

NATIONAL-CULTURAL SEMANTICS OF LINGUISTIC UNITS: THROUGH THE PRISM OF PHRASEOLOGY, LEXICAL LACUNAE AND REALIA**Rasulova Saodat**

Uzbekistan state world languages university

Faculty of Russian philology

teacher-trainee

saodatrasulzade@gmail.com

Abstract. This study examines the national-cultural semantics of linguistic units through the analysis of phraseological expressions, lexical lacunae, and culture-specific realia. The research explores how these linguistic phenomena reflect and transmit cultural values, worldviews, and national characteristics across different language systems. By analyzing the interconnected nature of phraseological units, lexical gaps, and culturally-bound concepts, this paper demonstrates the complex relationship between language and culture in shaping national identity and cross-cultural communication. The findings reveal that phraseological expressions, lexical lacunae, and realia serve as repositories of cultural memory and vehicles for transmitting culturally-specific knowledge across generations.

Keywords: phraseology, lexical lacunae, realia, cultural semantics, national identity, linguistic worldview, cross-cultural communication

Аннотация. Данное исследование рассматривает национально-культурную семантику языковых единиц через анализ фразеологических выражений, лексических лакун и культурно-специфических реалий. Исследование изучает то, как эти лингвистические феномены отражают и передают культурные ценности, мировоззрения и национальные характеристики в различных языковых системах. Анализируя взаимосвязанную природу фразеологических единиц, лексических пробелов и культурно-обусловленных концептов, данная работа демонстрирует сложные отношения между языком и культурой в формировании национальной идентичности и межкультурной коммуникации. Результаты показывают, что фразеологические выражения, лексические лакуны и реалии служат хранилищами культурной памяти и средствами передачи культурно-специфических знаний через поколения.

Ключевые слова: фразеология, лексические лакуны, реалии, культурная семантика, национальная идентичность, языковая картина мира, межкультурная коммуникация

Annotatsiya. Ushbu tadqiqot frazeologik iboralar, leksik lakunalar va madaniy-spetsifik realiyalar tahlili orqali til birliklarining milliy-madaniy semantikasini o'rganadi. Tadqiqot ushbu lingvistik hodisalarning turli til tizimlarida madaniy qadriyatlar, dunyoqarash va milliy xususiyatlarni qanday aks ettirishi va uzatishini o'rganadi. Frazeologik birliklar, leksik bo'shliqlar va madaniy-shartlashgan tushunchalarning o'zaro bog'liqligi tahlil qilinib, til va madaniyat o'rtasidagi murakkab munosabatlar milliy o'zlikni shakllantirish va madaniyatlararo muloqotda namoyon etiladi. Natijalar shuni ko'rsatadiki, frazeologik iboralar, leksik lakunalar va realiyalar madaniy xotira omborlari va madaniy-spetsifik bilimlarni avloddan-avlodga uzatish vositalari vazifasini bajaradi.

Kalit so'zlar: frazeologiya, leksik lakunalar, realiyalar, madaniy semantika, milliy o'zlik, til dunyoqarashi, madaniyatlararo muloqot

INTRODUCTION

Language serves as both a mirror and a vessel of culture, reflecting and preserving the collective experiences, values, and worldviews of linguistic communities. The national-cultural semantics of linguistic units represents a fundamental aspect of how languages encode and transmit culturally-specific knowledge. This phenomenon manifests most prominently through three interconnected linguistic categories: phraseological expressions, lexical lacunae, and culture-specific realia [1].

Phraseological units, as fixed combinations of words with meanings that cannot be deduced from their individual components, often encapsulate cultural wisdom, historical experiences, and collective memory. These expressions serve as linguistic repositories of national consciousness, preserving cultural values and behavioral norms within their semantic structure [2]. Similarly, lexical lacunae – gaps in vocabulary where one language lacks direct equivalents for concepts present in another – reveal the boundaries and specificities of cultural conceptualization [3].

Culture-specific realia, representing objects, phenomena, or concepts unique to particular cultural contexts, further demonstrate the intricate relationship between language and cultural identity. These linguistic elements resist direct translation and require cultural mediation for

cross-linguistic communication [4]. The study of these phenomena provides crucial insights into how languages structure cultural reality and transmit national characteristics across generations.

METHODOLOGY AND LITERATURE REVIEW

This research employs a descriptive-analytical approach, drawing upon established theoretical frameworks in cultural linguistics, phraseology, and translation studies. The analysis is grounded in the cultural-linguistic methodology developed by Wierzbicka [5], which emphasizes the role of language in shaping cultural worldviews, and the lacunae theory proposed by Sorokin and Markovina [6].

The theoretical foundation builds upon Teliya's seminal work on phraseological culturology, which demonstrates how idioms function as cultural symbols embedded within linguistic structures [7]. Her research reveals that phraseological units operate on multiple semantic levels, encoding both literal meanings and cultural connotations that reflect national mentality and historical experience.

Contemporary scholarship has expanded this framework through the works of Maslova, who developed the concept of linguoculturology as an interdisciplinary field examining the interaction between language, culture, and consciousness [8]. This approach provides methodological tools for analyzing how linguistic units carry cultural information and contribute to the formation of national linguistic worldviews.

The study of lexical lacunae has been significantly advanced by research in contrastive linguistics and translation theory. Barkhudarov's classification of lacunae into linguistic and cultural categories provides a systematic approach to understanding vocabulary gaps between languages [9]. This classification system enables the identification of culturally-specific concepts that exist in one linguistic community but lack direct equivalents in others.

Recent investigations by Kramsch have further illuminated the relationship between language and cultural identity, demonstrating how linguistic choices reflect and construct cultural meanings [10]. Her work emphasizes the dynamic nature of cultural-linguistic relationships and the role of context in shaping semantic interpretation.

RESULTS AND DISCUSSION

The analysis reveals that phraseological expressions, lexical lacunae, and realia function as interconnected components of a complex system for encoding and transmitting cultural knowledge. Phraseological units demonstrate remarkable consistency in their ability to preserve cultural values and historical experiences across generations. These expressions often originate



from shared cultural experiences, religious traditions, or historical events that have shaped collective memory.

Phraseological expressions exhibit several distinctive characteristics in their cultural encoding functions. They frequently employ metaphorical structures that draw upon culturally-specific domains of experience, such as agricultural practices, religious beliefs, or social customs. The semantic opacity of these expressions – their resistance to literal interpretation – serves as a protective mechanism that preserves cultural meaning while filtering out non-cultural members of the linguistic community.

Lexical lacunae reveal systematic patterns in how different cultures conceptualize and categorize experience. These gaps are not random but reflect fundamental differences in cultural priorities, values, and ways of organizing knowledge. The absence of direct lexical equivalents often signals the presence of culturally-specific cognitive categories that shape how speakers of different languages perceive and interpret reality.

The examination of culture-specific realia demonstrates their function as markers of cultural authenticity and national identity. These linguistic elements resist assimilation into foreign linguistic systems, maintaining their cultural specificity even when borrowed across languages. Their preservation within linguistic systems serves as evidence of the deep connection between language and cultural identity.

The interaction between these three phenomena creates a complex network of cultural meaning that operates at multiple levels of linguistic structure. Phraseological expressions may incorporate realia as components, while lexical lacunae may exist precisely because certain realia are absent from particular cultural contexts. This interconnectedness suggests that cultural semantics operates as a holistic system rather than through isolated linguistic elements.

CONCLUSION

This analysis demonstrates that phraseological expressions, lexical lacunae, and culture-specific realia constitute essential components of national-cultural semantics, functioning as vehicles for preserving and transmitting cultural knowledge. These linguistic phenomena reveal the profound interconnection between language structure and cultural worldview, highlighting how linguistic communities encode their unique experiences and values within language systems.

The study of these elements provides crucial insights for cross-cultural communication, translation theory, and language pedagogy. Understanding the cultural dimensions of linguistic units enables more effective intercultural dialogue and helps preserve the cultural diversity



embedded within linguistic systems. Future research should continue exploring the dynamic relationship between language and culture, particularly in contexts of globalization and cultural contact.

REFERENCES

1. Vereshchagin, E. M., & Kostomarov, V. G. (2005). *Language and culture: Linguistic and cultural studies in teaching Russian as a foreign language*. Moscow: Russian Language Publishers.
2. Dobrovol'skij, D., & Piirainen, E. (2005). *Figurative language: Cross-cultural and cross-linguistic perspectives*. Amsterdam: Elsevier.
3. Dagut, M. (1981). Semantic voids as a problem in the translation process. *Poetics Today*, 2(4), 61-71.
4. Newmark, P. (1988). *A textbook of translation*. New York: Prentice Hall.
5. Wierzbicka, A. (1997). *Understanding cultures through their key words*. Oxford: Oxford University Press.
6. Sorokin, Y. A., & Markovina, I. Y. (1983). Cultural specificity and problems of intercultural communication. Moscow: Moscow University Press.
7. Teliya, V. N. (1996). *Russian phraseology: Semantic, pragmatic and linguocultural aspects*. Moscow: School "Languages of Russian Culture".
8. Maslova, V. A. (2001). *Linguoculturology*. Moscow: Academia.
9. Barkhudarov, L. S. (1975). *Language and translation*. Moscow: International Relations.
10. Kramsch, C. (1998). *Language and culture*. Oxford: Oxford University Press.

