Scientific Research On Sino-Uzbek Contrastive Linguistics
Carried Out In Recent Years

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Abstract:

This article examines recent scientific studies on Chinese-Uzbek cross-linguistics, focusing on studies of euphemism and lacuna phenomena in both languages. Modern Chinese and Uzbek linguistics focus on the study of the language, particularly the lexicon, from a semantic, linguistic, and cultural perspective. The origins of household euphemisms in Chinese and Uzbek languages and the conceptual framework in which euphemisms are manifested were determined, and through the linguistic and cultural study of household euphemisms, conclusions were drawn about the distinctive and similar aspects of the worldviews of the two peoples. Identification, classification, and systematization of lacuna varieties were also addressed. The gaps in the Chinese and Uzbek languages are categorized thematically and analyzed. The methods for filling in and eradicating translation gaps are determined.

Keywords: contrastive linguistics, Chinese language, Uzbek language, linguistic culture, euphemism, taboo, lacuna.

Introduction. In the process of comparative and contrastive study of the Turkish and Russian languages, particularly in the 1930s and 1970s, Russian and certain Turkic languages were studied in Russian linguistics, and in national Turkic

linguistics (Uzbek, Tatar, Bashkir, Kazakh, Azerbaijani, Chuvash, etc. linguistics) directions of hybrid study.

It is well known that the objective of cross-linguistics is the study of languages and their typological characteristics, regardless of whether they are related or unrelated. Cross-linguistics seeks to identify similarities and distinctions between two or more languages on all levels (phonological, morphological, syntactic, and semantic).

Sometimes, one of the compared languages is referred to as the reference language (or original language in translation studies). Typically, the source language is the researcher's primary tongue. It is combined with a foreign language (the language of instruction). The similarities and differences between these languages are identified. Also possible is matching from a foreign language to the native dialect. Each of the three languages can serve as a point of comparison. Cross-linguistics research primarily employs the cross-reference approach.

By studying languages using the method of interbreeding, their phonetic and lexicographic characteristics and facets are comprehensively illuminated and understood. This, in turn, permits a more thorough examination of the structure and internal characteristics of languages, which serve as the premise for comparison. The method of matching is also extensively employed, particularly in the learning of foreign languages. This method is therefore useful not only for defining theoretical concepts and principles, but also for practical applications. Also of great importance for the technique and theory of translation from one language to another are the findings of scientific research based on the hybrid method. Consequently, comparing and contrasting languages permits not only specific aspects of the phenomena examined in each language, but also their general or individual linguistic characteristics. It is not sufficient in contemporary Uzbek linguistics to study all levels (phonological, morphological, syntactic, and semantic) of two or more languages. In the current process of globalization and integration, for instance, the study of the national-cultural characteristics of the interaction between people, universal signs, and the distinctive aspects of the verbal and non-verbal tools used in intercultural communication occupies a unique position in the study of

foreign languages and the practice of translation. Today, it is crucial not only to compare and contrast two or more languages, but also to compare cultures, and thus to examine the relationship between language and culture from a linguistics and culture perspective. In modern Chinese and Uzbek linguistics, therefore, emphasis is placed on the study of the language, particularly the lexicon, from a semantic, linguistic, and cultural perspective.

Results and Discussion

The phenomenon of euphemism and euphemisms expressed by lexical-phraseological units is known to preserve the national mentality, ethnography, and values of the people. Modern linguistics therefore studies euphemisms from linguopragmatic, linguocognitive, and linguocultural perspectives, and evaluates euphemism as a linguistic phenomenon that reflects the character of language and people.

The emergence of euphemism is largely attributable to prohibition. The word taboo is derived from the Tongan terms taputa–"mark,""separate," and pu–"entirely" and means "completely separated,""separately defined," and "prohibited." In the popular imagination and mythological worldview, there is something that can cause injury, and it is forbidden to name it (it could be a disease, insect, or animal). A prohibited word is believed to be detrimental if used. Therefore, in primitive communities, the name of a deceased person was never given to another child. It was believed that if the deceased's name is given to a child, the infant will not live long and will be harmed by evil forces.

The second factor in the occurrence of euphemism is the formation of cultural communication traditions and their impact on the use of linguistic tools. As a result of the evolution of communication culture, it became considered impolite to use words and phrases with a harsh and offensive tone, and people began to substitute them with synonyms that had at least a neutral or positive tone. For example, the British interpret the concept of "toilet" as rest room, bathroom, WC, the Chinese 盥洗室 guànxǐshì, 洗手间 xǐ shǒu jiān, the Uzbeks khalajoy, chet, the Uyghurs istinja khana, taharetjay, kol yuyush oyi, the Russians уборная, нужное место, дальный восток, etc. .k. they call it with words.

As the speech culture and competence of a society's members increase, the existing euphemisms are unable to fulfill their euphemistic function, and new euphemisms for rudeness, rudeness, and timidity emerge. For instance, when the Uzbek word forbo'goz(strait) does not meet the requirements of cultural communication, ikkiqat is used to convey the same meaning. In the Uzbek language and culture, it has become recognized the word ikkiqatis impolite and shameful. The term homilador (pregnant) was then substituted. Currently, the initial sign concealed in this word is beginning to emerge; consequently, the term og'iroyoq is used to further conceal the concept of pregnancy and to smooth the expression.

It has been a long time since euphemisms were first studied in the field of world linguistics, particularly in prominent linguistics such as English, French, German, Czech, Russian, Chinese, and Uzbek. Particularly in the works of Chinese scholars, euphemisms are defined in detail. For instance, Wang Xijie (王希杰) considers that a "euphemism to twist and turn something when you don't want to say something directly, or can't say it."Wu Jiazhen (吴家珍)emphasized "in a certain language, certain concepts are not expressed openly, but are expressed softly." This expression is stylistically euphemistic. According to Huang Borong (黄怕荣), sometimes people intentionally conceal their true intentions by employing euphemisms. The objective is to modify and simplify the concept. According to Li Junhua (李军华), euphemisms are words and expressions that are soft, pleasant to the ears, and should be used in lieu of expressions that are forbidden, unspeakable, rude, or contrary to etiquette norms.In addition, he disagrees with Wu Jiazhen (吴家珍) that the tempering of a harsh concept is unique to stylistics, as euphemism is a feature of the entire language system and not just a portion of it. From the first two descriptions, it is evident that the phenomenon euphemism and the linguistic unit euphemism are not distinct. The given description matches the phenomenon of euphemism, not euphemism itself. In the following three explanations, the precise usage of the language unit euphemism is demonstrated.

Euphemisms are examined in separate dissertations or works related to semasiology in Uzbek linguistics. For example, N. Ismatullaev's dissertation can be cited as the first research. A. Omonturdiev studies euphemisms in the

speech of livestock breeders, including euphemisms for the term cattle bones. The author subsequently published the monographs "Professional speech euphemism" and "Basics of Uzbek euphemistic speech." In "Semasiology of the Uzbek Language" by M. Mirtojiev, euphemisms as a semantic phenomenon are discussed in detail. The term "naming" is used to define euphemism by a scientist.

There are factors, causes, and expressive units that contribute to the occurrence of every linguistic phenomenon. Euphemism is also a unit that facilitates the manifestation of the euphemism phenomenon. In the Uzbek language, euphemisms are not as prevalent as in Chinese (where a word comprising of a single sound becomes a euphemism), and it is extremely uncommon for a single sound to become a word. The second type of euphemisms in Chinese and Uzbek are lexical devices, which are groups of words that perform euphemistic functions in different speech contexts. Lexical euphemisms are not created to perform a euphemistic task; rather, they are used in a euphemistic task with a meaning that is appropriate to the context of speech. Also utilized are metaphor, metonymy, and irony.

In terms of appearance-related lexical euphemisms, the Chinese and Uzbek languages are comparable. For example, obesity is not expressed directly by the word 肥胖 (fat), but instead by the words 富态 (plump) or 丰满 (chubby):虽然现在贾玲长得比较富态，不过深受网友喜爱的她最近被曝出，年轻时原来也是一位美女，对此，贾玲机智回应称：»我深情地演绎了» (Although Jia Lin grew up to be quite plump, but recently it was revealed by her friends on the Internet that she was truly a beautiful girl when she was young). In Uzbek language and culture, the notion of "fat" is expressed in a somewhat veiled manner: when this characteristic of a person is expressed, it is said that he is openly fat or not fat, plump, chubby.

The majority of euphemisms in Chinese and Uzbek are phraseologisms. Phraseological euphemisms can be traced back to the lexicalization of word combinations. In modern Chinese, for instance, the concept of "to espouse" is culturally challenged by the expression 出门 (to depart the house). Instead of 结婚 (to marry), the euphemistic term 终身大事, which means "lifelong job" is used. The original meaning of these phraseologisms consisted of a combination of to depart the house and a lifetime job

syntactic structures. It came to express the meaning of "getting married" when the bride left the home where she was born and raised. This phraseology was not intentionally created by language speakers as a euphemistic phraseology; however, because the semantics of the concept "to espouse"is not explicitly expressed, language speakers began using it for euphemistic purposes.

There is an oriental affinity between the Chinese and Uzbek linguistic cultures, despite their differences. For instance, the similarity in the euphemization of profession-related concepts in Chinese and Uzbek linguistic cultures is evidence of our point of view.

According to societal changes, linguistic and cultural perspectives also evolve. Changes in linguistic and cultural perspectives are reflected in the euphemistic renaming of certain occupations. In the Chinese linguistic and cultural environment, for example, cleaning is not regarded as a prestigious occupation.

The concept of mortality is one of the most euphemized in all the languages of the world, as it is interpreted as a terrible, terrible negative event by all the peoples of the world. In the Chinese and Uzbek languages, words, phrases, and combinations contain euphemisms for the concept of mortality.

There is a similarity in the formation of euphemisms related to death using metaphor, metonymy, simile, phraseologism, and a few grammatical tools, despite the fact that the Chinese and Uzbek languages are typologically distinct.

It is known that metaphor is essential for language functionality. This can also be observed in the euphemistic function of units in Chinese and Uzbek. For example: 巨星陨落–迈克杰克逊于洛杉矶逝世，终年 50 岁娱乐周报，2009.06.27 ）– A large star fell from the sky – Michael Jackson died in Los Angeles at the age of 50. 巨星陨落 jùxīng yǔnluò is a figurative expression for the demise of a well-known individual. In this case, the phrase star fell has replaced the unpleasant concept of died because it is based on the movement of the rod from top to bottom and takes into consideration the similarity of the movement.

The notion died is also referred to metaphorically in the Uzbek linguistic culture. The star flew, the star waned // the star went out: A recently burning star abruptly vanished,

leaving behind a thin, luminous trace. My mother was astonished and exclaimed, "Don't you know? A poor man has died!" With my heart thumping, I entered my mother's bedroom. Do not permit another star to escape! (O. Hoshimov. The affairs of the world).

There is a metaphor in the word fly in the phraseology of the star, in that when a star flies, it vanishes in an instant, much like the soul does when a person dies and flies into the heavens. And the metaphor of "extinguished" was derived from the activation of the "flash off" theme.

Every language has death-related connotations. Additionally, euphemisms possess a number of semantic characteristics and form associated groups. For instance, "death – rest" and "death –journey".

The association "death – rest". After death, it is known that all beings cease to move and slumber. Because of this, restis frequently associated with the concept of death. In the Chinese linguistic culture, the expression to rest forms a whole system based on the word death: 休息 xiūxi – "rest", 安息 ānxī – "eternal rest", 令其休息 lìngqíxiūxi – "rested", 安眼 ānyǎn – "rest", 在亚伯拉罕的怀里休息 zài yàbólāhande huáilǐ xiūxi–"rests in the abode of Abraham", etc.

In the Uzbek linguistic culture, the expression "to rest" is not explicitly involved in the formation of the associative series "death – rest" as it is in the Chinese language; however, its meaning is conveyed by the expressions "sleep", "quiet", "close eyes", and "head down". For example: The relieved father was quietly going to eternal sleep...(Asad Asil, The Last Ilinj); His six-year-old son Khisrav was crying on top of the young man, who fell asleep eternally as he rested his head on the threshold (P. Kadirov, Passage of Generations).

The association "death –journey" is conveyed by the Chinese and Uzbek words safar (journey) For example: 单程旅行 dānchénglǚxíng – "went on a journey alone"; 购买单程车票 gòumǎi dān chéng chē piào – "he purchased a ticket for a solo trip"; 驾鹤 西游 – "riding a crane to the West"; 远行 – "long journey."Yes, you proceeded on a lengthy journey, my friend (A. Oripov. Memoir).

The existence of a hierarchy in the use of euphemisms pertaining to death is essentially a hierarchy of social relationships in everyday life. Age, occupation,

gender, and cause of mortality are the primary determinants. According to the hierarchy of use, the following categories of euphemisms exist in Chinese and Uzbek: 1) in relation to officials and the elderly; 2) in relation to common people; 3) in relation to children and adolescents; 4) in relation to those who passed away prematurely; 5) in relation to the deceased; 6) in relation to women.

Chinese and Uzbek are not the only languages to establish an entire system of euphemisms pertaining to the concept of disease. Disease-related euphemisms in these languages serve to soften the unpleasant impression and negative connotation of the concept they represent, as well as to conceal the hazard.

In Chinese and Uzbek, as in most other linguistic cultures, it is considered impolite to mention the names of dangerous maladies. The representatives of these peoples have replaced diseases with euphemisms that are somewhat palatable and shrouded in peril. This was done to supplant the taboo concept, but it was later realized that the naming of bad diseases was against cultural norms, and thus a speech culture was developed. There are household euphemisms for internal maladies in Chinese and Uzbek for: 1) dangerous disease; 2) mental illness; 3) skin-genital diseases; 4) skin-genital diseases.

In Chinese and Uzbek, euphemisms relating to the conceptions of "woman" and "femininity" can be categorized according to age, morality, marriage, childbirth, and physical appearance. There are special language units in Chinese and Uzbek that convey a woman's prenatal condition and the process of childbirth in a softened, sometimes concealed manner, and they are introduced with euphemistic intent. This group of euphemisms was derived from cognitive symbols such as oriental idiom, modesty, and chastity among women of both nations. In Chinese linguistic culture, the euphemisms 怀孕 huái yùn and 怀胎 huái tāi are used to convey ikkiqat(pregnant). 惠哥对尚秀才说："我已经怀孕了" – Hui Ge told Shang xiucai, "I became pregnant" (J. Ziyamuhamedov, The innermost marriage covenant); 一个多月了，我觉得肚子里微微振动，恐怕是怀了胎，或男或女，一年后转交给你吧！花姑子流着泪出门走了. – I've felt a faint movement in my stomach for a month, and I'm terrified that I'm pregnant (J. Ziyamuhamedov. Hua Guzi).

Since ancient times, there have been social prohibitions – taboos – on the use of certain words among the peoples of the world. Additionally, many euphemisms have supplanted sexuality-related concepts. Since it is an extremely close relationship, the moral code considers its conduct to be public. The Chinese and Uzbek language cultures, which are the crown jewels of Eastern culture, prohibit the explicit expression of sexual life concepts, but it is impossible to avoid mentioning them. There are possible euphemisms for this impossibility.

In the Chinese linguistic culture, sexual intimacy is euphemized with particular care. Therefore, based on various communicative situations, without openly expressing sex, instead of it 亲密关系 (close relationship), 男女关系 (relationship between the sexes), 发生关系 (getting close to someone physically), 亲近-与某人发生性关系(close), 交际 - 性交 (communication), etc. euphemisms are used. This enables the speaker to explain, state, and convey his idea to the reader while adhering to speech decorum.

In Uzbek culture, sexual intimacy is a very taboo subject that is rarely discussed openly. When it is mentioned, a variety of euphemisms (graphic devices such as punctuation in written discourse) are employed. Due to the need to conceal this concept and adapt it to speech etiquette in the Uzbek language, many words were given euphemistic functions, and special euphemisms were created. This was undoubtedly a result of the national culture and the mentality developed on the basis of this culture. Regardless of how much this topic is euphemized, the concept of humiliation is generally perceived in speech, and people continue to euphemize it. As a consequence of this need, Uzbek words such as birga bo'lmoq, birga yotmoq, yaqin munosabatda bo'lmoq, yaqinlik qilmoq, aloqa qilmoq(to be together, to sleep together, to have a close relationship, to be close, and to communicate) have been adopted. In the euphemistic expression of sexual intimacy, the word "work" plays an active role in the associations of speakers of both languages, due to the fact that the semantics of this term has a tendency to abstract and generalize the obscene concept. In Chinese, these terms are: 事情 - 性爱之事 (work) and 有事 (to work with someone). In the Uzbek languageish, ishini bajarmoq, ishini bitirmoq, ishini qilmoq(work, doing one's work, completing

one's work, and doing one's work) are euphemisms for sexual intimacy.

Therefore, sex is taboo in Chinese and Uzbek traditions, as morality and humiliation are among the most important concepts in these linguistic cultures. This is what disadvantages the speaker when discussing sexual intimacy in both languages. This national-cultural norm is what has necessitated the concealment of sexual behavior.

Euphemistic units associated with the concept of old age in the Chinese and Uzbek languages: 1) the season of old age; 2) significant dates; 3) wisdom and experience; and 4) can be examined as euphemisms for senior citizens. In Chinese, when referring to the elderly, euphemisms are used that activate the sign of their experience in speech:年事已高 niánshìyǐgāo (experienced, elderly), 资深公民 zīshēngōngmín (experienced, elderly), 老 lǎo – (elderly, experienced), 老手 lǎoshǒu (old hand) (veteran, experienced, master of his work) as.

Even according to speech protocol, the elderly are not addressed by name in the Uzbek linguistic culture, but rather by euphemistic titles such as ota (father), otaxon (father), ona (mother), onaxon (mother), buvi (grandmother) (buva (grandfather)), bobo (grandfather), momo (grandmother). In these forms of address, euphemism results from the subjective evaluation forms -khan and -jon, which are added when an outsider is referred to as his relative.

In general, the study of euphemisms provides the opportunity to gain a comprehensive understanding of the national culture, values, traditions, and character of the language's owner by penetrating thoroughly into the mentality of the people. Prevents miscommunications and problems from arising during intercultural communication, eliminates pragmatism, and ensures successful and effective communication.

Since the second half of the 20th century, the increased attention to the phenomenon of lacunarity in world linguistics has led to the accelerated development of new linguistic fields, in particular lacunology. In recent years, linguo-cultural anthropology, psycholinguistics, cognitive linguistics, intercultural communication, and translation studies have all conducted research on the phenomenon of lacuna and lacunarity.

The comparative study of two languages to determine the mentality, national-cultural characteristics, and linguistic capabilities of these languages has become one of the fundamental issues in linguistic and cultural research in the field of world linguistics. The phenomenon of lacunarity, which is determined by the study of at least two languages from a cross-sectional perspective, is also one of the major concerns of linguistic and cultural studies. Although the problem of lacunarity is currently receiving special attention in world linguistics, a consensus has not yet been reached on the linguistic nature of this phenomenon.

The phenomenon of lacunarity, which complicates intercultural communication, translation, and foreign language learning, is one of the issues that should be investigated in Chinese and Uzbek linguistic culture. Consequently, it is pertinent to investigate gaps in both languages.

Since the second half of the 20th century, the direct study of lacunarity has developed swiftly in linguistics. Canadian linguists J.P. Vine and J. Darbelne were the first to introduce the term "lacuna" into scientific usage. They explained this phenomenon as follows: "A lacuna phenomenon always occurs when a word in one language has no equivalent in another."

Any concept that cannot always be expressed in words in a language cannot be expressed through a phrase; therefore, concepts that create lacunarity can be expressed through other means. Limiting the concepts of lacunar unit and lacuna, which is the manifestation of the phenomenon of lacunarity, enables the analysis to avoid confusion.

It is possible to identify "material incorporeality", "objective reality at the syntactic level", and "virtual lexical essence" as the primary indicators of a lacuna. The following characteristics were observed during research on the identification and elimination of lacuna.

When articulating lacunas, it is essential to consider the context of the language in which the lacuna occurs. For instance, the Chinese-Uzbek lacuna is a lacuna in the Chinese language that occurs against the backdrop of the Uzbek language: 遭受破坏的状况 zāoshòu pòhuài de zhuàngkuàng – abgorlik. The Uzbek-Chinese lacuna, on the other hand, is an Uzbek lacuna that appears against the background of the Chinese language: ish bilan mashg'ul

bo'lib, tunni bedor o'tkazmoq – 熬夜áoyè, which means "to be busy with work and spend the night awake."

The phenomenon of lacunarity in Chinese linguistics was studied by such scientists as Deng Yanling (邓艳玲Dèng Yànlíng), Tan Zaisi (谭载喜Tán Zàixǐ), Wang Bingqin (王秉钦 Wáng Bǐngqīn), Chen Sirung (陈喜荣Chén Xǐróng), Guo Aixian (郭爱先Guō Àixiān). «词汇空缺» cíhuì kòngquē («leksik kemtiklik»), «词汇空白» cíhuì kòngbái («leksik bo'shliq»)，»词汇空位» cíhuì kòngwèi («leksik ochiq joy»), «词汇矛盾» cíhuì máodùnare Chinese terms for the phenomenon of lacunarity.

According to us, the Chinese term «词汇空白» cíhuì kòngbái captures the essence of the lacuna. After all, the word "空缺"kōngquē means "lack", "deficiency", and the word "空白"kòngbái means "void".

Lacunarity phenomenon is a common occurrence, particularly in the compilation of bilingual and multilingual dictionaries. A word for which there is no direct alternative is provided by providing an explanation in the second language or by citing grammatically correct combinations. By comparing two languages, it is impossible to thoroughly investigate the phenomenon of lacunarity and draw accurate conclusions about the vocabulary size of one language versus another. Because the designation of a particular concept is influenced by linguistic and extralinguistic factors. As an illustration, the Uzbek words sensiramoq and sizlamoq convey lacunarity in the background of the Chinese language. The word "sensiramoq" was formed by adding the suffixes -sira, -moq to the pronounsen in accordance with the rules of Uzbek word formation. Due to the circumlocution nature of the Chinese language, recorded words cannot be formed in this manner. It appears that the Chinese verb to perceive creates a void. This term can be pronounced as 叫«你» jiào «nǐ», 称 «你» chēng «nǐ»–"you" in Chinese.

Even though the following phenomena and objects exist in the Uzbek conceptual sphere, their names do not exist in the Uzbek language. For example, 熬夜áoyè means to stay up all night working, 擦澡cāzǎo means to wipe with a damp towel, 胳膊gēbo means the part of the hand from the shoulder to the paw, 嫂子sǎozi means brother's wife, 叔母shūmǔ means younger uncle's wife, etc.

In Chinese and Uzbek, lexical level elements can be classified as either monosemantic or polysemantic. The monosemantic lacunar units identified in these languages are used to study the formation of new words. In the comparison of polysemy, lacunarities are defined as terms that are functionally and semantically similar.

Comparing languages, the problem of occurrences of grammatical lacuna has received very little attention. Comparing Chinese and Uzbek, the fact that a specific grammatical category in one language does not exist in the other, but the same grammatical task is performed by another grammatical category, also contributes to the lacunarity phenomenon.

During the linguistic interaction between Chinese and Uzbek, lacunarity phenomenon is frequently observed among ethnic-kinship terms. As a result, it is evident that the Chinese language contains more kinship words and related forms of address than the Uzbek language. Words expressing kinship in Chinese have a distinct personality, and they leave certain gaps in the Uzbek language. The lacuna in the names of relatives fall into the following categories: 1) omissions in the names of family members; 2) omissions in the names of close relatives; and 3) omissions in names that appear after marriage.

Kinship terms in Chinese are distinguished by whether they convey modesty (谦称 qiānchēng) or respect (尊称 zūnchēng) when used as a noun. Words of address that express decorum involve referring to oneself or family members in a humble manner when communicating with another person. During a discourse, respectful address terms are used to refer to the interlocutor's family members.

The following lacunar forms of the Uzbek word for mother-in-law are observed in Chinese:

a) wife's mother – 岳母 yuèmǔ, 丈母 [娘] zhàngmu [niáng];b) mother of the husband – 婆婆 pópo, 婆母 pómǔ; c) deceased mother of the husband – 先姑 xiāngū.

In Chinese, there is a distinction between the personal address 面称 miànchēng and the official address 背称 bèichēng for kinship names.

In colloquial Uzbek, the form aijon is frequently used to refer to the mother-in-law.

您要做个**婆婆**却容易；二弟尽可于结婚之后再出国。(冰心。关于女人, 43) Nín yào zuò gè **pópo** què róngyì; èr dì jǐn kě yú jiéhūn zhīhòu zài chūguó.

Siz-ku **qaynona** boʻlaverasiz, ikkinchi ukam imkon qadar uylanganidan soʻnggina xorijga ketadi.

You will become a mother-in-law, and my second sibling will leave the country as soon as he marries.

Because the newlywed did not have a personal address for her mother-in-law, the official form of appeal was selected. The principle of occurrence of lacuna "a concept exists, but this concept is not lexicalized" is actively observed in the somatic lexicon when comparing languages. Even though there are distinctions between regions, nations, languages, and cultures, an individual's physiology is the same regardless of his nationality. Nevertheless, the level of soma usage in a given language determines whether human body parts are referred to by various names in different languages or are not named at all.

It is appropriate to classify the lacuna in the somatic lexicons of Chinese and Uzbek as somatic, somatic verbal (verb), physiognomistic, and coloristic.

Somatic lacuna are gaps in words for body regions. In Chinese, the finger, which is the meronym of the hand and foot, has its own term. For instance, 手指 shǒuzhǐ refers to the digit of the hand, while 脚趾 jiǎozhǐ refers to the toe of the foot. Because these words lack a specific noun in the Uzbek language, they demonstrate lacunarity. The Chinese words for fingers and toes, 指 zhǐ and 趾 zhǐ are pronounced with the same third tone, but are represented by distinct hieroglyphs: 指 zhǐ and 趾 zhǐ. In this language, fingernails and toenails are referred to by different terms: 指甲 zhǐjiǎ and 趾甲 zhǐjiǎ, respectively. Neither do some Chinese-Uzbek thematic dictionaries clarify this. In the dictionary, the term "nail" is represented by the hieroglyph 指甲 zhǐjiǎ, which means "hand nail." If there is no need to specify whether the word "nail" pertains to the hand or the foot during the translation process, these two words can be translated into Uzbek as "nail." For example:

人家涂红**指甲**，你也涂红**指甲**。(冰心。关于女人, 23)

Rénjiā túhóng **zhǐjiǎ**, nǐ yě túhóng **zhǐjiǎ**.

Boshqalar **tirnogʻi** (qoʻl tirnogʻi)ni boʻyasa, sen ham boʻya **tirnogʻ**ingni (qoʻl tirnogʻingni).

Sh. Usmanova introduced the term "lacuna" to Uzbek translation studies for the first time. In a number of the scientist's works, the concept of "lacuna," the various

varieties of lacuna, and methods for eliminating them in translation have been studied in depth.

It turns out that linguistic and cultural gaps in Chinese translation studies have been studied inconsistently. In translation studies, "lacuna" and "realia" are distinguished as distinct concepts and used as such. Lacuna is defined as "the occurrence of a gap when a concept in one language does not have its nominative unit in another." Thus, reality emerges in circumstances where neither concept nor word exists. In contrast, the concept exists but not in its lexical form. This differentiation demonstrates that reality and lacuna are fundamentally distinct phenomena.

As a result of the research, transformational and contextual translation techniques are used to eliminate lexical lacunarity in Chinese and Uzbek. In particular, lexical transformation techniques such as copying, generalization, concretization, explication, analogy, and grammatical transformation, syntactic adaptation translation, and omitting (lacunar unit) are widely employed.

Badjahl bo'lib aka-ukalardan birontamizni **chertgan** emas.

虽然他很严厉但一次也没**打**过我们。(Hoshimov O'. Dunyoning ishlari. 生活琐事, 97, 101).

Suīrán tā hěn yánlì dàn yīcì yě méi **dǎ**guò wǒmen.

He did not intentionally **click** any of my siblings out of spite.

In the provided example, the Uzbek verb "chertmoq" is translated into Chinese using its hyperonym "to hit" The method of translation by generalization is employed here. Because there is no alternative to the Chinese verb "to click".

The use of explanatory dictionaries of the language in which the lacunar unit occurs in the translation of terms for which no alternative can be found yields effective results and defines the essence of the explication technique. For example, the word 酒量 jiǔliàng is widely used in Chinese related to eating may: 丁钩儿本想夸奖一下他的**酒量**，转念一想，在酒国市夸人**酒量**近乎无聊，便把话咽下去。(莫言。酒国，5).

Dīng Gōuér běn xiǎng kuājiǎng yīxià tā de **jiǔliàng**, zhuǎnniàn yī xiǎng, zài Jiǔguó shì kuā rén **jiǔliàng** jìnhū wúliáo, biàn bǎ huà yàn xiàqù.

Ding Gouer uni maqtamoqchi bo'ldi, lekin musallas mamlakatida turib musallasning sifatiga baho berish qalay bo'larkin, deb churq etmadi.

Ding Gouer wished to compliment him, but he did not know how to assess the quality of wine while standing in the land of wine. (Mo Yan, Country of Wine, No. 10, World Literature, p.

This text translates the word 酒量 jiǔliàng as the trait of musallas. In fact, 酒量 jiǔliàng refers to a person's capacity to consume alcohol (high, low). In this sense, it is clear that this term creates a lacuna in the Uzbek language, which is not lexemized by many alcoholic concepts.

The following translation techniques can be suggested in order to eliminate phraseological gaps in the translation of Chinese and Uzbek: In the form of a word or phrase; combining; figurative translation (explanation); adding information; omitting.

我暂时走了。待你**洞房花烛**之后，我再与新媳妇比比美丑。

Wǒ zhànshí zǒule. Dài nǐ **dòngfáng huāzhú** zhīhòu, wǒ zài yǔ xīn xífù bǐbǐ měi chǒu.

Men hozir ketaman, sen shu paytgacha turmushga chiqmagan o'zingning suyukli A Siuingga **uylansang**, shunda o'zimni u bilan solishtirib ko'rish uchun yana qaytaman.

I will leave now, and if you **marry** your sweetheart A Siu, I will come back to compare myself with her. (Ziyamuhamedov J. A Siu, 203).

In Chinese, the expression 洞房花烛 dòngfáng huāzhú is used in the meaning of "get married". When translated literally, it means "to enter the cave, to light a candle". This phrase, consisting of four hieroglyphs, was formed on the basis of the historical traditions of the Chinese. In ancient China, married young people lived together in a cave for three months to get to know each other better after the wedding. This habit is expressed by means of the word 洞房 dòngfáng. The second part of the phrase, 花烛 huāzhú, was used in ancient times to refer to the lighting of red candles in the shape of dragons and dragons in the room of the newly married bride and groom. So, both components of the phrase are related to marriage. That's why this phrase is translated into Uzbek with the word "get married". It seems that in the given example, in order to eliminate the lacunarity, the phrase was used in a one-word way.

Conclusion.

In conclusion, both Chinese and Uzbek linguistics have conducted scientific and applied research on the phenomenon of euphemism and lacuna. However, euphemism and lacuna in the Chinese and Uzbek languages have not been studied independently.

Although the Chinese and Uzbek peoples, the crown treasures of Eastern culture, have distinct mentalities and worldviews, their languages contain euphemisms on a similar topic. As a consequence of studying such euphemisms from a linguistic and cultural perspective, it becomes possible to identify the distinct, yet shared and related characteristics of the Chinese and Uzbek languages. In the end, it contributes to the growth of cultural and spiritual ties between the Chinese and Uzbek peoples.

It is possible to study euphemisms cross-culturally in any two languages, which has significant implications for cross-linguistics. Education and science place a premium on the study of Chinese and Uzbek euphemisms and dysphemisms, as well as the compilation of explanatory and translation dictionaries of euphemisms and dysphemisms. Determining the peculiarities of euphemism and dysphemism usage in journalistic style is also crucial.

The preponderance of lacuna in Chinese and Uzbek are found in kinship terms, somatic words, and paralinguistic tools. This is because kinship terms and somatisms function as base words in the lexical layer of both languages. In addition, between 60 and 80 percent of human communication is nonverbal.

In the background of the Chinese and Uzbek languages, lacuna related to kinship terms are observed. In the background of the Chinese language, there are many Uzbek-Chinese linguistic gaps. 76% Uzbek-Chinese lacunarism in terms of family members, 48% Uzbek-Chinese lacunarism and 16% Chinese-Uzbek lacunarism in terms of close kinship, and 65.6% Uzbek-Chinese lacunarism and 9.3% Chinese-Uzbek lacunarism in terms of kinship after marriage. The lacunarity of Uzbek was observed. In terms of kinship, an average of 66% Uzbek-Chinese and 6.5% Chinese-Uzbek lacunarity was discovered.

In Chinese and Uzbek, somatic lacuna are more prevalent when naming external body regions. In terms of external body regions, the Uzbek-Chinese lacunarity is 17.2% and the Chinese-Uzbek lacunarity is 12.5%. There is

virtually no lacunarity in the nomenclature of internal body organs. This can be explained by the fact that somatic meronyms, which are significant in the lives of certain people, are not significant in the thought processes of other people, as well as by the in-depth study of human internal anatomy in medical science.

Lacunar units are, on the one hand, a sign of national culture and an indicator of mentality, and, on the other, they are units whose appearance can alter in the context of intercultural interaction. Researching the phenomenon of lacunarity contributes to the advancement of lacunology, the identification of similarities and differences between languages and cultures, the elimination of barriers to intercultural communication, and the enhancement of the efficacy of foreign language instruction.

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