

LEXICAL LACUNARITY AND ITS REFLECTION IN TRANSLATION

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Annotation:

Today, scientists of the world are increasingly interested in the study of lacunae. The term lacuna has gained a strong place in Uzbek linguistics and translation studies. As a result, a special field of "lacunology" was created in linguistics. This article is devoted to the learning process of lacunae in the language.

Keywords: lacuna, term, language, scientific, linguistics.

INTRODUCTION

Although the term lacuna was introduced into scientific circulation by Canadian linguists, it took a strong place in Uzbek linguistics and translation studies. As a result, a special field of "lacunology" was created in Uzbek linguistics.

At the same time, a number of linguistic categories, terms and concepts related to lacuna appeared, in addition to terms and words belonging to the lexicon without equivalent (realia, unit without equivalent, etc.). In particular, the number of generalizing, explanatory, and analytical scientific works on such concepts as lacunology, the phenomenon of lacunarity, lacuna, lacunar unit, and the language background of a lacuna has increased significantly.

MAIN PART

G.V. Bikova, who has carried out effective work in the field of lacunology, defines this concept as follows: "A lacuna is a virtual lexical essence, a sememe, which is not materially embodied in the form of a lexeme, but has the characteristics of objective realization at the syntactic level with the communicative requirement of the concept." Based on this definition, the main characteristics of the lacuna are "materially incorporeal", "syntactically objectively realized", "virtual lexical essence".

If we compare texts in different languages, we can often see that a lexical unit of one language does not have a lexical equivalent in another language. In modern

linguistics, this phenomenon is explained by the concept of "lacuna". Many researchers prefer the term lacuna (Latin lacuna depression, depression, failure, void; French lacune void) when considering differences in languages and cultures [2].

In the "Soviet Encyclopedic Dictionary" the following definition is given for this gap encountered in linguistics and literary criticism: "gap, gap, missing place in the text". A similar definition of lacuna as a philological term is found in the Dictionary of Foreign Words.

In communication, even silence (being silent, not speaking) participates as a non-verbal means of information, a stylistic figure and expresses a specific communicative content in connection with situational, social and psychological factors.

Of course, silent words may not express communicative content outside of the communicative act (for example, in cases of sleep, sleepiness, etc.). Therefore, the linguist scientist V. V. Bogdanov puts forward the opinion that "silence is counted among non-verbal means and consists of types with communicative content and non-communicative content according to its function." In Uzbek linguistics, about the silence emphasized by scientists as an important unit of the communicative act and its place in communication. Although we did not find a more serious research than Saidkhanov's small thesis, we witnessed that this topic attracted the attention of a number of scientists in European linguistics [6].

In their research, they tried to reveal the various functions of silence. In particular, K. Simmerman in his article on this topic, thinks about the different signs of silence, pause, and silence, which are part of the same semantic field, while T. Bruno emphasizes the need to distinguish between silence in the communication process and silence in speech. V. Ensen in his article "Communicative functions of silence" emphasizes its following functions: communication function (Linkage), affecting (affecting), understanding (revelational), reasoning (judgmental), action (activating). S. V. Krestinsky in his article "Communicative burden of silence in dialogue", dwells on this issue in more detail and explains eight important functions of silence [5].

Our observations show that in many peoples, silence expresses a close communicative content. For example, if the Uzbek saying "Silence is a sign of consent" is exactly the same as the Russian saying "Молчание - знак согласия",



the German saying "Keine Antwort ist auch eine Antwort", i.e. "Not answering is an answer" is "Answer to a fool" "- silence" is quite consistent with the content of the Uzbek folk proverb. But just as "the real meaning of the word is in the context" (A. A. Potebnya), the real communicative content of the silence is clarified in the process of the communicative act.

CONCLUSION

In some peoples (for example, Turkmen and some Caucasian, Turkic peoples), the customs of brides not to speak to their father-in-law and mother-in-law for a certain period of time (mainly, until they have children) is also related to the fact that silence expresses the meaning of respect.

In addition to the above, it also expresses silence, disdain, sarcasm, and other communicative contents, each of which needs to be analyzed in a comparative way using the examples of representatives of different languages.

Summing up from the above researches, we would like to emphasize that the phenomenon of lacuna is a phenomenon that occurs mainly when two or more national cultures are compared, or occurs in translation works and in the process of communication, and it manifests itself in these places. But lacuna is observed not only between languages, but also within one language.

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