

LACUNA AS A LINGUOCULTURAL PHENOMENON IN UZBEK AND ENGLISH LANGUAGES

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Abstract: The article discusses the concept of lacuna, its classification, its manifestations in intercultural communication, and its role in translation studies. It also emphasizes the issue of achieving balance in translation with the example of English-Uzbek and Uzbek-English comparisons. Approaching the term “lacuna” from the linguocultural point of view is highly supported in the article. It is proved that the study of lacuna in the linguocultural aspect has a number of advantages. This approach can help to understand the lacuna in integrity, in all its beauty, to see deeper foundations of the lacuna, and to open up new perspectives and opportunities for understanding intercultural communication. In particular, we stand for the use of linguocultural analyses in Uzbek-English translation fiction, the languages, which are distant from each other, because in prose works there are many lexical units with a clear linguocultural component, and in most cases they are given the decisive roles as expressing the literary value and idea of the work. Deep background knowledge is required to properly understand and translate these lexical units. Insufficient understanding and incorrect translation can lead to misunderstandings and cultural errors in communication. In this context, this paper aims to show the benefits of a deeper and combined study of the lacuna in linguistic and cultural aspects.

Keywords: lacuna, alternative vocabulary, intercultural communication, relative lacunae, national conceptual space, const.

Due to the growing scientific and technical process and globalization as a result of large-scale international dialogue, lately cultural focus has been on these links. Cultures are more than languages, but this is why there is an urgent need to study intercultural communication - intercultural communication. Naturally, such communication is characterized by a clash of cultures, which in turn creates some barriers to communication. Currently, the changing methodological paradigm in linguistics and translation, the rapidly evolving world and globalization, now require translation to focus not only on linguistic issues, but also on its cultural aspects, and is now regarded as a form of intercultural and intercultural communication. Certainly, as a result of inter-linguistic and intercultural alternatives arising from intercultural or intercultural communication, the problem of understanding and interpreting the concepts of another language and culture by one language and culture owner arises. As the scientific paradigm shifted towards anthropocentrism in the 20th and 20th centuries, special attention was paid to the national-cultural nature of linguistic phenomena and the close relationship between language and culture. The urgency of these issues has prompted the emergence of such areas as cognitive linguistics, psycholinguistics, ethnopsycholinguistics, linguistic philosophy, linguistics, and lacunology. In the second half of the twentieth century in the work of researchers comparing aspects of language and culture, the concepts of lacuna and lacuna emerged. First of all, the national aspects of the conceptualization of the world surrounding the lacuna phenomenon are related to the fact that people of different nationalities have a deep and

unbalanced attitude towards the world, based on their own worldview. In the course of the research, the lacuna was classified into lexical and lingual cultures. Lacunas indicate the national and cultural identity of languages, and this is due to the fact that there are no other languages or concepts that have emerged as a result of living conditions, worldviews, psychology, traditions of a particular nation. Of course, mutual understanding is not an inescapable goal, but achieving this goal in a realistic way requires a deeper understanding of the national culture, linguistic and conceptual worlds of this nation. According to Yu.A.Sorokin and I. Markovina, "Lacunas are the result of a lack or excess of experience in linguocultural unity". Lacunas, first mentioned in linguistics, in particular in stylistics, are currently being considered in many studies on ethnopsycholinguistics, cultural studies and linguistics, with different classifications, research and elimination methods. In turn, there appeared a special area of study of lacuna - lacunology. A number of authors who study lacuna from a linguistic and cultural perspective perceive it as a barrier to communication, and we consider it to be a valid conclusion. Lacuna as a linguistic phenomenon that causes the process of mutual understanding between participants of any kind, especially intercultural communication, always occurs when certain parts of the culture and language codes are not covered by semantic means and cause confusion.

ANALYSIS AND RESULTS. When considering the differences between languages and cultures, one of the first issues to consider is the notion of 'lacuna', which is used in a narrow and broad sense. This is because the difference between the two languages and cultures is obvious in the example of the lacunae. When the term "lacuna" is used in the narrow sense, it is assumed that the vocabulary does not contain the necessary words to describe a particular concept. According to Yu.Stepanov, the lacunas are "white spots" or spaces in the semantic map of the language [3.120]. They exist in each language and are units that are not felt in the internal structure but which are distinguished in the comparison process. Stepanov proposes to differentiate between absolute and relative lacunas. Absolute lacunas appear in translation dictionaries and are understood as words that have no equivalent in a particular language. In other words, the absence of a lexical unit in one language is absent in another. The meaning of absolute lacuna can only be illustrated. For example, for English, the expression of parts of the day in the Uzbek words such as *azan* (early morning), *peshin* (noon time) *asr* (after noon time) and *hufton* (time for night prayer) (for example, slept before noon, stayed home in the evening, went out in the afternoon prayer and left in the night prayer) are the absolute lacunas. Relative lacunas are words that are used rarely in the language, in exceptional cases. The relative lacuna for the English language is an example of such concepts as "*bolajonko`ngil* (heart striving for love of children), *yo`nqo`shni – jonqo`shni* (close neighbor - soul neighbor)". Separate studies of lacuna in absolute and relative species are supported by many researchers. But there are some who oppose it. According to Gudkov, the term "relative lacuna" itself has not been successful. Because, "there is no relative gap" [2.79]. The term "Lakuna" is used not only to compare languages but also other aspects of culture. With some modifications to Stepanov's description, researchers recommend describing the lacuna as "white spots" in the semantic map of language, text, or culture, the tools of national consciousness. Lacunas also appear in comparisons that have their place in intercultural communication. According to Tomasheva "national elements of culture that are harmoniously reflected in the languages of certain cultures and that are not fully understood or partially understood by other linguists and cultures" [5.49]. In general, the lacuna expresses concepts that exist in one culture and do not exist in another, to be more precise, a

sign of the specifics of language and culture. In contrast to the language lacuna, culturological (cultural) lacunas are also highlighted. This approach methodologically justified, because on the one hand such a broad interpretation of the term "lacuna" relies on a real connection between language and culture, on the other hand it helps to clearly identify some forms of language and culture. Different classifications of the lacuna are suggested, depending on the differences and the basis. Ethnopsycholinguistics presents the following types: Language lacunas (lexical, stylistic and grammatical), cultural lacunas (ethnographic, psychological, lifestyle, kinesic), text lacunas. As we have already mentioned, when the English and Uzbek languages are compared, the lexicon for the English language is an example, such as the *azan*, *evening*, and *noon*, referring to the time in Uzbek. For English, the suffixes that are added to the verb in the Uzbek language are grammatical lacunas. An example of a stylistic lacuna is the absence of a word with similar stylistic color in one of the contrasting languages. For example, the word "*oraz*" (literally "face") in the Uzbek language or the word "*sarv*" referring to the beautiful figure are stylistic lacunas for the English language. Ethnographic lacunas are directly related to the nonlinguistic environment, and their existence is explained by the fact that the realities of one culture are not in another culture. For example, the Uzbek concepts of English such as "*sochpilik* (used for fastening the hair endings)" and "*tillaqosh* (women's ornament)" are ethnographic lacunas. Because ethnographic lacunas are located in linguistic and extraterrestrial environments, some researchers suggest that they are called linguocultural phenomena rather than culturological phenomena. This view is also true in our view. There are other types and classifications of lacuna. According to the language system, the lacunas are divided into types of inter-linguistic and onelanguage systems. Lacunas are defined when comparing different languages, and in one of them there is no lexical equivalent to another language unit. Lacunas belonging to one language are defined within a paradigm of language - for example, the absence of a word with opposite meaning or the absence of any morphological form of the word, etc. The interracial lacunas can be classified as wellfounded and non-substantiated. Lacuna based on the fact that there is no corresponding thing or event in the national culture. But unreasonable lacuna cannot be explained by the absence of something or event - in culture they exist, but the words they are named by do not exist. For example, "*sochpilik*" is a lacuna based in English, because this word is a culturebound word that is not typical of English culture. The words "*noon*" and "*supper*" are called unsound lacuna. Bogdanova says that "when it comes to lacuna, the absence of a word in a given language does not always indicate a lack of words in that language" [4.29]. The point is that certain concepts are in demand in society. On the one hand, it is the lacuna that play the key role in defining concepts that are important to one culture and not important to another. This means that not only the current understanding of the language, but also the nonexistent concept, can provide information about an event.

CONCLUSION. Deep analysis of the lacuna helps to gain new knowledge about the culture of the people, including its mentality. This facilitates the translation process and helps preserve the original form and content in translation. As a result of this analysis, we can see that the concept of "lacuna" is still inaccurate in the scientific apparatus of translation theory. The term "lacuna", successfully used by a number of authors, does not have a single interpretation. There have been several articles and theses published in the translation, but the development of a more accurate approach to this term and concept remains relevant. In general, it has been proved that the study of lacuna in the linguocultural aspect has a number of advantages. This approach can

help to understand the lacuna in integrity, in all its beauty, to see deeper foundations of the lacuna, and to open up new perspectives and opportunities for understanding intercultural communication.

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