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THE ROLE AND POSITION OF LACUNAS OF CULTURAL LOCATION IN THE PROCESS OF COMMUNICATION (CAN THE WORD “YANGA” BE THOUGHT TO BE A LACUNA IN UZBEK LANGUAGE?)

Abstract: The notion of lacuna, its classification and cases of delineation in the process of intercultural communication are considered in this article. Also a special attention is paid to adequacy in translation by the example of comparing the English, Russian and Uzbek languages.

Key words: lacuna, in equivalent vocabulary, intercultural communication, relative lacunas, national concept.

Language: English

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Introduction

When we translate sentences specific to a language from one language to another, it is not just a translation, but the characteristics of a nation's life, the values of a nation from a second language. The fact that some words do not have an alternative in translation means that there is an understanding, and the absence of a word, in turn, creates a number of difficulties in the translation process. This is because the languages, customs, cultures and worldviews of the peoples of the world are different. Therefore, there are also lacunas between languages that cannot express meanings in other languages.

• Linguocultureme with a plan of content and expression encompasses a broader concept than reality and lacuna. Linguocultures can include phraseological units, phrases, parems, complex syntactic units, sentences, text, etc., which are linguistic units that reflect the components of culture and express complex meanings in form and content. Several ideas about this have been put forward by researchers [1.15]. When comparing linguoculturemes with words, it acquires a deeper meaning in relation to the word.

A.Y. Mamatov says about linguocultureme: “linguocultureme reflects linguistic and extralinguistic dialectic singularity, and this integrity

includes concept and predicate content. Language as a component of linguocultureme not only reports its on-surface meaning, but also its “final” content, which is the basis of culture” [2.39].

I.V. Tomasheva calls lacunas “the National specific elements of a culture that has its harmonious reflection in the language of the owners of a particular culture and is not fully understood or partially understood in the process of communication by the owners of other languages and cultures” [3, p.49].

Lacuna is one of the important factors in the process of interaction, indicating the extent of differences between languages and cultures. Lacuna (in translation from Latin “lacuna - space, depth, pocket space) - a place where the text is empty, fallen, and “there are white spots on the semantic map of the language” [4, p.120]. An alternative lexical unit, such as lacuna, appear in the process of verbal and nonverbal communication between representatives of different cultures and when we compare languages among themselves. Especially, it can be observed and studied mainly within the framework of various semantic fields, as Sh. Usmonova noted, “interruption of communication”, failure of communication”, “unfavorable communication”, “linguistic conflict”, “cultural shock”, etc. involve the emergence of the socio-cultural lacunas [5.152].

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Researchers conducting study on lacuna give it a different definition. Lacunas (J.P. Vine and J.Darbelne, V.L. Muravyov), interval (*gap*) (K. Hale), opposite words, intervals, lacunas or the spots in language layout (Y.S. Stepanov), words that impossible to translate (V.G. Chernov), unequivalent, zero lexeme (I.A. Sternin), unequivalent or backgrounded lexics (L.S. Barkhudarov, Y.M. Vereashgin, V.G. Kostomarov), random lacunas, untranslated lexics (L.S. Barkhudarov) can be seen how they are used.

As a result of the orientation and non-orientation of the spiritual “look” on the semantic signs of things and phenomena, there is a difference in the so-called and ineligibility. It means a phenomenon that does not have a proverb in one language, finds its expression in another language. The remaining condition without a “caller”, as well as replenishment with other units, is assessed as a national-mental lacuna [6.10].

Reality and the difficulty in expressing lingvocultureme in translation makes them look like lacuna. It is also interpreted as a unit that can not be translated. The term “lacuna”, was introduced by Canadian scientists J.P. Vine and J. Darbelne to the science [7, p.135]. They gave explanation to lacuna that “in places where the word in one language does not find an alternative in another language, the phenomenon of “Lacuna” always occurs.” And V.G. GAK describes the lacuna as “gaps in the lexical system of the language, the absence of words that seem to exist as if there should be” [8, c.245]. That is, a certain concept that exists in one language will also exist in another language, but word that gives expression may not exist.

Taking note of the above points, we must say that in the process of intercultural communication, lacuna becomes a means of concept. For example, if we pay attention to the notion “family” communication, in Uzbek language it is used as “you” towards adults, then it is referred to as “thou” towards young people. Addressing towards relatives in Russian as “thou” is a regular case. In Uzbek, the appealing to daughter in law must be as “you or thou”, while appealing to **yanga** (a brother’s wife) as “you” is superior. Because the the word expression “yanga” is used in relation to a uncle or brother’s wife, who is older than himself(or herself), and in turn expresses respect. For example: Dear yanga, you can go. I will stay home. (*Sh. Kholmiraev. “Be happy” p. 169.*)

Folk traditions, painting, genealogy, traditions are the words in which the name is not translated. Such words are referred to as “ethnographies”[9.252].

It should be noted that the notion of yanga, in turn, reveals the concept of the representative of the bride at the wedding, which is considered lingvocultureme. For example: bride asks the yangas, parents and friends agreement for the bread and salt they gives them a bow. (*Women’s encyclopedia. p.399.*)

“Yanga” is the main organizer of the wedding ceremony. She is largely neutral between the bride and the groom, leading many ceremonies of the wedding and is chosen by both parent-sides, among the closest relatives. A woman who becomes a yanga, as a rule, is well versed in national customs, it is necessary for her to be good at speaking well. The “yangas” are both from the bride’s side from the groom’s side will.

The depiction of the image of yanga in the “bride bowings” is mainly associated with the root of confidence in shamanism. At this point, particularly, yanga is observed as a mediator to the bride and groom, who are considered representatives of different worlds, ritual cleansing (washing) of the bride and escort her to the groom’s house.

Qora sochi gajakday (*her black hair is like a pigtail*),

Chirmashgan gul pechakday (*As a tangles bindweed*),

Yangasiga bir salom (*A greeting to her yanga*).

It means that the yanga became a person who, under the influence of God, takes the girl spirit into another world (women’s world) in shamanism. It is believed that she will protect the girl from various bad ghosts in this passage.

As a rule, after preparing the dishes together and pre-introducing them, young girls go out with the “chiefyanga”. (Ukhshash khabarlar (alike news). *How Karakalpak celebrate Navruz festival?* — KMODS. pages 49-59.)

Yangas handed over Kumush from the inner yard to the girls: - Here is Kumcuhibibi for you girls! (A.Kadriy. “*Utkan kunlar*” (the past days) page 28.)

The fact that in some languages there are differences in the forms of appeal which are applied to relatives also causes specific lacuna. The word “yanga”, which is used as an application form in the Uzbek language, is a Turkic word, ينگا, ينگه – it means new [10.299]. In the case of the Afghan Pushtun, when they address *the yanga* in their dialect by using وړينداری (ade), and using in literary language ريندوري (rindori). “*When I shake the cradle, a new, my yanga’s face is not so serious any more...*”. “*So-called yanga, lived by seeing the serious faces. Yanga got too serious ...*”(T.Murod. “*People walking under the moonlight*”).

Yanga–“cheche”, “kelin oyi”, “yanga (yango) mullo” (as a result of the impact of Tajik language), “kelin posho”, “kelin khonim” are used in dialects.

1.Kelin oyi, 2. *yenge or yanga* (wife of elder brother)as a word used even when appealing to stranger women [11. Rdl.III,512]; *sheshe-ona* [12. Rdl.IV,1,1015]; *chache-ona* [Rdl.III]; in Kazakh language, *sheshe-buvi* is used to address to old women; in Karakalpak language “*jenge*” is used when they call elder relatives’ wives are called so. In Kirgiz language “*cheche-ona*” [13.Yudakhin, p.125]; in Khorezm “*cheche-yanga*”, “*kelin oyi*”, In the upper Kashkadarya dialects it is pronounced as “yanga”, in

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Samarkand as “cheche-yanga”. For example: - *Hey yanga! hey, checha! .. Is there anybody? You don't even notice that a person has come!* (Sh. Kholmiraev “If it is destined”, page 109.) “When he went out, the children of Guzar were playing “chillak”. He suddenly asked: *How do you call Buritosh opa? — Opa(means sister). — Yes yes, call her yanga... No, I will call kennoyi as it is said on television. — Nonsense. She is not his wife yet! They are getting married soon. Then I will call her yanga. If I want, I can call her checha... Go!*” (Sh. Kholmiraev “If it is destined”, page 135.)

An Uzbek speaker uses family-related terms to express age-specific identity. In particular, lexical units such as **aka**, **uka**, **opa**, **sister**, **amaki** represent mainly age-specific adaptations. Although there are no formal signs in such reference units, they are often used in oral speech in formal cases. However, there are no age-specific reference words in written speech, and in many cases they are replaced by social-specific reference units. The notion of **yanga**, which we use as a form of address in the language of aunt(or sister)-in-law, takes on the form of bride and is expressed in the form of “kelin pasha”, “kelin khonim”, “kelin oyi”. For example: I used to say that Nigor sometimes says “kelin oyi”, often “kelin poshsho”, “kelin khonim”, but now I'm surprised that she says “yanga”.(Akhmad Lutfi Kozonchi “Kaynona”. p. 43.) *I will call you a “kelinoyi” from Istanbul. I will bring you chestnuts.* (Rashof Nuri Guntekin “Cholikushi”, page.96.) — *What's the matter, hey cook, are you crazy? She is my “kelin khonim”(bride lady)! — said he yelling.* (Rashod Nuri Guntekin “Cholikushi”. page 51.)

In the explanation dictionary of Uzbek language[14.113-114.], “yanga”
 1. A brother's wife (for a little brother and sister); kelinoyi. – “You want to say that my yanga's pilaw is delicious because of my brother's ingredient”. (N. Safarov, the Continuation of bravery). 2. Is used for the woman who is older than him.– *Welcome. Help yourself, uncle, my yanga will be happy...*(S.Siyoev, Horseriding woman) 3.One of the women staying for the second night for some services of the bride and groom. *Yangas let the bride in let her stand in front of the wedding hosts. The speaking-well-yanga started the ceremony.* (R. Rakhmov, “Bride”) and others are

given as an explanation. In this case, yanga turns into a controller from a middleman.

In turn, the word *yanga* gives the notion **kelin**(means bride), and is used, in Turkish, as **kelin**; in Azerbaijan language **gelin**, in Kazakh language as **kelin**, in Khakas language as **kelin**, in Tatar language as **kilen** [15.Rdl.II, 1369.]; in Kirgiz language as **kelin**, in Turkmen language as **gelin**, **uy**, and in Russian language as **snokha**, **nevestka**, **kelinchak-molodukha**. “No-no, your sister-in-law said that she would come before it gets dark”. (Sh. Kholmiraev. “... Two seen knowing”. page 10.)

It is necessary to state that, in Russian language, while introduction of a siser-in-law or daughter-in-law, the following frazes are used: “*This is my daughter in law, Yulya*”, but when addressing to her (suppose, a young child does it), he/she may sometimes directly use her name and while this type of addressing the word, which expresses the her, may disappear, like “*tyotyа Yulya...*”.

The word “yanga” is translated into English as a sister-in-law, an elder brother's wife. But in English, as in Russian, this concept is not used in communication, but is addressed directly by name, surname. This situation is evident in the translation process. For example:

Good heavens!” cried Elinor, “*what do you mean? Do you know Mr. Robert Ferrars? And she did not feel much delighted with the idea of such a sister-in-law.*” (“Sense and sensibility”. Jane Austen)

While the speaker appeals to the listener on the basis of his / her previously known general knowledge, he/she chooses the appropriate unit of appealing depending on the age, profession, social status, acquaintance-unfamiliarness, as well as on what part of life (official or informal) the mutual communication is carried out. For example **opoki** (in Tashkent accent), **oyti**, **oytimullo** (in Samarkand accent) are used to appeal to women older than the speaker.

The word **yanga**, in turn, is related to the notion of **kelin** and **ovsin**, and if we compare brothers' wives, “abusun” in Karakalpak and Kazakh languages [16.KTDM, 84]; in Kyrgyz “aboson” - brother or wife of a relative (Yudakhin, 12); “abustay” in Tatar - address to older women, “abusun” in Khakas (Rdl, 1,629);

Table 1.

Dialectic types	Connectivity with the relative	The function, semantic area	Existence of the notion in languages	Being used as a way of addressing	
<i>Kelin oyi (kennayi)</i> (Tashkent)	Brother's wife	Intermediary	Uzbek	+	+
<i>Kiz yangasi</i> (Karakalpak)	Uncle (father's brother)'s wife	Advisor	Russian	+	-

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Checha (Surkhandarya)	Uncle's wife	Controller	English	+	-
Connectivity of the notion	Yanga{ Kelin (daughter in law) Ovsin (husband's brother's wife)		Afgan	+	+

The genres of folklore are distinctive and differ from the genres of written literature by a number of features. For example, when translating the genres such as “alla”, “yor-yor”, “olan”, “kelin salam”, etc., which are unique to folklore, it is necessary to keep their names exactly.

In the practice of translating folklore, translators find equivalents, search and add words or, conversely, omit those words, transliterate, use synonyms, interpret, creative translation, generalize, concretize, modulate, conditional comparison, word analogy, or approximate meaning. It is observed that translation methods are the most commonly used and applicable methods.

In conclusion, we can say that lingvocultureme is a more comprehensive notion than lacuna and

realities which means that it is not limited to a single culture or language, but it contains both of them.

In the process of translation, using linguocultures, it is necessary to find the two-sided equivalent, to transcribe and execute the realities, and to fill in the varnishes, to provide references.

The inner lingual lacunas are rarely studied. At the same time, it is very important to cover also this aspect. It can be understood that the national-cultural identity of nominative units is manifested not only in nonequivalence, but also in lacuna (lack of words and expressions in a given language that can express concepts in other languages) taken on the scale of a narrow communicative act which can be interpreted as its internal appearance, and the term yanga is thought to be a clear example for that.

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