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| Research Article

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Sociolinguistic Factors of the Penetration of Lacunae From one Language into Others in Multilingual Environments

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Abstract: This article discusses how the art of communication has acquired global significance in our time, as it forms the basis for relationships, mutual understanding, and interaction between individuals, entire peoples, and states. In this regard, the realities of one language penetrate other languages: a) through historical, spiritual, cultural, social, and political contacts; b) through the dissemination of scientific and technical discoveries; c) through the artistic translation of literary works; d) through the use of lacunae in the vernacular by foreign writers and translators. The main techniques for transferring Russian (or borrowed through Russian) lacunae into Uzbek are transliteration and the creation of a new word (or phrase) for the corresponding phenomenon based on existing elements in the language.

Keywords: language, culture, reality, lacuna, semanticization, clarity, interpretation, commentary, transcription, translation, ethnocultural studies, intercultural communication, national culture, comparison of phenomena, facts of Russian history and culture, passive minimum.

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Introduction.

Issues such as language and culture, the dual role of language and culture in the development of society, and the development of effective interpersonal and intercultural communication skills are naturally becoming increasingly relevant today.

The art of communication has acquired global significance today, as it underpins relationships, mutual understanding, and interaction between individuals, nations, and states.From the above, there is a need to improve the content of the system of education in the Republic of Uzbekistan at the modern stage, especially with regard to the transition from technogenic to anthropogenic civilization, humanization and humanitarianization of education, and the achievement of national and universal human culture. Russian language training in the secondary general education school with Uzbek language training, and group high schools, colleges and non-language schools. I have two main problems here. **The first problem** is that one of the obstacles to intercultural communication is the national-specific characteristics of the contacting cultures, which creates serious difficulties in the study of the Russian language and literature by Uzbek pupils and

students, which, naturally, requires the implementation of appropriate linguistic and linguodidactic research.

The second problem lies in the necessity of creating, approving and introducing new pedagogical technologies and means of education in practice, because the current technologies do not ensure the mastery of the program material and the formation of cultural skills (language, speech and communication skills). obuchaemyx, which is negatively reflected in the quality of intercultural communication, which is strongly influenced in the modern world, and even in the multinational Republic of Uzbekistan.

Problem of degree of understanding. The dissertations of E.D. Polivanov, R.R. Reshetov, D.B. Buranov, M.D. Dzhusupov, A.E. Mamatov, A.A. Abduazizov, U.K. Yusupov, M.I. Umarkhodzhaev, A.G. Sheremetyeva, M.T. Iriskulov, M.I. Rasulova, R.A. Alimardanov and many other scientists were devoted to the comparative typological study of languages. General and specific issues of language learning in Uzbek schools and universities are explored in the works of M.Kh. Tokhtakhodjaeva, V.I. Andrianova, G.Kh. Bakieva, N.A. Artykov, M.A. Khegay, A.M. Kim, T.K. Sattarov, D.D. Dzhalalov, L.T. Akhmedova and others. In recent years, the problems of studying the Russian language in Uzbek schools and universities have been the subject of dissertation research by M.P. Bakieva (1995), Sh.A. Abdullaeva (1998), A.Z. Kazakova (1999), S.I. Kazakbaeva (2000), L.Yu. Akramova (2001), O.V. Kon (2005) and others.

Let us present a number of dissertation studies on the problems of studying the Russian language in Azerbaijani schools and universities (dissertation works (dissertation works of R.I. Azizova (1994), L.V. Kolesnikova (1995), D.B. Djavadova (1996), S.Kh. Abdullaeva (1997)), mary school T.A. Volkova (1994). (1995).

Difficulty, driving and the process of searching and realizing the godly production of one culture by the bearer of another culture with the object of investigation of a whole series of well-known linguists, sociologists, literary experts and methodologists (V.V. Vinogradov, L.S. Barkhudarov, A.A. Leontev, G.D. Tomakhin, E.M. Vereshchagin, V.G. Kostomarov, I.P. Varfolomeev, A.N. Davshan, G.Sh. Abdullaeva and others).

T.N. Savchuk (1996), L.N. Chumaka (1997), N.P. Volskoi (1999), A.A. Zalevskoi (2002), Yu.E. Prokhorova (2003), G.E. Kreidlina (2003), T.V. Evsyukovoy. (2003), Yu.K. Vorobyova (2003), V.T. Malygina (2004), L.O. Ivanovo (2004). Esli v rabotax I.E.Averyanovoy (1984), V.L.Zinovevoy (1990), E.S.Slykhalovay (1992), E.S.Buryakova (1993), N.V.Ryabova (1997) lingvisticheskomu issledovaniyu podvergayutsya lingvokulturnye lacuny russkogo yazyka, to dissertatsii A.O.Karmyshakova (1992), S.E.Saidovoy (1992), D.B.Abdykarimova (1999), S.A.Rutkevich (2001), G.L.Zelenina (2001) posvyashcheny sravnitelno-typological analysis of Russian and Kyrgyz, Russian and Bulgarian, Russian and Kazakh, Russian and German, Russian and Avaro-Ando-Tsezskih however.

However, to date, the linguistic and methodological literature on Russian, English, and Uzbek lacks a contrastive, linguo-methodological study of lacunae—that is, vocabulary and phraseology with a cultural semantic component reflecting the particularities of life, everyday life, history, and culture of the Russian people. Successful mastery of the Russian language in a national audience is closely linked to the acquisition of vocabulary.

In this regard, the following is relevant: 1) identifying and substantiating from linguodidactic and linguo-methodological perspectives:

- general approaches to presenting specific linguistic material when studying a non-native language (based on the lacunae of the Russian language in an Uzbek-speaking audience);
- factors that hinder the adequate perception of lacunae in a non-native language (when studying Russian by Uzbek pupils and students);

- ways to overcome difficulties in perceiving the lacunae of a non-native language both during language learning and in intercultural communication;

2) conducting a pilot study on the problem of teaching Russian lacunae to Uzbek pupils and students using an electronic multimedia teaching aid.

The relevance of this study, in our opinion, is also justified by extralinguistic factors. The changed socio-political situation after the Republic of Uzbekistan gained independence, the growth of national consciousness among the Uzbek people, and the increased interest in their own history and language gave impetus to the development of the Uzbek language, which received the status of state language. In this situation, it is quite natural that the Russian-speaking environment and the scope of Russian language use have somewhat narrowed, which is reflected in the reduction in the number of hours spent studying Russian in schools and universities. These factors suggest that the difficulties in adequately perceiving the lacunae of the Russian language among Uzbek-speaking audiences, as well as the number of these lacunae themselves, will increase. Consequently, there is a contradiction between, on the one hand, society's increased need for cultural acceptance, mutual understanding, and "interconnection," and, on the other, the insufficient theoretical development of its linguodidactic foundations and the lack of experimental testing in the context of modern language use, particularly Russian, and interlingual interactions.

The above factors determined the choice and relevance of the research topic.

The **object of the study** is the process of teaching Russian in senior grades of Uzbek secondary schools, and in Uzbek groups of lyceums, colleges, and non-linguistic universities.

The subject of the study is the methodology for addressing Russian language gaps in senior grades of Uzbek secondary schools, and in Uzbek groups of lyceums, colleges, and non-linguistic universities.

The purpose of this study is to develop a scientifically substantiated and experimentally tested methodology for studying Russian lacunae in the context of interlingual interactions using an electronic multimedia textbook.

To achieve this goal, the following objectives **were defined:**

1) to identify lacunae in the selected works and textbooks for Uzbek schools, Uzbek groups of lyceums, colleges, and non-linguistic universities and provide a linguistic and methodological description of them:

- to study the integral and differential features, semantic fields, and thematic groups of Russian, Uzbek, and English lacunae, identify their semes (components), etymology, and phraseological features;
- to characterize the structural and semantic features of lacunae;

2) to describe methods of presenting Russian lacunae to an Uzbek audience, based on which to develop methodological recommendations for Russian language teachers on the creation and use of an electronic (multimedia) textbook in the educational process;

3) Develop principles for creating an electronic multimedia

textbook on the Russian language for an Uzbek audience;

4) Create an electronic multimedia textbook on the subject of "Russian Language" for an Uzbek audience, for which:

- Develop linguodidactic materials on the lives and works of writers;
- Create multimedia didactic materials, namely:

Video clips (image + color + sound + animation);

- Voice-over video (linguistic commentary on gaps: visuals + sound + color + movement);
- Define a structure management system;
- A knowledge assessment system in the form of tests to monitor instant results in the form of a final grade or total score;

5) Develop a methodology for working with an electronic multimedia

textbook on the Russian language for an Uzbek audience;

6) to promote the introduction of computer technologies into the Russian language teaching process by developing methodological recommendations for Russian language teachers on the creation and use of electronic multimedia teaching aids in the teaching process.

The research methods are:

1) General philosophical: study and analysis of literature on philosophy and sociology, linguistics, psychology (general, developmental, ethnopsychology), psycholinguistics, ethnocultural studies, linguacultural studies, and cultural studies;

2) Linguistic: description of gaps in languages with different systems; comparative etymological, componential (semen), morphological-syntactic, phraseological, and semantic-stylistic analyses of the phenomena under study in Russian, Uzbek, and English;

3) Sociological and pedagogical: study and analysis of Russian language programs and textbooks for Uzbek schools, lyceums, colleges, and non-linguistic universities; observation, questionnaires, interviews, discussions, class visits and analysis; generalization and analysis of ascertainable cross-sectional data;

4) Experimental: organization and implementation of an educational pedagogical experiment;

5) Mathematical and statistical: summarizing quantitative results in combination with a qualitative analysis of the experimental learning outcomes.

Methodological basis of the study. In this work, we draw on the methodological principles of humanization and democratization, national and cultural traditions and universal values that form the basis of the concept of lifelong education in the Republic of Uzbekistan and the creation of a new generation of educational literature for the structure of lifelong education, as well as the scientific and theoretical works of prominent scholars in the fields of pedagogy, psychology, linguistics, and computer science.

The scientific novelty of the study is determined by the fact that for the first time: 1) gaps in popular science and fiction texts in current Russian language textbooks for Uzbek schools, Uzbek groups of lyceums and colleges, as well as in the programmatic works of 19th-century Russian poets and writers have been identified and classified;

2) a family (component) analysis of gaps in languages of different systems (Russian, Uzbek, and English) has been applied. The differential features of lacunae in languages of different systems were studied; semantic fields and thematic groups of lacunae were identified;

3) the ethnoconnotative meanings of lacunae with accompanying semantic or stylistic nuances were described; the morphological and syntactic features of Russian, Uzbek, and English lacunae were noted;

4) lacunae—phraseological somatisms and somatic expressions—were studied as a source of linguistic and cultural information;

5) the paths of penetration of the following were described:

- Anglo-American lacunae into the Russian language;
- Anglo-American lacunae into the Uzbek language;
- Uzbek lacunae into the Russian language;
- Uzbek lacunae into the English language;
- Russian lacunae into the Uzbek language;
- Russian lacunae into the English language;

6) the principles for compiling an electronic multimedia teaching aid in the Russian language for pupils and students of Uzbek groups were defined and substantiated. The material for the study included textbooks on the Russian language for secondary schools, groups of academic lyceums, colleges and non-linguistic universities, texts of works by Russian classics, bilingual, etymological, encyclopedic, philological (linguistic, explanatory, word-formation) dictionaries of various types and sizes, newspaper and magazine material, American, Russian and domestic computer technologies in various disciplines intended for teaching pupils and students, multimedia material via the Internet, videos, feature films and animated films directly containing Russian lacunae and lacunae of other languages.

Theoretical significance of the work. The linguodidactic description, characterization, and classification of the structural and semantic features of lacunae have been provided, allowing us to determine the degree of interaction and mutual influence of cultures in the study of Russian, Uzbek, and English. The theory of the electronic multimedia teaching aid, as well as methods for presenting, reinforcing, and activating lacunae in Russian language classes, provide the opportunity to further develop a similar approach for studying lacunae in other foreign languages.

The practical significance of the work is determined by its results and intended future prospects:

1) An electronic multimedia teaching aid for the Russian Language discipline, "Poets and Writers of 19th-Century Russian Literature" [1], was created, focusing on Russian lacunae, and is intended for senior students of Uzbek secondary schools, as well as students of Uzbek groups in lyceums, colleges, and non-linguistic universities in the Republic of Uzbekistan. 2) This multimedia teaching aid, aimed at developing students' regional, linguistic, and cultural competence in studying Russian language and literature, promotes the development and improvement of intellectual and verbal skills;

3) The commentary, demonstration, explanation, and presentation of the cultural and historical background of linguistic units reveals the minimal lexical gaps for the Uzbek audience, which requires increased attention, the development of regional studies references, and assignments for Uzbek students studying Russian;

4) The linguistic and cultural knowledge acquired by students enables them to consciously and competently use real facts in communicative interactions that reflect the everyday life, culture, ethical norms, speech etiquette, gestures, and facial expressions of the Russian people;

5) The created electronic multimedia teaching aid can be used as a means of distance learning of Russian language and literature;

6) The experimentally tested methodology allowed us to develop recommendations for authors of Russian language textbooks for foreign language audiences on creating linguacultural commentaries on literary texts, as well as regional studies materials;

7) The methodology for creating the aforementioned electronic multimedia textbook on the Russian language can be applied to the development of similar textbooks on foreign languages.

The reliability and validity of the main conceptual principles of the study are ensured by a scientific and theoretical framework: a set of methods adequate to the goals and objectives of the study; data obtained from experimental training; quantitative and qualitative analysis of the study results; and a broad base for testing and implementing the theoretical and practical conclusions and recommendations of the study in school and university practice. The results of the study were implemented in the process of creating an electronic multimedia teaching aid and a dictionary of Russian somatisms, as well as methodological recommendations developed to provide scientific and methodological assistance to teachers of the Russian language in schools, lyceums, colleges, and non-linguistic universities in the planning, creation, and use of electronic multimedia teaching aids.

The influx of foreign lacunae into a given language at the expense of others usually occurs regularly and evenly (naturally, with a corresponding acceleration associated with increasing contacts between peoples), but is often accompanied by "shocks," depending on various political and historical events in the life of the country, social upheavals, and is often conditioned by new literary trends and is associated with the periodically changing tastes and interests of society.

Historians of language and culture could divide these elements into historical eras based on the time of their arrival, along with the influx of loanwords. For example, in Russian, in our opinion, the following periods can be identified:

- Kievan Rus': the influx of Asian lacunae: orda, arshin, bashka, sunduk, etc.;
- The baptism of Rus': the influx of Greek and Latin lacunae, associated primarily with Orthodoxy and liturgy, through Old Bulgarian; lampada, tiara, apostol, protoiyerey, krest, krostnyy, krestovik, d'yakon, etc.
- The era of Peter the Great: a wave of Western European (English, Dutch, German, French, Italian, Greek, Polish, and Latin) lacunae: tryumo, parik, galuny, shtof, seminariya, kartuz, bal;
- ✓ The socialist revolution: a multitude of new political and economic lacunae: collective farm, communist, communism, Bolshevik, Cheka, Pioneer, Komsomol, five-year plan, NEP, ROSTA, GOELRO, NKVD, state of emergency, etc.;
- ✓ the years of Soviet power: a flood of multilingual everyday and other ethnographic lacunae of the peoples of the USSR, and along with this, Western European lacunae: kumys, suluguni, jazz, jacket, tango, rock, twist, hippie, yaranga, canoe, etc.;
- ✓ the collapse of the USSR and the "influx" of Anglo-American, European, Latin American, Japanese, Tajik-Persian, and Arabic lacunae into the language: happy ending, weekend, cardigan, talib, Taliban, Jamahiriya, bin Ladenite, supermarket, kheragami, lambada, fazenda, chat, rambler, etc.

Similar periods can be identified in the Uzbek language:

- ✓ the historical roots of Tajik-Uzbek spiritual, cultural, and socio-political ties between the Uzbek and Tajik peoples and the infusion of Tajik-Persian lacunae into the Uzbek language: dev, dutor, dorboz, etc.
- ✓ the Arab conquest of Central Asia: the infusion of Arabic lacunae associated with Islam and religious worship: azon, amir, mavlud;
- ✓ Central Asia under the Mongol rule and the infusion of Mongol lacunae: gushanga, khoshun;
- ✓ the conquest of Central Asia by the Russian Empire: the introduction of Russian lacunae: knyaz, batrak, dilizhon, horsecar, soldier, etc.;

- ✓ the socialist revolution and a multitude of Russian political and economic lacunae: nobles, serfs, Siberians, Monastir, Cherkovs;
- ✓ the years of Soviet power: a flood of multilingual ethnographic terms and lacunae of the peoples of the USSR: suluguni, lavash, chabureki, goulash, beshbarmak, jigitovka, baklava; Russian socio-political lacunae (Sovietisms): club, collective farm, Bolshevik, state farm, pioneer, deputy, committee, etc.; European lacunae: lotion, khaki, design, charlotte, meringue, roulette, cupcake, beefsteak, etc.;
- ✓ the collapse of the USSR and the addition of Anglo-American, Turkish, French, Arabic, German, and Japanese elements to the language:

supermarket, boutique, tour, chat, haiku, hacker, lambada, hacienda, anime, provider, action drama, SMS-uyin, origami, kheragami;

- ✓ the formation and establishment of an independent Uzbekistan and the emergence of Uzbek elements on the world stage: kurash, palvan, yaktak, belbo, kurashist, mahalla, hashar, gap, sum, sumalak, halim, etc.

A study of the language of fiction, newspapers, magazines, and dictionaries reveals that many Russian realia words have entered the Uzbek language.

However, it should also be noted that many words without equivalents listed in bilingual dictionaries have not entered the active Uzbek lexicon. Words such as borscht, bochka, sarafan, kotleta, and others, related to everyday life and culture, have become widely accepted in colloquial Uzbek.

A significant number of foreign realia and lexemes have entered Uzbek through Russian: tailcoat, pince-nez, smoking jacket, pastor, Charleston, ushers, kimono, burgomaster, business, prairie, and many others. But there are also words that were first introduced by a translator or author into a work in the source language. For example, Gogol uses numerous Ukrainian realia in his works and, at the end of these works, provides entire lists of non-equivalent vocabulary with explanations. When discussing Russian realia that have become firmly ingrained in the Uzbek language through fiction, it is important to first note the main methods for introducing lacunae.

The possibilities for introducing lacunae into translations, in our opinion, come down to three cases: 1) transliteration (full or partial), the direct use of a given word denoting a realia, or its root, written in the native language's letters or combined with native language suffixes; 2) the creation of a new word, compound word, or phrase to denote a corresponding object based on elements and morphological relationships already present in the language; 3) the use of a word denoting something similar (though not identical) in function to a foreign-language realia, an approximate translation, refined in context, and sometimes bordering on description.

S. Vlahov and S. Florin [2:87] reduce the methods for conveying lacunae to two cases: transcription and translation. However, these two concepts, according to A.A. Reformatsky, "can be contrasted, i.e., they implement Herder's formula differently: it is necessary to preserve the uniqueness of a foreign language and the norms of the native one," namely: translation seeks to preserve the "foreign" through the means of the "native" [3:312].

Thus, in practical terms, translation and transcription should be considered as antipodes.

Regarding transcription, S. Vlahov and S. Florin note that "transcription of a realia presupposes the mechanical transfer of the realia from the source language to the target language" [2:88]. For example, the German land measure "morgen" will correspond to the Russian "морген." Several techniques in the translation process are also distinguished:

1. Introduction of a neologism: a) calque - borrowing through literal translation of a word or phrase"; b) semi-tracings - a kind of partial borrowing, also new words or set phrases, but

"consisting partly of one's own material, and partly of the material of a foreign-language word. c) assimilation - adaptation of a foreign-language reality, i.e. giving it, on the basis of foreign-language material, the appearance of the native language; d) semantic neologisms - a new word or phrase, "composed" by the translator and allowing to convey the semantic content of the reality.

2. Approximate translation: a) the principle of gender-species substitution; b) functional equivalent; c) description, explanation, interpretation.

It should be noted that when translating fiction, transliteration prevails over all other methods of conveying lacunae. In analyzing the lacunae, we relied on Uzbek translations of works by 19th-century Russian writers.

For example, the transliteration translation of Russian words without equivalents (from the stories of A.P. Chekhov) into Uzbek includes: "meshchan" (commoner) - "meshan," "meshchanlar" (commoner), "izvoschik" (cab driver) - "izvoshchi" (cab driver), "starosta" - "starosta" (starosta), "borshch" - "borshch" (borsch), "sud" - "sud" (court judge), "muzhiklar" (peasants), "yamshchik" - "yamshchik" (coachman), "monastery" - "monastir" (monastery), "sudebny pristavi" - "sud pristavi" (court bailiff), "officer's language" - "officerchasiga" (officer), "dama" - "dama," and many others.

Translators often use words that denote something similar (though not identical) in function to the foreign-language reality: luchina - korachirok; sheepskin coat - tun; cradle - beshik; lady - khonim; prince - boy amaldor; shchi - shurva; elder - oksokol, yuzboshi; man - dekhkon, and many others.

We believe that in these cases, translating such Russian words without equivalents as korachirok tun, beshik, and oksokol into Uzbek realities is inadequate and can hinder understanding of the literary text. Instead of Russian lacunae, in this case, Uzbek words denoting something close, identical in function to the foreign-language reality were used.

Such translations, when the realities of one language are conveyed through the realities of another, can significantly hinder understanding of the literary text's message, especially in a school setting, and can evoke inappropriate associations in students. Television and radio also introduce a certain number of Russian lacunae into the Uzbek language. Translators must demonstrate true skill in interpreting words without equivalents in literary texts, and television, through visual demonstration, provides the opportunity to create a visual image (a new concept) of a nationally specific reality. Film adaptations of Leo Tolstoy's novels "War and Peace" and "Anna Karenina," a vast number of works by 19th-century Russian writers, folk tales, puppet theater productions, and cartoons based on Russian folk tales are effective methods for overcoming ethnocultural barriers.

Currently, foreign words account for more than three-quarters of all new words in the Russian literary language, and the vast majority of these are words of English origin. Words such as cartridge, laptop, joystick, CD-ROM, CD, DVD, file, floppy disk, sponsor, hamburger, rating, blackout, monitoring, leasing, auditor, sponsor, racket, hacker, disc jockey, supermarket, video, multimedia, bachelor, bachelor's degree, master's degree, master's degree, and others entered the Uzbek language via Russian. Thanks to the rapid development of contacts between representatives of different cultures and Uzbekistan's active integration into the global community via television and radio, a huge amount of new vocabulary is being introduced via the internet. For example, the realia of email, consulting, briefing, presentation, sponsor, image, image-maker, design, designer, mentality, printer, modem, tuner, and others.

The rise of Anglo-Americanisms, in our opinion, is due to the unique nature of the current stage of interaction between the Russian, Uzbek, and English languages. Certainly, the following realia

entered the Uzbek language through Russian: avocado, adrenaline, albino, boutique, breakdex, biker, bobsleigh, blockbuster, bodybuilding, boucle, booklet, breeches, balm, curlers, bulimia, video disc, video clip, video player, videophone, Windows, virtual, vice speaker, vice prime minister, vice president, corduroy, website, gel, heroin, disk, depression, fashion show, DJ, capri, kiwi, clone, cocaine, bodybuilding, bodybuilder, air conditioning, ketchup, capsule, clip, clip maker, lotion, marijuana, microchip, MMS, marker, netsuke, nudist, nudism, office, ombudsman, podium, pop music, persona non grata, parody, pornography, poltergeist, wig, popcorn, Easter, pas de deux, paparazzi, pudding, press release, remake, Rada, Rolls-Royce, rent, rapper, tutor, rhinitis, referendum, remix, rodeo, video, rocker, rock, rock band, rock opera, RDJ (Arjay), sparring, sponsor, rhinestone, sound track, TV series, sketch, website, scotch tape, somersault, sound track, crossword puzzle, striptease, stretch, SMS, talc, taffeta, tattoo, drug addict, tour, test, Tetris, ufology, ufologist, felt-tip pen, Folstart, floppy disk, phobia, haiku (hokku), khaki, hip-hop, hospice, Chip, Chainword, Chihuahua, chip, chat, chow-chow, show, showman, show business, euthanasia, erotica, etc.

All these gaps have long since penetrated into Uzbek through the Russian language.

“As well as illegal activities, ranging from workers using resources from the workplace for private gain (earning levyye dengi)” [6:57].

“Often employed a person know as a tolkach (pusher) who was adept at gaining resources in this way” [6:57].

“Manipulable resources were used to exchange for devitsitnyye (scare of shortage) goods needed to fulfie the state plan or sold fo cash” [6:57].

The Uzbek lacunae of hashar, mahalla, dehkon, kelin, kozon, sum, tuy, gap, iftor, oksokol, rais, choykhona, and khovuz are gradually entering the global arena, as evidenced by the following examples:

“Rural households in Uzbekistan have been described as patriarchal and extended, with brides (kelin: from the Uzbek verb kelmok: to come) moving to the household of their husband’s family” (Johan Kasanayagan, “Spheres of communal participation: placing the state with local modes of interaction in rural Uzbekistan” [6:60].

“These extended households usually eat their meals together” (living bir qozon: one cooking pot) [6:61].

“One son, typically the youngest, will continue living in the family” [6.272:60].

“The same as the wedding toi but without the substantial gifts to the bride or groom’s family and the doury” [6:61].

“A gap is an occasion when a group of work colleagues, relatives from university or school” [6:61].

“Hashar might seem to belong to a different category than the road-building project” [6:64].

“The villages making up such a unit were known as qozonsherik (sharing one cooking pot) reflecting the fact that they constituted a social unit as well” [6:67].

“The host invited the mahalla oqsoqol, the mulla and other olden men from the two neighboring streets and the reason he gave for organizing the meal was to snow respect to those attending, to repay the times his father had attended similar gatherings in his old age and because he had not held a toi-like celebration for the pastfive years since his youngest sister’s marriage” [6:67].

“I attended an iftar in the village – the first meal after sunset to break the fast during Ramadan” [6:67].

“Guzar is another, more specifically Central Asian term, which designs small bazaars but also wards in town s. qavm is a third term, which is used for neighborhood communities” Raul georg geiss. Mahallah and kinship relations/ [7:97].

“In Khorezm the second meaning of qavm was emphasized when a group of farmsteads was called machit-qavm (mosque ward)” [7:97].

“Urgut, a qishloq near Samarkand is said to have included 13 mahallahs” [7:98].

“This was not only due to the necessity of common maintenance and cleaning of water reservoirs (hovuz) and other common facilities” [7:99].

"In towns with strong Persian influence like Bukhara, it was the only public place, since the teahouse (choikhona) did not exist there" [7:99].

There often existed a rais who observed the resident's attendance at the first prayer [7:99].

An Uzbek tribe could acknowledge the khan or the emir as supreme owner of all land [7:102].

Eastern Bukhara, villages rather consisted of several avlods [7:102].

Thus, as can be seen from the above examples, the lacunae of one language penetrate into other languages:

a) through historical, spiritual, cultural, and socio-political contacts; b) through the dissemination of scientific and technological discoveries; c) through the literary translation of literary works; d) through the use of lacunae in the vernacular by foreign writers and translators. The main techniques for translating Russian (or borrowed through Russian) lacunae into Uzbek are transliteration and the creation of a new word (or phrase) for the corresponding phenomenon based on existing elements in the language (blending).

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