

LINGUISTIC AND CULTURAL FEATURES OF LACUNAR UNITS

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DOI: <https://doi.org/10.63001/tbs.2024.v19.i02.S2.pp362-365>

KEYWORDS

culture, linguoculturology, lexicon, term, lacuna, ethnography, communication, equivalent, phenomenon, synthesis, paradigm, linguistics, factor, nominative, connotative.

Received on:

25-07-2024

Accepted on:

13-11-2024

ABSTRACT

This article reflects the lacunar units in Uzbek language and their linguocultural features. A number of foreign literature and scientific and theoretical sources on this topic are analyzed.

In particular, the absence of a lexical unit or word of one language in another language, as well as the impossibility of expressing a word in another language due to the lack of an equivalent unit for the same word, the expression of such units, as a rule, through interpretation or description or through nonequivalent words - are studied within the framework of the concept of lacuna.

The author divides the socio-cultural lacunae of our life into such types as subjective, communicative, cultural lacunae and textual lacunae, explains their national-cultural features, various national-cultural discrepancies in communicative activity and communication, as well as some specific communicative situations in a broad sense.

In the analyzed lacunae units, national-cultural and linguacultural traditions and specificity of Uzbek people and other peoples are revealed.

INTRODUCTION

In world linguistics, the results of practical linguistics are used to study the relationships between words and concepts, the relationships between terms in the conceptual direction. Computer technologies and methods are used for semantic analysis.

At present, along with the theoretical study of terms, attention is paid to practical issues such as paradigm, hierarchy, gradation, pragmatics, and stabilization of terminology.

Computer technologies and corpora are important in the systematic study of lexical units, as models for highlighting the semantic connections between lexemes. The study of terms based on various models, in addition to their communicative function, allows us to highlight their essence as products of linguistic consciousness, and to distinguish between their cognitive and pragmatic features.

Languages and cultures of the world are in constant communication and cooperation, and this process ensures their continuous development. At the same time, mutual imbalances and various aspects arise between different languages and cultures.

In linguistics, there are various terminological means for designating such differences. One of the terms widely used in academic research to justify the difference between the compared languages and cultures is the term *lacuna*.

Lacuna is actively used today to designate mutual inconsistency, a systematic difference between the compared languages.

Lacunar units arise as a result of the absence of a verbal representation of a concept of one language in another language. Lacunar units are called concepts that exist in a certain language or culture, but in fact this concept also exists in another language or culture, but this concept does not act as a lexical unit in the language of this culture. Scientific sources note that the concept of lacuna was used as a scientific term in the last century, that is, since the 70s of the twentieth century. At present, the interpretation of the term "lacuna" in modern linguistics has moved towards the synthesis of scientific research. And this is no accident, because language as a means of communication is inextricably linked with social life and culture. For any area of language cannot exist without cultural, ethnographic, social and psychological factors.

Main part.

In the second half of the 20th and the beginning of the 21st century, the paradigm of constructing a language system was limited to answering the current textual problems of the last hundred years, as a result of which linguistics turned to the human factor.

An important link between language and culture is a person. The development of a person as a personal (subjective) activity occurs together with the value system of a particular society. A person's abilities are formed at a specific time, in a specific historical and social existence. His language and speech skills are not limited to this specific culture or value, but develop through interaction with all the people with whom he communicates.

Since a lexical unit or word that exists in one language does not exist in another language, and there is no equivalent unit for the same word, it will be impossible to express this word in another language. Such units are usually expressed by explanation or description, or by nonequivalent words.

The available data show that between interacting languages and cultures, discrepancies in their lexical layer and grammatical construction vary relatively widely.

Therefore, linguists, along with dividing linguistic lacunae into *initial* and *relative*, also divide them into stylistic, ethnographic and associative. Stylistic lacunae arise when two languages are, for some reason, incompatible in stylistic terms.

The above-mentioned *initial lacuna* denotes a unit (element) existing in one language or culture and not found at all in another language and culture. The *relative lacuna* refers to partially incompatible concepts and phenomena in the compared languages and cultures.

It should be noted that many experts do not use the term "lacuna" to describe various interlingual and intercultural inconsistencies. Instead, to replace a lexical unit that does not exist in one language, they directly use an existing concept in another language.

A lacuna is the inability to fit languages and cultures into one size (shape) due to the incompatibility of one or another realia in the communication process.

Based on experience, sociocultural lacunae can be classified as follows:

- Subjective lacunae reflect national and cultural characteristics;
- Lacunae in communication activity represent various national-cultural discrepancies in communication;
- Textual lacunae are a unique communication tool that arises in texts, and they are reflected in the content of the text, in the forms of reflection and acceptance of the material, in the purpose and poetics of the author;
- Lacunas of the cultural scale (landscape) in a broad sense explain this or that specific communicative situation.

The picture of the world, on the one hand, is changeable, multivariant and individual, on the other hand, it reflects a large group of language owners and a sociotypical vision of the nation. Accordingly, we can talk about a national-cultural language embodying a unique national image and consciousness of the world and a private language.

It is this specificity that underlies the concept of "description of lacunae" and internal linguocultural communication. For example, the difference between Russian language and German language in the landscape of world languages leads to the emergence of certain lacunae in the process of intercultural communication.

In each language, internal lacunae are of great importance. Although there are lexemes that are semantically close to each other, there are still many gaps in the language fund, its lexical system.

In cultural theory, the term *lacuna* preserves the "cultural distance" between languages and cultures. As a general humanitarian term, it expresses a number of closely related concepts, such as "diversity", "incompatibility", "linguistic weakness", "meaninglessness", "difference", which arise in the process of communication.

The emergence of the phenomenon of "lacuna" in foreign linguistics is explained by the universality of some linguistic and

cultural phenomena (linguistic and cultural universality) and the lack of representation of this phenomenon in a certain culture. Also, lacunae units can be observed in the same language. Although there are lexemes semantically close to each other in the language fund, its lexical system still has many "empty spaces", "unfilled gaps". At the same time, some concepts in the language are not defined, are not commonly used or are not implemented.

Lacuna - lat. 1. A hole with liquid inside, a depression, a hollow space. 2. A space that lets something through¹.

Although Alisher Navoi, the great thinker, did not use the term "*lacuna*", he was one of the first to establish this phenomenon. In his work "Muhokamat-ul lugatayn" ("A Conversation about Two Languages"), he made a comparative analysis of the Turkic language and the Persian-Tajik language and put forward the first ideas about the absence of some words and concepts from the Turkic language in the Persian-Tajik language, that is, about a cultural gap.

For example, "Ва хўбларнинг кўз ва қошлари орасинки, қабоғ дерлар. Форсийда бу узвнинг оти йўқтур", "Ва хусн таърифиди улуроқ холғаким, турклар менг от кўюптурлар, алар от кўймайдурлар".

"Егуликлардин агарчи кўй мучаларидин баъзиға от кўюптурлар, аммо орқани ва ошуғлуғ иликни ва ён сўнғакни ва қобурғани ва иликни ва ўрта илик ва бўғизлағуни туркча айтурлар. Ва яна баъзи емаклардин қаймоғ ва қатлама ва буламоғ ва қурут ва улоба ва манту ва куймоғ ва уркамоғни ҳам туркча айтурлар"².

In the given examples, external lacunary units are considered using the example of the Turkic and Persian languages. That is, it was substantiated that such words and concepts as *қабоғ*, *менг*, *қобурға*, *қатлама*, *қурут* exist in Turkic language, but do not have their expression (equivalent) in the Persian language.

Today, scientific interpretations of this term vary:

Lacuna - these are "blank spots", "emptiness" that arise as a result of the absence of an equivalent concept in the language³. Such an approach is understood only in a narrow sense, within the framework of the lexical layer of language. For example, the linguist L.S. Barkhudarov, when classifying non-equivalent vocabulary, identifies a group of "random lacunae" and asserts that a given lexical unit in one language for some reason does not exist either as a word or as a set phrase in another language. "Each culture, each language sees this world in its own way and is a separate world in itself"⁴, writes the famous linguist Octavio Paz.

Linguists I.A. Sternin and G.V. Bykova divide the lacunae in the interaction of certain nations into 2 main types - *internal* and *interlingual* lacunae⁵. They are: lacunae within a language, that is internal lacunae (*non-use of a particular lexical unit or word with the same meaning in one language*) and interlingual lacunae (*the absence of a lexical unit or word with the same meaning from one language in another one*).

¹Тўрақулов Ё.Х., Усмонхўжаев А. ва бошқалар. Русча-лотинча-ўзбекча тиббий терминлар изохли луғати. – Т., 1996. – Б. 161.

²Алишер Навоий. Муҳокаматул луғатайн. МАТ. 16-том. – Т., 2000. – Б. 16-17., 21.

³Эйнуллаева Е.А. Лакуны в структуре языковой личности и их заполнение в межкультурной коммуникации (на примере английского и русского языков) // Автореф. дисс. на соискание уч. степени канд. фил. наук. – М., 2003.

⁴Октавио Пас. Перевод // Перевод – средство взаимного сближения народов: – М., 1987, – С. 159.

⁵Стернин И.А., Быкова Г.В. Концепты и лакун // Методы исследования языкового сознания. – М., 1998. – С. 55-67.

Meanwhile, all aspects of culture are imbued with the national spirit, that is, no culture exists without a nation. A person embodies such a culture and value as a holistic historical personality. This, in turn, allows us to talk about a specific public culture (or national culture). This feature in various nations is inextricably linked with the acceptance of the world picture in the national spirit and its reflection in language.

Most linguists interpret the concept of a lacuna in a general sense as a situation, a process of interconnection and a phenomenon with a character specific to realia⁶.

Thus, the term lacuna in a broad sense embodies specific national characteristics of representatives of the compared language and culture, and in a narrow sense includes words or lexical units that do not exist within one language or languages. It should also be noted that there is still no universal theoretical rule regarding the term "lacuna" in science and philosophy⁷. Especially in the history of philosophy, its various phenomena have been interpreted and studied.

Many researchers note that such incommensurability, i.e. presence in one language and absence in the second, exists not only in the lexical layer of the language, but also in the grammatical layer of the compared languages. For example, one of the linguists V. L. Muravyov notes that such adjectives as *mon*, *ton*, *son*, widely used in French, do not have their analogues as grammatical categories in the Russian language⁸.

Such analyses are also noticeable in ethnopsycholinguistic studies conducted by researchers as a "cultural phenomenon". They come to this conclusion after studying the differences between languages and cultures based on works of literary translation:

Errors or unexplained levels of unnatural disproportions, inconsistencies in literary translations come from the sign of the peculiarity of the phenomenon of languages or the characteristic psychological feature of a foreign language. The English linguist K. Hale uses the term "gap" when comparing the language and ethnoculture of the Australian aborigines with the language of English-speaking people⁹.

The famous German writer G. Karau, preserving the specific culture of the German-speaking population, purposefully used realia as a lacunary unit in his works in the following way:

*"Da endlich steht er unter der heißen Dusche, trinkt, schon im Halbschlaf, einen Magenbitter, genießt wie sich alles in ihm entspannt und löst"*¹⁰.

*"Потом он стоит под горячим душем, полусонный пьет магенбиттер и с наслаждением ощущает во всем теле приятную теплоту и покой"*¹¹.

The translation:

"Then he stands under a hot shower, half asleep, drinks Magenbitter (bitter tincture made from medicinal herbs for the stomach) and enjoys feeling the pleasant warmth and peace throughout his body".

The Russian linguist I.A. Sternin writes the following about lacunary units: "Each language has a large number of intra-

linguistic lacunary units, that is, although there are lexemes that are close in meaning, there are empty, unfilled spaces in the lexical system of the language"¹².

Based on the above, the term "lacuna" can be clarified as follows:

Lacuna - it is a discrepancy, a diversity between compared languages or cultures, an absence or a unique expression of the same event or concept in one or another language.

The concept of lacuna is appropriate to consider as a phenomenon that concerns all areas of linguistic units. The term "lacuna" is considered as a unique multifaceted concept in linguistics, but its inherent transparency in itself ensures clarity and unambiguity in linguistics.

Linguist A. Khasanov says about the concept of lacuna: "It is known that linguistic phenomena observed when comparing two lexical systems are generalized by the concepts of equivalence and non-equivalence. The phenomena of lacuna and realia serve to express a unit that does not exist in one of the compared languages, as a component of non-equivalence. In other words, non-equivalence is a hyperonymic concept that generalizes the phenomena of lacuna and realia.

Lacuna is a unit that does not exist in a language as either a concept or a word, but exists in a language only as a concept. Realia is a unit that exists (in one language?) both as a concept and as a word, but in (another?) language it does not exist either as a concept or as a word"¹³.

For instance, *transverse unevenness of the road, part of the arm from the elbow to the shoulder* - have not named in our language yet.

қўқим (dust), *эрати* (to take temporary), *ёққич* (switch), *капча* (narrow waist), *қумқулоқ* (sharp minded), *милмиллатмоқ* (low heat), *пичма* (sheared sheep), *чак-чүк*, *идрамоқ*, *кайпанг*, *жартилламоқ*, *чибжингламоқ*, *пашшаламоқ*, etc.

In the definition of the phenomenon of a lacuna given above by the author there is a contradiction: "Lacuna is a unit that does not exist in language both as a concept or a word, but exists in language only as a concept". First he says that it does not exist in language even as a concept, and then he says that it is a unit that exists in language only as a concept. The phenomenon of realia in language is given a correct and justified definition.

So, realia is an object, sign or action-phenomenon that exists in one language and does not exist in another language, a lacuna is a concept that actually exists in one language (and also in other languages), but the object, sign or action-phenomenon not expressed and not entered into circulation as a word.

As already noted, the terms "lacuna" and "realia" are mutually exclusive. For example, "қўмач" - dough baked in ash, could become a medical realia. This word is mentioned in the dictionary of Mahmud Koshgari as *устисқо*, that is, a medicinal food used to treat the disease of fluid accumulation in the abdomen. This word is not found in any other culture. Lacuna, on the other hand, is found in other cultures, but is not expressed in words.

The concept of lacunar units is a concept related to linguacultural studies. Since a term is first and foremost a word, it covers the values of the people, national-cultural relations, and the assessment given to a disease. As for lacunar units, we see that in the literature there are concepts related to this term, which in some sources is used in a mixture with realia, and that the term and realia are assessed by some scientists as

⁶Влахов С., Флорин С. Непереваемое в переводе. – М., 1980. – С. 85.

⁷Данильченко Т.Ю. Лакуны: философский и теоретико-культурный аспекты // Автореф. дисс. на соискании уч. степени док. филос. наук. – Краснодар: 2010.

⁸Муравьев В.Л. Лексические лакуны (на материале лексики французского и русского языков). – Владимир: СГПИ, 1975. – С. 148.

⁹Hale K. Gaps in grammar and culture // Linguistics and anthropology: in honor of C.F. Volgelin-Jisse. Univ. Press, 1975. – P. 77-98

¹⁰Karau G. Go oder Doppelspiel im Untergrund. Roman. Militärverlag der DDR, 1982. – S. 288.

¹¹Карай Г. Двойная игра: Роман. – М.: Воениздат, 1991. – С. 312.

¹²Стернин И.А. Концепты и лакуны. Лингвистические основы межкультурной коммуникации // – Нижний Новгород: 2003

¹³Хасанов А. Ўзбек адабий тилидаги лексик лакуналарнинг диалектал асослари. Фил. ф. бўйича фалс. док. (PhD) ... дисс. автореферати. Тошкент: 2021. – Б. 12-13.

concepts related to each other. For example, among them are the Romanian scientists S. Florin, S. Vlakhov.

Realities include words and phrases denoting objects specific to the life of one people (lifestyle, culture, social and historical development) and alien to another people, reflecting national and historical coloring and usually not having equivalent words (equivalents) in other languages.

R. D. Filatov comments on lacunae and divides lacunae into two types: complete and incomplete. In the lexical system of the literary language, the absence of a lexical unit denoting a particular concept, or when comparing its regional types with other types, is called a complete lacuna. If in a certain number of names filling the acquired language system, synonymous-phraseological units are found that carry additional connotative or connotative-nominative information, then it is considered that incomplete lacunae are discussed about.

It is incorrect to use the phenomenon of lacuna as a synonym for realia. Their use as synonyms not only narrows the scope of the concept of the unity of realia, but also reveals an erroneous approach. Because lacuna by its name lakun means "emptiness", "nameless concept". The phenomenon of lacuna is appropriately applied to the absence of verbal expression of existing concepts in cultures. In this case, the concept "which should be expressed through words in language as a means of communication, but is not expressed" is interpreted as a "gap", "empty, unfilled spaces". For example, *иллаки, отликмоқ, калчик, кучукламоқ, кўкичак, кўтарам*.

It is wrong to evaluate realia as "emptiness". Since the concept represented by realia is not observed in another culture, there is no need to call it per se.

CONCLUSION

1. At the lexical level of language, there are words that are not observed in either the words of the borrowed layer or in the units of the native layer. These are concepts that have names in the literary language or terminology. In science, this phenomenon is known as the phenomenon of *lacuna*, and the units are called *lacunar units*.

2. It is appropriate to evaluate lacunary units as a linguistic phenomenon that shows the internal capabilities of the language and serves to demonstrate the vocabulary (reserve) of each people, as well as national culture, linguacultural studies and its specific features.

3. Lacunar units reflect the national culture of Uzbek people, as well as all Turkic peoples, word forms in their language, sound structure and methods of word formation, etc. Also, their etymological bases embody such concepts as people's way of life, customs, traditions, attitude to reality, mental consciousness, perception, language abilities.

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