравнению с лингвистическими, обсуждаются способы реконструкции лакунарных лакун, концептов, предлагаются варианты интерпретации понятия "концептуальная лакуна", приводится шкала приближения внешних концептов к лингвоконцептосфере.

**Ключевые слова:** лингвокультурный концепт, концептуальная лакуна, лингвоконцептосфера, квазилакуна, культурные реалии.

**Abstract.** The article critically analyzes controversial issues of lacuna theory, discusses approaches to the concept of "lacuna" in linguistics and linguoconceptology, puts forward arguments

*in favor of an intracultural approach to conceptual lacunae, offers options for understanding the term lacuna, identifies the specifics of conceptual lacunae compared with linguistic, discusses ways to reconstruct lacunary concepts, offers options for interpreting the concept of "conceptual lacuna", the scale of approximation of external concepts to the linguoconceptosphere is given.*

**Key words:** *linguocultural concept, conceptual lacuna, linguoconceptosphere, quasi-lacuna, cultural realia.*

Linguists study mainly linguistic lacunae; less attention is paid to conceptual lacunae, but still such research is carried out [1-4; 7-9, etc.]. The purpose of our article is to characterize the variants of the semantic content of the concept of "conceptual lacuna". The elements of the conceptual apparatus of the general theory of systems are used as the methodological basis of the study and, within this framework, a visual analogy is carried out. Lacunar is usually referred to as a concept that is not part of the linguoconceptosphere of a particular people, but is an element of some other linguoconceptosphere. Such, for example, is the concept of "wabi-sabi" (aesthetic impression of the contemplation of imperfection), which is not an element of the Russian, but is part of the Japanese linguoconceptosphere.

However, we are not inclined to interpret lacunary concepts in a cross-cultural way. In our opinion, they represent an endo and not an exo-phenomenon. If, for example, there was a concept of "collective farm" in the Soviet linguoconceptosphere, but there was not and is not in the British one, this does not mean that there is a gap in the British linguoconceptosphere in this area. The fact is that this section (cell) itself does not exist in the structure of the British linguoconceptosphere, since the English economy and social system are organized fundamentally differently than the Soviet ones. Based on this, we believe that the "collective farm" is not lacunar, but an alien (non-systemic) concept for the British linguoconceptosphere. It may be objected to us: the British have an approximate idea of collective farms and many other realities related to foreign cultures. It follows that all this is included in their cultural thesaurus. So, such concepts are not alien to them? Let's answer: the British are familiar with other people's concepts, but knowing them does not mean including them in their conceptual sphere, operating with them, sharing the assessments and attitudes contained in them, emotionally experiencing them, putting them as the basis of their mental and subject-practical behavior – in a word, appropriating them. However, as you know, some foreign concepts are acculturated and assimilated into the host linguoconceptosphere, becoming their own, but in a modified form. So, in Britain, the concept of "sportsman" has leading connotations of "honesty in the game" and "resilience". The word sport (sman) refers to a person who is true to his word, and also knows how to "hold a punch", even if we are not talking about people who play sports. In the minds of the British, the word sport, which goes back to disport "game", retains a connection with the meaning of "game", and the game in the British mind is, first of all, the case is honest (the adjective sporting has the meaning "honest"). At one time, the Russians borrowed this cultural reality, concept and word from the British.

However, the cultural type of "athlete" is sometimes interpreted comically in our country: it is a strong and clever guy, but stupid and uncultured (this is played out in jokes and pop reprises). It cannot be said that this Russian concept has these leading connotations, but they are part of it, whereas the signs of "honesty" and "steadfastness" are much less characteristic for it. Non-cultured concepts are not lacunary, since they are neither virtually nor really included in this linguoconceptosphere; acculturated concepts are also not lacunary, because they enter the linguoconceptosphere really, not virtually. The lacunar concept enters the linguoconceptosphere virtually, but does not really enter it. Below, this thesis is revealed from the standpoint of the general theory of systems. According to our ideas, a lacuna is not something that does not exist in the system and should not be, but something that should be, but it is not. Otherwise, the concept of "lacuna" loses its meaning. What is not in the system is incomparably more than what is in it. If we consider everything that is not in the system to be lacunae, then everything in the world would have to be declared lacunae in relation to this system. When in the novel by J. Orwell [5] tyrants introduced newspeak, they not only emptied, but removed cells from the conceptual sphere, making a complex system – linguoculture – a simple system in which there was no place for non-systemic elements. These rulers of thoughts did not create gaps, emptying cells in the linguoconceptosphere, but destroyed many cells along with concepts, leaving no "holes" for inserts. As a result, there was not a rich system with partially erased cultural memory (which can be reconstructed on the basis of knowledge of the general structure), but a primitive system, from the structure of which it is impossible to restore almost nothing from the previous system. It should be noted that the qualitative certainty of the object can be established both positively

and negatively. If there is no element in the system, this circumstance may contribute to its identification. In particular, when a sculptor carves a statue out of stone, he eliminates everything superfluous, thereby creating a qualitative certainty (shape) of the statue.

However, not in all cases the absence of a feature clearly characterizes the system. The "superfluous" in the statue is, in fact, the rest of the world. Similarly, a phone is not a gun, not a tree, not a fountain, and countless more. It is impossible to call all the signs that are not in the system lacunae. Describing the system, it is easier to list the signs that it has. But sometimes the definition of an object still mentions the absence of a feature (for example, the word snake is defined in dictionaries as "scaly legless reptile"; a stool is "a movable, backrest-less piece of furniture for sitting"). This happens when, within the framework of a kind of objects, the presence of one or another feature is the norm (in particular, most reptiles have legs, and most of the furniture designed for sitting has a backrest). Then the absence of this feature in the type of objects becomes significant. Such an absence is already close to a lacuna. But, in our opinion, this does not mean that in such cases there is a transition from the endo interpretation of lacunae to their exo interpretation. There is a transition to a higher level of abstraction. The fact is that the absence of legs in snakes is understood not by contrast with individual species of reptiles that have legs (lizards, crocodiles, turtles, etc.), but within the whole genus of "reptiles". (The terms species and genus are used here in a logical, not biological sense.) In relation to the species, the genus acts as a macrosystem; a lacuna is revealed within its framework. The boundaries between the divisions of this scale are blurred. Concepts, developing, can move along it. There are also transitional cases; therefore, there may be more divisions on the scale. Figuratively speaking, around the "planet" of the conceptsphere there is a "cosmos" of foreign concepts. Some of them are far away and independent of it; others, under the influence of its "gravitational field", are located closer to it; others are very close; and finally, the fourth are attracted by this planet and become part of it. It's like Saturn with its rings. Thus, in general terms, we see the semantic content of the concept of "lacunary concept".

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UDC 821.161.1

## SPEECH PORTRAIT OF A HERO FROM THE POINT OF VIEW OF LINGUISTICS

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*Annotatsiya. Ushbu maqolaning dolzarbligi antropotsentrik tilshunoslikning rivojlanishiga e'tiborning kuchayishi bilan bog'liq. Adabiy asar xarakterining shaxsiyatiga, xususan, uning kommunikativ strategiyasiga, aspektlar majmuasini o'rganishni o'z ichiga olgan stilistik rangli nutqda kontekstli aniqlangan lingvistik ma'nolarni amalga oshirishga qiziqish shu bilan jiplashgan.*