



INTERCULTURAL DIFFERENCE OR THE CONCEPT OF "LACUNA"

Scientific advisor: U. Kholnazarov,

Doctor of Philosophy (PhD) in Philology

E-mail: xolnazarovumid775@gmail.com.

M. Abdukarimova,

Philology and language teaching: Uzbek language

2nd year student of education

E-mail: Mohiraabdukharimova19@gmail.com

Abstract. In this article, lacunae appear in the process of verbal and non-verbal communication as an indicator of the level of specific signs, mentality, and characteristics of national culture in the lexicon and ethnography of each nation. This serves to show the differences between languages and cultures, as well as to eliminate obstacles in intercultural communication.

Keywords: lacuna, unparalleled word, untranslatable lexicon, cultural component, national mentality, stereotype, cultural values, socio-cultural factor.

Introduction

Linguocultural studies show that any language that defines important cultural components of our perceptions of existence has a purely national nature and finds expression in illuminating the essence of each phenomenon based on a symbiosis with culture. The language, which is considered to be the embodiment of culture, also reflects the social self-concept of each nation, its mentality, national character, way of life, traditions, customs, values and worldview. In particular, W. Humboldt argues that any culture is national, its national nature is expressed in language as its own expression of existence; language is characterized by an internal form that expresses the unique spirituality and culture of each people; language is the link that connects a person with existence¹. It should be emphasized that "language manifests itself as a national-linguistic cultural concentrate within the community"², moreover, each nation views reality through unique perspectives and brings forth internal national thought processes and national stereotypes in their evaluation.

A heightened focus is emerging in contemporary world linguistics, particularly in linguocultural research, on studying language evidence in connection with the cultural values of the people, ethnic group, nation, or society that speaks that language³. In particular, the study of stereotyped elements – lacunas⁴, which occupy a special place in the interpretation of

¹Базарова Л.В. К вопросу о соотношении языка и культуры // Образование и культура России в изменяющемся мире. – Новосибирск, 2007. – С. 72-76.

²Лихачев, Д. С. Очерки по философии художественного творчества. — СПб., 1996. – С. 28.

³ Xolnazarov U. Nasriy nutqda metaforsalarning lingvokognitiv, lingvomadaniy xususiyatlari (Tog'ay Murod qissalari misolida). Filologiya fanlari bo'yicha falsafa doktori (PhD) ilmiy darajasini olish uchun taqdim etilgan diss. – Termiz, 2023. – B. 116.

⁴ Lacuna (from Latin lacuna - "gap, depth, hollow place"; French lacune "gap, empty space") - words and word combinations that are characteristic of the life of a people in everyday, cultural, social, and historical aspects, and are alien to another people, without a precise equivalent in another language. See: Usmonova Sh. Lingvokulturologiya. Toshkent – 2019.

national-cultural values, plays an important role in uncovering and interpreting factors for the emergence of a stable national-cultural image. Indeed, the term "lacuna" was first introduced into scientific circulation by the Canadian linguists J.P. Vine and J. Darbelnel, noting that a word in one language can always be conjugated as lacuna when it cannot find its alternative in another language.

In the field of linguistics, the concept of "lacuna" has been interpreted differently by researchers. In particular, V.G. Gak explains lacunae as "gaps in the lexical system of a language, the existence of words that seem to be necessary⁵" illustrating this with the absence of the words *сутка* (day) and *кипяток* (boiling water) in French compared to Russian. In our opinion, such lacunae are actively used in intercultural communication as well as in literary works, but due to the lack of words in another language that express them, different lexical expressions are adopted in another language for such concepts.

Especially in T. Murad's "The Stars forever shine", there are many stereotypical metaphorical expressions related to the image of struggle: "Bo'ri polvon bosh bakovul bilan kengashib, toboq qo'ydi. Davra o'rtasiga ikkita matoni bo'lak-bo'lak uzatib tashladi. Har biroviga alohida-alohida ta'rif berdi: — Xaloyiq, e'tiboringizni menga qarating! Mana, ho'kiz toboq! Buni kim ko'tarsa, unga bir ho'kiz, bir juft... Rais bova, kalish nechilamchi edi? Ha-ye, xo'o'sh, bir juft ikkilamchi kalish, bir to'n, o'n so'm pul qo'yildi! Ho'kiz bo'lgandayam so'ysa bir qishloqni to'ydiradigan ho'kiz! Manavi gilam toboq! Bunga bir turkmancha gilam, bir uyqudan uyg'otadigan soat, o'n so'm pul qo'yildi! Shunday gilamki, uyni to'ldiradi, chiroqda yalt-yult qiladi! "Sifat belgisi" olgan, ha!.. Kimning ko'ngli qaysi toboqqa chopasa, kelib ko'tara bersin! Armonda qolmang, toboqlarga qo'yilgan zotlarni qaytaraman..." ("Yulduzlar mangu yonadi").

In this case, the terms 'bunda toboq qo'ymoq', 'ikki mato', as well as 'ho'kiz toboq', 'gilam toboq' are ethnographic terms that refer to the greatest breeds associated with the strongest (big, powerful) wrestlers at the end of the struggle. Such names are foreign concepts to other nations, especially to the cultures of the English, Russian, and other European peoples.

Admittedly, scientists in the field have named the concept of lacuna with different terms. For example, in the textbook "Lingvokulturology" by scientist Sh.Usmonova J.P.Vine, J.Darbelne, VLMuravev lacunae; K.Hale intermediate, lacuna; Y.S.Stenov contradictory words, intervals or white spots on the language map; V.G.Chernov untranslatable words; I.A.Sternin alternative, zero word; L.S.Barkhudarov, Y.M.Vereshagin, V.G.Kostomarov unalternative or background lexicon; L.S.Barkhudarov can see random lacunas, untranslated lexicon terms⁶.

In linguistics, the term "lacuna" is expressed with the terms "lexical gap", "lexical hole", and "lexical vacancy". Among them, the term "lexical gap" is observed to be used more frequently. The word "gap" in this phrase means "void" or "empty space". It combines with various qualifiers to reveal other types of lacunae, such as "semantic gap" and "cultural gap". Therefore, the word "gap" is used as a synonym for the concept of "lacuna". It is appropriate

⁵ Гак В.Г. Сравнительная типология французского и русского языков. – Л.: «Просвещение», 1976. – С. 261.

⁶ Usmonova Sh. Lingvokulturologiya. Toshkent – 2019. – B. 129-130.

to say that phrases formed with the word "gap" along with its own qualifiers correspond to types of lacunae (grammatical lacuna, cultural lacuna, etc.)⁷.

According to Y.A.Sorokin and I.Y.Markovina, there are certain unique elements of a specific culture with a stereotypical character that are not accepted by representatives of other cultures, and these are called lacunae.

Stereotypes are a way of thinking inherent in the national culture of a particular people, reflecting the worldview of that people⁸. Focus on the excerpt below:

“Navro‘z bundan yetti ming yil muqaddam joriy etilmish Quyosh yil-oy kuni bilan barobar bino bo‘ldi. Quyosh ana shu Hamal burji boshidan chiqmish kunda olam o‘zgacha rang oladi. Olam bir boshqa bo‘ladi. Taxmuraslar sulolasidan bo‘lmish Jamshid podsho ana shu kunni Navro‘z deya atadi. Keyin, Kayumars podsho bo‘ldi. Kayumars Navro‘zni sharafladi, Navro‘zni ulug‘ladi. Navro‘zni, hayit qildi! Shu-shu, Navro‘z o‘lik-tirik ozod kun bo‘ldi. Navro‘z asir-tutqun ozod kun bo‘ldi. Navro‘z qirg‘inbarot to‘xtar kun bo‘ldi. Navro‘z gina-kudurat tarqar kun bo‘ldi... El-xalq o‘z xohish-irodasi bilan adir-qirlarga sayillab chiqdi. Maysazor adirlarda doshqozonlar osildi. Ayollar ariq bo‘ylaridan yalpiz o‘t terdi, kiyik o‘t terdi. Bilq-bilq qaynab turmish qozonlarga soldi. Qizlar qoraqoshlar terdi. Dimog‘lariga bosib-bosib iskadi. Quloqlariga taqdi. Qariyalar ko‘zlariga boychechaklar to‘tiyo etdi. — Omonlik, omonlik... — deya, shukrona aytdi. Qariyalar dilida Navro‘z bo‘ldi, qariyalar tilida Navro‘z bo‘ldi... Dasturxonlarda sumalak, halim, ko‘k patir, ko‘k somsa, ko‘k oshi, deya atalmish doridarmon taomlar bo‘ldi. El chehrasi chechak bo‘ldi. El ko‘ngli ko‘klam bo‘ldi. El dili ohorli-ohorli tuyg‘ular bilan to‘ldi” (“Oydinda yurgan odamlar”). “Suluv yuzlarini oppoq desak, bizning haqimiz ketadi. Qorachadan kelgan desak, qizning haqi ketadi. Bug‘doyrang bo‘ldi! Barchin yuzli bo‘ldi, saraton yulduzli bo‘ldi, parishon zulfli bo‘ldi (“Oydinda yurgan odamlar”).

The celebration of "Navro'z" may not have stereotypical perceptions among African and American peoples, but it is a product of the figurative and value-based views that have long existed in the regions of Kazakhstan, Karakalpakstan, Kyrgyzstan, and Tajikistan. Therefore, the artistic imagery elements mentioned in the above prose, particularly the metaphorical expressions (The face of the people became a flower. The heart of the people became spring. The soul of the people was filled with vibrant feelings) cannot find an equivalent in the cultures of other peoples as gaps of a stereotypical nature related to folk culture.

The expressions of Barchin with a round face; starry-eyed; and with disheveled hair in the second text are a stereotypical evaluation of beauty specific to Uzbek women. This is because Uzbek girls are compared to Barchin, while Uzbek boys are compared to Alpomish. In this context, loyalty to the beloved; diligence, bravery, and the legendary qualities of Tamiris are inherited as a collective of national-cultural symbols, ultimately revealing Barchin as a symbol of a loyal woman unique to Uzbek linguoculture.

Lacunae are an important factor that illustrates the differences between languages and cultures in intercultural communication. Lacunae are primarily noticeable in the comparison of languages. For example, in English, the word "lawyer" refers to a legal professional, but there are various terms that express the diversity of the legal profession, such as "attorney"

⁷ Ismatullaeva N. Xitoy va o'zbek tillarida lakunalarning voqelanishi: Fil. fan. b. fal. dok. ... diss. avtoref. -T.: 2021. – B. 11.

⁸ Курбаназарова Н.Ш. Сурхондарё воҳаси тўй маросими этнографизмларининг семантик табиати ва лингвомаданий тадқиқи: Филол. фан. бўйича фалс. док-ри дисс... – Термиз, 2021. – Б.120.

(representative), "barrister" (a lawyer entitled to appear in higher courts), "solicitor" (a lawyer who advises clients and organizations; entitled to appear in lower courts), "counsel" (legal consultant), "counsellor" (advisor), and "advocate" (a high-level lawyer). In this context, only the word "advokat" can serve as an equivalent in Uzbek and Russian languages⁹.

Also, in works of art, we can witness lacunated units that gained nationality between different peoples. For example, "...Until now, the main characters of our stories have been the supposed people who are vague in appearance, indistinguishable from each other, Russian if you wear a hat, Azerbaijani if you wear a black hat, Kazakh if you wear a telpak, and Ukrainian if you wear an embroidered shirt on the collar..."¹⁰ It is clear from this that the nationality and past of the Uzbek people are reflected in their hats, in the hats of the Russian people, in the Karakol papakh of the Azerbaijani people, in the telpak of the Kazakh people, in the embroidered shirt of the Ukrainian people. This indicates that it is extremely important to take into account the formation of unique lacunae and its "functional-cognitive nature in the culture of different peoples"¹¹.

In summary, proper nouns and lexemes only have nationality within the linguistic culture of the peoples to which they belong, and in the process of intercultural communication, when the national-psychological views of various participants do not match, the differences between representatives of other cultural communities are manifested through the example of lacunae.

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⁹ Usmonova Sh. Lingvokulturologiya. Toshkent – 2019. – B. 131-132.

¹⁰ Tog'ay Murod. Ot kishnagan oqshom. Toshkent: "Sano-standart" nashriyoti, 2017. – B. 3.

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