It is noteworthy that most of the international terminology used in scientifically-technical terminology, in particular in the field of computer science, is mastered by the English language through the Russian language (intermediate language). Therefore, the Russian version of these terms is also acceptable for our language.

Generally speaking, speaking from another language is caused by social necessity. In this case, a new word or phrase that comes into being is not available in the mother tongue. Particular terms in the field of computer science include computer, computer, convergence, converter, content, browser, web design, web server, web service, dorvey, dorgen, driver, and special abbreviations, including letters, marks and numbers: *CAS , RAM, C #, S ++, SOM +, i18n, I / O, 4G.*

There is a concept of «adaptation» and «assimilation» in the theory of vocabulary, and today the computer terms themselves gradually pass through these processes. Most of these professions are adapting to the phonetic structure of the Uzbek language. This adaptation process is being accomplished by adapting the Uzbek language to the pronunciation norms, obtaining various grammatical formulas. A compliment may also be adapted to the vocabulary process. For example, *код – кодлаш, шифр – шифрлаш, дуплекс – дуплекслаш, мультиплекс – мультиплекслаш, обфуксация – обфуксациялаш, скремблер – скремберлаш, тунелл – тунеллаш, зуммер – зуммерлаш* such as terminology and terminology units that represent computer processes.

As mentioned above, the majority of computer terms are Russian, English, German, French, Italian and other languages. Adaptation from the phonetic aspect to the structure of the native language is a holcom computer in Western European languages.

We would like to recommend the introduction of computer terminology from Western European languages in the context of international terminological units that meet the current Uzbek language' spelling rules. For example, hypermedia, hypertext, hypercube, we think that these terms can be used in any language without hypermedia, hypermedia, hypersubjects (hypermedia, hypermata, hyperkin) in the verbal language (in the current Uzbek language). In our opinion, translation into this context will facilitate the process of acquisition and understanding international terms.

In the future, we hope that specialists will develop new grammar rules on the basis of international terminology graphics. In this case, it is quite possible that the alphabet will come up with many terms that will have two variants.

During the formation of the Uzbek computer terminological systems, the number of foreign and acquired terms has grown significantly. In particular, the impact of the introduction of computer terminology is crucial. In particular, this can be observed in the terminology practice. So far, experts have been able to see computer terminology units incorporated into sectorial dictionaries based on terminology. Computer-based terminology, used independently in the composition of the terminology or combination of vocabulary terminology, serves to express the concept of the field.

The sources of computerized terminology were studied in English, Uzbek languages and indicators of computers were determined.

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THE PROBLEM OF THE INTERDEPENDENCE BETWEEN LANGUAGE AND CULTURE

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Abstract: This article discusses the connection of language and culture with each other. The problem of the interdependence between language and culture has been the subject of debate among many eminent scholars: some say that language is related to culture as part of a whole, while others say that language is only part of the whole as a form of cultural expression. Therefore, the article has been enriched by the opinions of linguists around the world.

Today, one of the central issues in linguistics is the tool for exchanging information between culture and language, the traditions that make up a nation, and people. That is why concepts such as "language and culture", "language personality" are of special importance.

For many years, the problem of the interdependence between language and culture has been the subject of debate among many eminent scholars: some say that language is related to culture as part of a whole, while others say that language is only part of the whole as a form of cultural expression. In particular, we can refer to the views of the founders of the American and Russian schools of ethnolinguistics E. Sapir and N. Tolstoy.

According to E. Sapir, language does not exist outside of culture, that is, as a "set of practical skills and ideas that have become a social heritage that characterizes our way of life" [Sapir 1993: 185]. That is, as one of the types of human activity, language is an integral part of culture and is defined as the sum of the results of human activity in various spheres of human life: *industrial, social, spiritual*. However, language stands alongside culture as a form of existence of thought and, most importantly, as a means of communication. If we look at language in terms of its structure, function, and ways of assimilating it (local and foreign), the socio-cultural stratum or component of culture becomes part or background of the language.

According to N.I. Tolstoy, language can be considered as an integral part of culture or a tool of culture (it is not the same thing), especially when it comes to literary language or folklore language. However, language is at the same time autonomous in relation to the whole culture, and it can be considered separately from the culture (this is permanent) or as an equivalent in comparison with the culture and through equal events" [Tolstoy 1995: 16].

According to Ter-Minasova, language is a powerful social tool that shapes the culture, traditions, social self-awareness of a particular speech group, shaping the nation, shaping the flow of people to the ethnic group [Ter-Minasova 2000].

It is well known that language is one of the most important national components of culture. First of all, language contributes to the fact that culture can be both a means of communication and a means of separating people. This means that speakers of a particular language are a sign of belonging to a particular community.

In particular, language determines the nature of thinking, the way we know the world, and influences human consciousness and behavior. Attitude to language as a cultural phenomenon, describing it from these positions requires attention to the features of national mentality and their reflection in vocabulary, phraseology, speech etiquette, moral concepts, the nature of the speech activity of the carrier of a particular thing.

According to V.A. Maslova, linguistics is "a branch of linguistics that emerged at the crossroads of linguistics and cultural studies" [Maslova 2001: 9]. In addition, "Cultural Studies and Linguistics, Ethnolinguistics and Cultural Anthropology is an integrated field of knowledge that incorporates the results of scientific research" [Maslova 2001: 32].

V.N. Telia also considered this idea as a part of ethnolinguistics and described it in his scientific work as "a science devoted to the study and description of the synchronous interaction of language and culture" [Telia 1996: 217–218].

According to V.V. Krasnyx, linguocultural studies is "a science that studies the manifestation, reflection and fixation of culture in language and speech, and is directly related to the complex study of the national landscape, linguistic consciousness, mental-lingual" [Krasnyx 2002: 12].

Theoretical and methodological concepts of linguocultural studies in modern linguistics are described in detail in the monograph "Linguoculturology" by V.V.Vorobyov, the author describes linguoculturalism in several ways [Vorobyev 2008: 32]:

1) the boundary between the sciences that study this synthesized type of science, culture and philology (linguistics);

2) the main object of linguocultural studies - the study of the relationship and interaction of culture and language in the process of functioning and the interpretation of this interaction in a single structural integrity;

3) the subject of linguocultural studies - national forms of the existence of society, reproduced in the system of linguistic communication and based on its cultural values, all that constitutes the "linguistic landscape of the world";

4) linguocultural studies focuses on the new system of cultural values put forward by the new thinking, the modern life of society, the full, objective interpretation of facts and events;

5) an objective, complete and holistic interpretation of folk culture requires from linguistics a systematic description of folk culture in its language, their dialectical interaction and development.

We can summarize that, linguistics, which emerged at the crossroads of linguistics and cultural studies, is a new philological science that studies the spiritual values and experiences of a certain national-cultural community in a certain form. He studies the connection of the studied linguistic expressions with the synchronously moving mentality of the people and emphasizes that they ensure the fulfillment of educational and intellectual tasks of education [Vorobyev 1999: 77].

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MEANINGS OF NUMBERS IN ENGLISH CULTURE

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Numbers are more than a convenient measure of the physical world. Numbers are not merely quantitative, but also qualitative. Numbers have two distinct characteristics: they are concrete, and associated with quantity; they are also non-concrete (abstract), implying a qualitative expression which changes across cultural and historical contexts. In many traditions, numbers are linked with cosmic principles that give order and structure to the universe, governing the movement of the moon and planets as well as plant, animal, and human life. "Numbers are seen as universal templates of creation, and therefore as symbols of perfection and of the gods" [Fontana, 1994, p. 64].

Human beings have been fascinated with numerals, which are often used as symbols representing certain ideas, and they appear in the folklore of every culture. Numbers have been imbued with complex symbolism across different cultures since the earliest recorded events. The cultural acquisition of meaning like this provides the potential for great variation internationally in the symbolism of numbers. This potential of numerical symbolism is quite consistent worldwide. From mythology to astrology to religion, numbers play a conspicuous role in our daily lives. Some non-concrete numbers can attain cross-cultural recognition through the increasing frequency of cultural exchanges. The mystical numbers have been considered feminine and masculine, holy and evil, auspicious and inauspicious. Number superstition is often based on the traditional symbolism of numbers (such as sacred seven and unlucky thirteen).

1. All in one piece
Meaning: Safely