

A REFLECTION OF LINGUISTIC CULTURE: LACUNAS AND NON-
EQUIVALENT LEXICS

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Abstract: *This paper examines the relationship between non-equivalent vocabulary and linguistic gaps in English and Uzbek. Lacunas and non-equivalent vocabulary, which are hidden from view but are exposed when two linguocultures are compared, are fixators of their .Since they also include valuable information about the culture of the language being studied and the mentality of its bearer, specificity and in the teaching process demand special attention.*

Keywords: *lacunas, lexical, linguistic, reflection*

Introduction

A lacuna is defined as "a gap, a gap, a missing place in the text" [5] in SI Ozhegov's lexicon. The idea of lacunarity is one that both international and domestic researchers take into consideration. When examining the issue of gaps in the lexical systems of languages, scientists employ various jargon. For instance, in their article "Comparative stylistics of the French and British languages," Canadian linguists Jean-Paul Vine and Jean Darbelne. As did VL Muravyov in the study of the Russian and French languages [7], this phenomena is referred to as "lacunae" by the term "method of translation" [6]. Using the term "gap" ("space, lacuna"), K. Hale compares the Australian language to English in his article "Gaps, Gaps in Grammar and Culture" [8]. Yu. S. Stepanov refers to "anti-words" as "blank spots on the semantic map of the language" in his article "French stylistics in comparison with Russian" [9]. This phenomena is referred to by the Voronezh physicist IA Sternin as having "no equivalents" [10] and others. When thinking about this linguistic issue, different terminology highlights its diversity, complexity, and lack of understanding. All of this needs more thought and explanation. We investigated linguistic units inside a single language (intralingual gaps) as well as gaps across the mentioned languages using the comparative approach. A lacuna, in the strict meaning, is when a word is missing from the language's lexicon.

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On the language's semantic map, Yu.S. Stepanov referred to empty gaps as "white spots" [1. p. 120]. They are present in all languages and are hidden on the inside, but when they are juxtaposed, they become obvious. To distinguish between absolute and relative gaps, Yu.S. Stepanov made a suggestion. Absolute gaps are terms that do not have an equivalent in the form of a word in a particular language. These words are identified when creating translation dictionaries.

The important words for the Karakalpak language and culture, *sholmek*, *kiymeshek*, and *baldyz*, can be viewed as relative gaps in the English language.

However, not all scholars agree that lacunae can be divided into absolute and relative categories. Because "there can be no relative gap," D. B. Gudkov claims that the phrase "relative gap" itself is not an appropriate one [2. p. 79].

The term "lacuna" is used to compare several facets of culture, not just languages, in a wide sense. According to some scholars, gaps should be viewed as "white spots" or gaps on the semantic map of a language, literature, or culture, which represent the modes of existence of a nation's consciousness [2. P. 4]. The comparison that is made in the context of intercultural dialogue also reveals them. According to I.V. Tomasheva, communication gaps are "nationally specific elements of culture, which have found a corresponding reflection in the language of the carriers of this culture, which are either not fully understood, or are misunderstood, by carriers of a different culture and language" [3. p. 49].

Material and methods

In the broadest sense, gaps define what is present in one culture and what is absent from another, i.e., they serve as a marker of the uniqueness of a language and culture. Linguists that think about gaps in a wide sense also point to cultural gaps in addition to linguistic ones. They view this strategy as practical and methodologically sound because it can both help to establish specific forms of interrelation between language and culture and, on the one hand, an extension of the concept of "lacuna" is based on the relationship between language and culture that actually exists.

According to the distinctions and grounds emphasized, various categories of lacunae are offered. The following categories are identified in ethnopsycholinguistics: gaps in language (lexical, stylistic, and grammatical); gaps in culture (ethnographic, psychological, behavioral, and kinesic); and gaps in the text.

The Karakalpak words *shubat*, *jiyen*, and *dayi* can serve as an example of lexical lacunae in English if we compare it to the Karakalpak language.



The gender category is the grammatical gap in English. The lack of a word with a similar stylistic colouring in one of the contrasted languages makes the Karakalpak nouns *shalap*, *takya*, *tobelik*, etc., the stylistic lacunae in English.

Ethnographic lacunas are closely connected to extralinguistic reality; they occur because there are no extralinguistic realities that are distinctive to one culture in another. The Karakalpak words *tara*, *onirmonshak*, and *ashigan* are a few examples of words with such gaps in the English language. Some scholars suggest referring to ethnographic gaps as linguistic rather than cultural since they fall somewhere between linguistic and extralinguistic.

Psychological gaps are linked to variations in the national psychological profiles of communication partners (for instance, the good-naturedness and sluggishness of the Karakalpak people in comparison to the constraint of the English).

Behavioral lacunas signify differences in how various persons interpret the norms of social behavior. Communication protocol and routine gaps are noted. So, for instance, it could be said that the in many European countries adopted demand for *bon appetite* represents a behavioral gap in English culture.

Case texts frequently contain text gaps.

There are affective lacunae as well, which are strongly related to linguistic and cultural lacunae. Emotional ambiguity can be perceived in both the way they are expressed and the way they are named. There are lacunas in the English language, such as when the Karakalpak language uses the diminutive-affectionate (*bozlag'*) for English addresses like "sweetheart honey."

The difference between motivated and unmotivated gaps is made through extralinguistic conditioning.

Unmotivated gaps cannot be explained by the absence of a phenomenon or an object because there are corresponding objects and phenomena in culture but no words to describe them. Motivated gaps are those that can be explained by the absence of a corresponding object or phenomenon in the national culture. As a result, the words *tarlam balalaika* and *botakz* from the Karakalpak language are motivated lacunas in the English language since they refer to realities outside of English culture, but *ayran* and *juriarebek* are unmotivated.

Conclusion

As they are unique to each language, the lacunas thereby reveal the peoples' mental and cultural identities. Their differences in semantics are frequently connected. When comparing languages and cultures, it is possible to see how the values of a particular culture of the Lacuna fixed in the word, as well as non-equivalent vocabulary, reflect their traits.



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