

THE CONCEPT OF A LACUNA IN LINGUISTICS

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Annotation: The article talks about the emergence of the concept of a lacuna in linguistics and its development, theoretical methodological views of linguistics about the lacuna phenomenon, the place of lacuna in linguistics and the importance of studying the problem of lacuna in the Karakalpak language.

Key words: The concept of a lacuna, the phenomenon of lacuna, the studying of lacuna.

In the era of development of science and culture, the language and the new aspects in language phenomena, which are basic constitution of our society, the new aspects between languages and science and the studying processes in a new insight are developing at a rapid pace. For instance, lacunology as well as linguoculturology, neurolinguistics, ethnopsycholinguistics is considered as a topical aspect in the study of new linguistic phenomena.

Lacunology is a study of its types and functions in the language. It studies the causes of phenomena and offers science methods of filling them. There is a lack of accurate translation and comparison of words and in the process of translation of texts into world languages. This process is felt in the information age when the developing closely linked languages and culture. In modern linguistics this phenomena is studied under the term lacuna.

The term “lacuna” in Latin means deepening, failure, gap, in French “lacune” means – “gap”, is used to express contradictions and misunderstandings, dark or empty places in the text or communication.

These phenomena have been studied in the history of philosophy, logic, epistemology, linguistics. But there was no general term to refer them. Many researchers have turned to this as hermeneutic problems, called it “antinomy”, “contradiction”, “paradox”. Only the term “lacuna” can mean all these general concepts [1].

The term “lacuna” was used first in the late 1950s and in the early 1960s by Canadian J. Vine, J. Darbelne and A. Malblan. These scientists in the process of comparison these two languages, gave the concept to the term lacuna in their work “The method of comparison the French and English languages”: In the places where is not found a translation of words into the another language, there is lacuna [2].

The term “lacuna” was widely used in 1970s of the XX th century. In linguistics this concept was denoted as “white spots”, “spare place”, “gap”, “lack of alternative”, “anti-word”, “emptiness”, “lexemes without sememes”, “words without equivalent”, “untranslatable words”, “untranslatable lexemes”.

Lacunas as vocabulary are noticed in comparison between languages and concepts. For instance, in Turkish the father’s mother is called babaanne, the mother’s mother is called anneanne, in Karakalpak language these words are expressed in the same names, apa, ata. In addition, in Turkish the father’s sister is called hala, in Uzbek – amma, but in Turkish the mother’s sister is called teyze, in Uzbek –hola. In Karakalpak language these words are expressed in the same name “ajapa”. And besides, in Turkish a child without a mother is called “oksuz”, a child

without a father is called “yetim”, in Karakalpak language these two words are expressed in the same name, both a child without a mother and a child without a father is called “jetim”.

Lexical gaps that have concepts but have no words are known in Linguistics long ago. The well-known representative of the Turkish language Alisher Navoi noted the absence of some words identifying a concept in his work “Muhokamat ul-lug atayn” comparing Turkish and Persian words [3]. Also, before the term lacuna formed there were opinions about empty cells in concepts of F. Humbolt, F de Saussure.

The extensive study of the concept of lacuna in linguistic was the basis in the formation as a linguistic category. First, it was widely regarded as a lacuna all the linguistic items without equivalent. Then, the semantic coverage of the term lacuna was narrowed, it was specified. The words without equivalent which were used as sememes, and the notion of reality were separated from the lacuna. Thus, the meaning of the concept of lacuna was defined.

In 1980s of the XX th century, as a result of research of lacuna with reality and words without equivalent, the difficulties in the classification and linguistic phenomena which are found in comparison between two languages led to controversial conclusion. For instance, in the work of V.L. Muravyov “Lexical lacunas” (using the lexicon of French and Russian languages) which was announced in 1975, the phenomena realia was considered as part of lacuna. Muravyov explained the lacuna as a national cultural element which the representative of another culture does not understand or do not fully understand in the process of communication.

S.Vlakhov and S.Florin in their work “Untranslatable in translation”, which was published in 1986, considered reality as integral part of lacuna. In this work lacuna is explained as an object characteristic of the cultural, social, historical life of one people and alien to another and do not have equivalents in other languages [5].

The research of lacuna in ethnopsycholinguistics was expanded in linguacultural, lingual cognitive, lingo pragmatic aspects. Even, except the language lacunae, cultural lacunae take place in integration research. The issue of lacuna has a broad methodological base and is important in inter linguistic and inter scientific researching.

There are many theoretical views and analyses about lacuna in linguistic. The term “lacuna” has several definitions and meanings in linguistic and intercultural communication.

K.Popper about this phenomena: “ We all live in a kind of intellectual prison. Its walls are built with rules of the language categories. It is such an amazing prison, that we do not understand that we are in the prison. We realize it when the cultures face.

M. Vereshagin and V.G. Kostomarov consider lacuna as vocabulary without equivalent and exclude from this contest the not verbal and not lexical units. Their work “The language and culture: linguistic and cultural study in learning Russian language as a foreign language.” told that the highest point of lacunae is due to the absence of the concept, the absence of equivalent for an item [7].

R.A.Buganov calling lacunae as the places of dark text, outlined the theoretical meaning, separated them from speaking and communicating.

Yu. S. Stepanov introduced the term lacuna into the linguistic of Russian. He named lacunae as “White spots”. The researches of scientists V.G.Gak, Yu.A.Sorokin, I.A.Sternin, G.V.Bikova, V.L.Muravyov were the basis in forming of lacunology in linguistic of Russian language.

V.L.Muravyov, who researched lacunae comparing Russian and French languages, explains lacuna as missing word in one language from another [8].

V.G.Gak explains lacunae as the gaps in the lexical system of the language, the absence the words that should be in language, guided by lexical system of a particular language [9].

I.A .Sternin claims that lacuna is noted not only in two languages but also in one language[10]. G.B. Bikova explains this concept the following way: “Lacuna is virtual lexical meaning which is not material summarized as a lexeme but on communicative requirements of concept at the syntactical level has its objective features [11].

The phenomena of lacuna is told in works of uzbek linguistic A.Hasanov, A.Shaymardanova, D.Azamova, D.Jurakulova, Sh.Bahodirova, M.Nematova.

The concept of lacuna and the lacuna items are the new for the Karakalpak linguistic. The researches of lexical gaps in the Karakalpak language is one of the most urgent tasks.

To find the lacunae, research the causes of the formation and find the filling methods of these gaps, classification of lacuna, create a dictionary of interlanguage and internal language lacunae provide not only speaking and linguistic but also the thinking and mind, improve the connection between societies and cultures.

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