



The usage of national-cultural specifics in the Lacunas

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ARTICLE INFO

Article history:

Received 02 Jan 2017

Received in revised form 05 Feb 2017

Accepted 22 Feb 2017

Keywords:

Linguoculturology,

Lacuna-singular,

Ethnorealia,

Realia,

Cultural lexicons,

ABSTRACT

Objective: In this article, notion of lacuna is described as a difference of comparable languages and cultural peculiarities. **Methodology:** To compare two languages' lexics, it can be seen that, there have got emptiness in the semantics, "white spots" or loanwords at either language. **Results:** Lacunas are special factor that show differences of languages and cultures in meeting among cultures. Lacunas, chiefly, are comparison of the felt languages **Conclusion:** These situations may be causing the intercultural collision. And also, is discussed the difference of lacuna-singulars and lacunas.

1. Introduction

There are general exists between language and culture. It reflects peoples' views: they always communicate with each other, because each person who communicates – belongs to certain culture. Language is a part of culture that main means to be acquired. Language carries specific peculiarities of national mental activities. "Culture shows itself on language, because it is modeled fully to it. At the same time, there are some differences between them: language is outlined to general addressees, elitism values in the culture; the culture differs from the language, it can't be organized itself without language". Linguoculturology is a complex science which learn mutual relations and effects between culture and language, in the other side, it characterizes the language turn to the person, to another site, it directs to the persons' language factors. Linguoculturology learns contemporary conditions and synchronic mutual effects of language and culture. Linguoculturology serves a lot of researches that are devoted to relations between culture and language, cultural process, cultural notions, ethno-realities (Twomey, 2008).

Today many cultures mix with each other and this situation is shown in various languages. So, it is important to investigate different languages, different cultures. Two national cultures have never accorded fully to each other, because, each culture has got national and international structures, outlook which show peoples' mind, behavior. "Outlook is shown itself on the language, different gestures, arts, music, behavior, mine, subjects" (Fitzpatrick, 1999).

2. Materials and methods

Language takes part in two processes: first of all, outlook takes shape about language, second, a representative of the culture holds special lexics which are expressed with its own culture lexicons. National-cultural peculiarities fasten with certain territory, climate, flora and fauna, social conditions, rites. It reflects peoples' mother tongue. Every language has its national-cultural lexicons and these lexicons can't be understood in another language. Languages differ from each other; this situation is explained with national-cultural peculiarities. These situations are elucidated in with linguistics the term of "lacuna" (Craig and Douglas, 2011). In research works on linguistics, linguoculturology, sociolinguistics, translation linguistics and intercultural

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DOI: <https://doi.org/10.24200/jsshr.vol5iss01pp69-71>

communication theory the term of “lacuna” which means the gaps (in the latin language lacuna – gap, depth; in the French language lacune – empty, hollow, vacant) is widely used.

The term of “lacuna” was first time used in scientific manuals by Canadian linguistics J.P. Vine and J. Darbelnet, they described it: “When one word can’t find an equivalent in another language, there is usually a gap which means lacuna”. Because of recipients’ acceptance of foreign cultural texts as his own cultural outlook. May because of intercultural collide (Pucherová and Gáfrík, 2015). Differences of cultures may prevent to communication among the cultures. As the result of comparison of many languages’ lexics, there can be seen gaps, virtual words or in semantics of a certain languages which should be in the sentence. These gaps are called “lacunas” and they may appear because of one word in language hasn’t having their equivalents in another language.

“In order to express unsuitable and differing differences in other language and culture, various terms, for example, lacunas (J.P. Vine and J. Darbelnet, V.L. Muravyev); space, lacuna (K. Xeyl); contrast words, vacant, lacunas or white spots on language’s map (Y.S. Stepanov); words that they can’t be translated (V.G. Chernov); unsuitable, zero word (I.A. Sternin); unsuitable lexics (L.S. Barxudarov, Y.M. Vereshagin, V.G. Kostomarov); accidental lacunas, non-translated lexics (L.S. Barxudarov)” are used. The term of “lacuna” is used widely in other branches as science like comparison of languages and it justifies itself. In one side, “lacuna” is based on the connection of culture and language, because they knit very closely, in the other side, it gives a chance to analyze differences of cultures and its effect to languages (Surkhaeva, 2013).

One thing or one notion may be used and named in one culture, the same thing or notion may also be met in another culture, but it may not be named. For example, in the Uzbek language we have got two notions and they express words xola, which means mother’s sister and amma, but it means father’s sister. In the English language there are also two notions, but they are expressed only with one-word aunt. We can see that there is lacuna in the English language. It can be seen that one culture may have one thing and its name – this is lacuna-singular; another culture may have the same thing, but it hasn’t a name – this is lacuna. So, xola, amma are lacuna-singular in the Uzbek language, aunt is lacuna in the English language (Dittmer and Dodds, 2008).

3. Discussion and results

Many linguistic scientists learned differences of languages and cultures.

Russian linguist V. Maslova who investigated the lacuna, gave her opinions: “In another side, the terms of “lacuna” is explained with some kind of verbal and non-verbal, invariant and variant in specific local culture”. Lacuna, actually, notes specific national-cultural peculiarities of compared languages and cultures. Lacunas show general linguocultural peculiarities: they characterize this or that language, realize, processes, conditions which are against culture representative’s usual experience (Bilinsky, 1986).

A lot of linguists prefer to use term of “lacuna”, especially, Y.S. Stefanov, V.L. Muravyov describe it: “Lacuna is a word which means some defects of this language in another language and it can be described with the constant word combination and per-phrase (the mean give the another meaning word which look like that word)”. A linguist V.G. Gak supported their opinions and told: “The spaces lexic system, language of the words is necessary, but there aren’t any words”. The researcher said that there are many notions in the social life, but there aren’t any words which name the notions – it’s lacuna (Абдуразакова, 2016). These notions should be in another language, but they aren’t found. The example to lacuna and compared it from the Uzbek language to the English language, he proved that there are no words which express galley (the kitchen in the airplane) in the Uzbek language.

Learning the language isn’t always enough for people to understand each other. The reason is various cultures. Consequently, a person, who knows one language, may belong to other kind of cultures or subcultures. As well as, the concept may be unsuitable in one culture. These states cause difficulties with the meeting of the cultures. Besides these situations, lacunas cause a lot of troubles: “get unhinged the meeting”, “inconvenient connection”, “collisions of cultures”.

S. Vlasov and S. Florin researched the lacunas as realities: “Things and processes get importance role in their daily, cultural, social, historical life. This things and processes aren’t seen in other cultures and there aren’t contrary words” (Merchant, 2009).

“Lacuna” began to be used in the scientific literature, particularly, in the dictionaries in the 70-80 years of the XX century. Especially, lacunas were explained as “space, empty place in the text” in “Советский энциклопедический словарь” (Dictionary encyclopedia of Soviet union). This explanation was also given in “Словарь иностранных слов” (Dictionary of foreign words). But there is no explanation in the following dictionaries: “Русский язык: Энциклопедия” (Russian language: Encyclopedia), “Лингвистический энциклопедический словарь” (Dictionary encyclopedia of linguistics), “Справочник лингвистических терминов” (A guide of linguistics terms), “Словарь лингвистических терминов” (Dictionary of linguistic terms), “Tilshunoslik terminlarining izohli lug’ati”. It can be seen from the given examples that lacunas were taken into consideration by foreign scientists in the 30-40 years of the last century (Swales, 2000).

In our opinion, the first notion about lacuna was told by East scientists. Especially, Alisher Navoi, who lived in the XV century, wrote his scientific work which was named “Muhokamat ul-lug’atayn” (Discussion of dictionary). He compared two languages: Turkic and Persian, analyzed and proved the richness of the Turkic language with examples: “Hunar va peshada andoqki, qushchi va borschi va qo’riqchi va tamg’achi va jibachi va yo’rg’achi va halvochi va kemachi va qo’ychi. Andoqki, qush hunarida dag’i bu istiloh bordur, andoqki, qozchi va quvchi va turnachi va kiyikchi va tovushqonchiki, sort lafzida yo’qtur. Va alar mazkur bo’lg’onlarning ko’pin turkcha ayturlar”. There are such notions in both of cultures, but in the Persian language that notions weren’t named. The scientist proved his opinions with examples, such as the names of the jobs: qushchi, borschi, qo’riqchi, tamg’achi, jibachi, halvochi, but these notions aren’t reflected in the Persian language. As well as, Alisher Navoi told that the verb giryakardan (to cry) in Persian language, but in the Turkic language that word was expressed with one hundred verb forms. If the verb of giryakardan is equivalent with the verb of yig’lamoq in Turkic language, other ninety nine verbs are lacuna-singular for the Persian language. Because in the Persian language there are no words to express, so it’s lacuna for the Turkish language (Yom, 2002). Navoi also emphasized the tools of war, clothes’ names weren’t used in the Persian language, so Persian people used Turkish words. We can see that, although lacunas weren’t used as scientific terms in the XV century, first scientific

researches were done by East scientists, shortcomings of contrastive languages weren't removed by their outlooks. Century later, Zahiriddin Muhammad Bobur wrote his masterpiece "Boburnoma" ("Baburname") and compared words between the Turkic and Hindi languages. Bobur told that there were a lot of words in Turkic language and gave reasons: there were seventy-two names of duck in Turkic language, but in Hindi language there weren't these words, although there were notions (Askarov, 1981).

Lacunas are special factor that show differences of languages and cultures in meeting among cultures. Lacunas, chiefly, are comparison of the felt languages. For example, there are notions and their words in the English language: bag – is used as a general word, handbag – this bag is used for women; satchel – this bag is only used carrying books; holdall – this bag is used for travel, voyage. Aforesaid expressions aren't met in the Uzbek language and there is one-word contrary for these expressions which is sumka (bag). And oppositely, the word of qadrdon (dear) can be used with toponyms in the Uzbek language, but this situation isn't used in the English language. For example:

Qadrdon qishlog'im, seni juda sog'indim.

Usually, the word "dear" comes before persons' names in the English language and dear can't be used with toponyms, it's lacuna-singular.

4. Conclusion

This Lacuna encompasses wide linguistic singulars: verbal and non-verbal singulars, symbols. Uzbek researcher Sh.Usmanova analyzed it: "Gestures are also lacunas' component, they are different from each other. Such as, Uzbek people may use to pass indicative finger calling for another people, this gesture means "to come here". Korean and Japan people cannot use this gesture for person, because this gesture is for calling dogs". When these gestures are used it may cause misunderstandings to each other. Likewise, the researcher told about different symbols, such as, the flower of fern means good luck in the New Year for Japanese people, but fern is a symbol of death, graveyard for Russian people. If some dishes are broken, it means some misfortunes for Uzbek people. For Scottish people it means to wish good luck for new marriage or colours have got different means in different cultures, for example, the colour of black means grandeur for Turkish people, as opposite for English people it means evil, asymmetrical progress.

To sum up, things and their names exist in one culture, but the same things can be found in another culture, but they aren't named. These shortcomings can cause to analyze lacunas. When lacunas are researched in all sides, linguoculturology will developed and its sphere spreads widely.

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How to Cite this Article:

Saidaxmedova O., The usage of national-cultural specifics in the Lacunas, *UCT Journal of Social Sciences and Humanities Research* 5(1) (2017) 69–71.